THE

Confeſſion of Faith,

The LARGER and SHORTER

CATECHISMS,

With the Scripture-Proofs at Large.

Together with

The SUM of SAVING KOWNLEDGE (contain'd in the Holy Scriptures, and held forth in the ſaid *Confeſſion* and *Catechiſms*) and PRACTICAL USE thereof; COVENANTS NATIONAL and SOLEMN LEAGUE ACKNOWLEDGMENT of SINS and ENGAGEMENT to DUTIES, DIRECTORIES, FORM of CHURCH-GOVERNMENT *&c.*

Of Publick Authority in the

CHURCH of *Scotland.*

WITH

ACTS of Aſſembly and Parliament, relative to, and approbative of the ſame.

Deut. vi. 6. 7. *And theſe Words which I command thee this Day, ſhall be in thy Heart. And thou ſhalt teach them diligently unto thy Children, and ſhalt talk of them when thou ſitteſt in thy Houſe, and when thou walkeſt by the Way, and when thou lieſt down, and when thou riſeſt up.*

GLASGOW,

Printed by *John Robertſon* and *Mrs M^c Lean*, and ſold at their Shops in the middle of the *Salt-Mercat*

M. DCC. XLVI.

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TO

TO THE CHRISTIAN READER, Especially HEADS of FAMILIES.

AS we cannot but with Grief of Soul Lament those Multitudes of Errors, Blasphemies, and all Kinds of Profaneness, which have in this Last Age like a *mighty Deluge* overflown this Nation; So, among several other Sins which have helped to open the Flood-Gates of all these Impieties, we cannot but esteem the Disuse of Family-Instruction one of the greatest. The two great Pillars upon which the Kingdom of Satan is erected, and by which it is upheld, are Ignorance and Error: The first step of our Manumission from this spiritual Thraldom consists, in having our *Eyes opened and being turned from Darkness to Light*: How much the serious Endeavours of godly Parents and Masters might contribute to an early Seasoning the tender Years of such as are under their inspection, is abundantly evident, not only from their special Influence upon them, in respect of their Authority over them, Interest in them, continual Presence with them, and frequent Opportunities of being helpful to them, but also from the sad Effects which by woful Experience we find to be the Fruit of the Omission of this Duty. 'Twere easy to set before you a Cloud of *Witnesses*, the Language of whose Practice hath been not only an eminent Commendation of this Duty, but also a serious Exhortation to it. As *Abel though dead, yet speaks* by his Example to us for Imitation of his Faith, &c. So do the Examples of *Abraham*, of *Joshua*, of the Parents of *Solomon*, of the Grandmother and Mother of *Timothy*, the Mother of *Augustine*, whose care was as well to nurse up the Souls, as the Bodies of their little Ones; and as their Pains herein was great, so was their success no way unanswerable. Acts 26. 18. Heb. 11. 1.

We should scarce imagine it any better than an Impertinency, in this Noon-day of the Gospel, either to inform or

perſwade in a Duty ſo expreſly Commanded, ſo frequently urged, ſo highly encouraged, and ſo eminently owned by the Lord in all Ages with his Bleſſing, but that our ſad Experience tells us this Duty is not more needful than 'tis of late neglected. For the reſtoring of this Duty to its due Obſervance, give us leave to ſuggeſt this double Advice.

The firſt concerns Heads of Families in reſpect of themſelves, That as the Lord hath ſet them in Place above the reſt of their Family, they would labour in all Wiſdom and ſpiritual Underſtanding to be above them alſo. 'Tis an uncomely Sight to behold Men in Years Babes in Knowledge and how unmeet are they to inſtruct others, who need themſelves to be taught which *be the firſt Prin-*
Heb, 5. 12. *ciples of the Oracles of God?* Knowledge is an Accompliſhment ſo deſireable, that the Devils themſelves knew not a more taking Bait by which to
Gen. 3. 5. tempt our firſt Parents, than by the Fruit of
1Kings, 3, 5.9. the *Tree of Knowledge: So ſhall you be as Gods knowing Good and Evil,* When *Solomon* had that Favour ſhewed him of the Lord, that he was made his own Chuſer what to aſk, he knew no greater Mercy to beg than *Wiſdom.* The Underſtanding is the Guide and Pilot of the whole Man, that Faculty which ſits at the Stern of the Soul: But as the moſt Expert Guide may miſtake in the Dark, So may the Underſtanding, when it wants the Light of Knowledge; *Without*
Prov. 19. 2. *Knowledge the Mind cannot be good,* nor the
Eph, 4, 18. Life good, nor the eternal Condition ſafe,
Hoſ. 4, 6. *My People are deſtroyed for lack of Knowledge.* 'Tis ordinary in Scripture to ſet Profaneneſs and all Kind of Miſcarriages upon the Score of Ignorance. Diſeaſes in the Body have many Times their Riſe from Diſtempers in the Head, and Exorbitancies in Practice from Errors in judgment: And indeed in every Sin there is ſomething both of Ignorance and Error at the Bottom; for did Sinners truly know what they do in Sinning, we might ſay of every Sin what the Apoſtle ſpeaks concerning that great Sin, *Had they known him, they would not have crucified the Lord of Glory*; did they truly know that every Sin is a Provoking *the Lord to Jealouſy,* a proclaiming War againſt Heaven, *a Crucifying the Lord Jeſus afreſh. a*

Trea-

Treaſuring up Wrath unto themſelves againſt the Day of Wrath, and that if ever they be pardoned it muſt be at no lower a Rate than the Price of his Blood. it were ſcarce poſſible but Sin inſtead of alluring ſhould affright and inſtead of Tempting, ſcare. Tis one of the arch Devices and Principal Methods of Satan to deceive Man into Sin thus he prevailed againſt our firſt Parents, not as a Lion, but as a Serpent, acting his Enmity under a Pretence of Friendſhip and tempting them to Evil under an Appearance of Good; and thus hath he all along carried on his Deſigns of Darkneſs by transforming himſelf into an Angel of Light, making poor deceived Men in Love with their Miſeries, and hug their own Deſtruction. A moſt ſovereign Antidote againſt all kind of Errors, is to be grounded and ſettled in the Faith: Perſons unfixed in the true Religion are very receptive of a Falſe; And they who are nothing in ſpiritual Knowledge are eaſily made any Thing, *Clouds without Water are driven to and fro with every Wind*, and Ships without Ballaſt liable to the violence of every Tempeſt. But yet the knowledge we eſpecially Commend, is not a Brain-knowledge, a mere Speculation: This may be in the worſt of Men nay, in the worſt of Creatures, the Devils themſelves, and that in ſuch an Eminency, as the beſt of Saints cannot attain to, in this Life of Imperfection: But an inward, a Savoury an Heart knowledge ſuch as was in that *Martyr*, who though ſhe could not diſpute for Chriſt, could die for him. This is that ſpiritual Senſe and Feeling of Divine Truths the Apoſtle ſpeaks of, *Heb* v. 14. *Having your Senſes exerciſed*, &c.

But alas we may ſay of moſt Mens Religion what Learned *Rivet* ſpeaks concerning the Errors of the Fathers They *were not ſo much their own Errors, as the Errors of the Times wherein they lived.* Thus do moſt Men take up their Religion upon no better an Account than *Turks* and *Papiſts* take up theirs, Becauſe 'tis the Religion of the Times and Places wherein they live: and what they take up thus ſlightly they lay down as eaſily: Whereas an inward Taſte and Reliſh of the Things of God is an excellent Preſervative to keep us ſettled in the moſt unſettled Times. Corrupt and unſavoury Principles have great Advantage upon us, above thoſe that are ſpiritual and Sound; the former being ſuitable

Rivet Crit. Sacr.

to corrupt Nature, the latter contrary; the former ſpringing up of themſelves, the latter brought forth not without a painful Induſtry. The Ground needs no other midwifery in bringing forth Weeds, than only the neglect of the Huſbandman's Hand to pluck them up; the Air needs no other Cauſe of Darkneſs, than the Abſence of the Sun; nor water of Coldneſs, than its Diſtance from the Fire, becauſe theſe are the genuine Products of Nature: Were it ſo with the Soul (as ſome of the Philoſophers have vainly imagined) to come into the World as an *Ab raſa Tabula*, a mere Blank or piece of white Paper, on which neither any Thing written, nor any Blots; it would then be equally receptive of Good and Evil, and no more averſe to the one than to the other; But how much worſe its Condition indeed is, were Scripture ſilent, every Man's Experience does evidently Manifeſt: For, who is there that knows any Thing of his own Heart, and knows not this Much, that the Suggeſtions of Satan have ſo eaſy and free Admittance into our Hearts, that our utmoſt Watchfulneſs is too little to guard us from them? whereas the Motions of God's Spirit are ſo unacceptable to us, that our utmoſt Diligence is too little to get our Hearts open to entertain them. Let therefore the Excellency, neceſſity, Difficulty, of true Wiſdom, ſtir up endeavours in you ſomewhat proportionable to ſuch an Accompliſhment, *Above all getting get Underſtanding, and ſearch for Wiſdom as for hidden Treaſures*; it much concerns you in reſpect of your ſelves.

Prov. 4. 7.
Prov. 2. 4.

Our ſecond Advice concerns Heads of Families, in reſpect of their Families. Whatever hath been ſaid already, tho' it concerns every private Chriſtian that hath a Soul to look after; yet, upon a double Account, it concerns Parents and Maſters, as having themſelves and others to look after. Some there are, who, becauſe of their Ignorance, cannot; others, becauſe of their Sluggiſhneſs, will not mind this Duty. To the former we propound the Method of *Joſhua*, who firſt began with himſelf, and then is careful of his Family. To the Latter we ſhall only hint, what a dreadful meeting thoſe Parents and Maſters muſt have at that great Day, with their Children and Servants; when all that were under their Inſpection, ſhall not only accuſe them, but charge their eternal

nal Miſcarrying upon their Score. Never did any Age of the Church enjoy ſuch choice helps, as this of ours. Every Age of the Goſpel hath had its *Creeds*, *Confeſſions*, *Catechiſms*, and ſuch Breviaries and Models of Divinity, as have been ſingularly uſeful. Such forms of ſound Words (however in theſe Days decryed) have been in Uſe in the Church, ever ſince God himſelf wrote the Decalogue, as a Summary of Things to be done, and Chriſt taught us, that Prayer of his, as a Directory what to ask. Concerning the Uſefulneſs of ſuch compendiary Syſtems ſo much hath been ſaid already by a Learned Divine of this Age, as is ſufficient to ſatisfy all who are not reſolved to remain unſatisfied.

Doctor *Tuckney*, in his Sermon on 2 *Tim*, 1. 13.

Concerning the particular Excellency of theſe enſuing Treatiſes, we judge it unneedful to mention thoſe eminent Teſtimonies which have been given them, from Perſons of known Worth, in reſpect of their Judgments, Learning, and Integrity, both at home and Abroad, becauſe themſelves ſpeak ſo much their own Praiſe: Gold ſtands not in need of Varniſh, nor Diamonds of Painting,; give us leave only to tell you, that we cannot but account it an Eminent Mercy to enjoy ſuch Helps as theſe are: 'Tis ordinary in theſe Days, for Men to ſpeak Evil of Things they know not; but if any are poſſeſſed with mean Thoughts of theſe Treatiſes, we ſhall only give the ſame Counſel to them, that *Philip* gives *Nathanael*, *come and ſee*. John 1, 46. 'Tis no ſmall Advantage the Reader now hath, by the Addition of Scriptures at large, whereby with little Pains, he may more profit, becauſe with every Truth he may behold its Scripture-foundation. And indeed, conſidering what a *Babel* of Opinions, what a ſtrange Confuſion of Tongues there is this Day, among them who profeſs they ſpeak the Language of *Canaan*; There is no intelligent Perſon, but will conclude that Advice of the Prophet eſpecially ſuited to ſuch an Age as this, *Iſa.* viii, 20. *To the Law and to the Teſtimony, if they ſpeak not according to this Word, it is becauſe there is no Light in them.* If the Reverend and Learned Compoſers of theſe enſuing Treatiſes were willing to take the Pains of annexing Scripture-proofs to every Truth, that the Faith of People might not be built upon the Dictates of Men, but the Authority of God: So ſome conſiderable

Pains hath now been further taken in tranſcribing thoſe Scriptures, partly to prevent that grand Inconvenience, (which all former Impreſſions, except the *Latin*, have abounded with, to the great perplexing and diſheartning of the Reader) the Miſquotations of Scripture; the meaneſt Reader being able, by having the Words at large, to rectify whatever Miſtake may be in the Printer in citing the particular Place: Partly to prevent the Trouble of turning to every Proof, which could not but be very great: Partly to help the Memories of ſuch who are willing to take the pains of turning to every Proof, but are unable to retain what they read; and partly that this may ſerve as a Bible Common-place, the ſeveral Paſſages of Scripture which are ſcattered up and down in the Word, being in this Book reduced to their proper Heads, and thereby giving Light each to other. The Advantages, you ſee, in this Deſign, are many and great: The Way to ſpiritual Knowledge is hereby made more eaſy, and the Ignorance of this Age more inexcuſable.

If therefore there be any ſpark in you of Love to God, be not content that any of you ſhould be Ignorant of Him whom you ſo much admire, or any Haters of Him whom you ſo much Love. If there be any Compaſſion to the Souls of them who are under your Care, if any regard of your being found Faithful in the Day of Chriſt, if any reſpect to future Generations; Labour to ſow the Seeds of Knowledge, which may grow up in after Times. That you may be faithful herein, is the earneſt Prayer of

Henry Wilkinſon
D. D. A. M. F.
Roger Drake
William Taylor
Samuel Anneſly
Thomas Gouge
Charles Oſpring
Arthur Jackſon
John Croſs
Samuel Clark
Samuel Slater
William Whitaker
John Fuller
James Nalton
Thomas Goodwin

Matthew Pool
William Beates
John Loder
Francis Raworth
William Cooper
William Jenkin
Thomas Manton
Thomas Jacomb
George Griffiths
Edward Perkins
Ralph Venning
Jeremiah Burwel
Joſeph Church
Haſ. Bridges
Samuel Smith

Samuel Rowles
John Glaſcock
Leo. Cooke
John Sheffeild
Matthew Haviland
Willram Blackmore
Richard Kentiſh
Alexander Pringle
William Wickins
Thomas Watſon
John Jackſon
John Seabrooke
John Peachie
James Jollife
Obadiah Lee.

Mr. *Thomas Manton*'s Epiſtle to the Reader.

CHRISTIAN READER,

I *Cannot ſuppoſe thee to be* ſuch a Stranger in England, *as to be Ignorant of the* general Complaint *concerning the* Decay of the power of Godlineſs, *and more eſpecially of the great* Corruption of Youth; *wherever thou goeſt, thou wilt hear Men crying out of* bad Children *and* bad Servants: *Whereas indeed the* Source *of the Miſchief muſt be ſought a little higher*; *'tis* bad Parents, *and* bad Maſters, *that make* bad Children, *and* bad Servants; *and we cannot blame ſo much their* Untowardneſs, *as our own Negligence in their Education.*

The Devil hath a great Spight at the Kingdom of Chriſt, and he knoweth no ſuch compendious Way to Cruſh it in the Egg, *as by the* Perverſion of Youth, *and* ſupplanting Family-duties: *He ſtriketh at all Duties, thoſe which are* Publick *in the Aſſemblies of the Saints*; *but theſe are too well guarded by the* ſolemn Injunctions, *and* dying Charge *of Jeſus Chriſt, as that he ſhould ever hope totally to ſubvert and undermine them: But at* Family-Duties *he ſtriketh with the* more Succeſs, *becauſe the* Inſtitution *is not ſo* ſolemn, *and the* Practice not ſo ſeriouſly *and* Conſcientiouſly *regarded as it ſhould be, and the* Omiſſion *is not ſo liable to* Notice *and* Publick Cenſure, Religion *was firſt hatched in* Families, *and there the Devil ſeeketh to cruſh it*; *the* Families of the Patriarchs *were all the* Churches *God had in the World for the Time, and therefore* (*I ſuppoſe*) *when* Cain *went out from* Adam's *Family, he is ſaid to* go from the Face of the Lord, *Gen. iv.* 16. *Now the Devil knoweth that this is a* Blow at the Root, *and a ready Way to prevent the* Succeſſion of Churches; *if he can* ſubvert Families, *other* Societies *and* Communities *will not long flouriſh and ſubſiſt with any Power and Vigour*; *for there is the* Stock *from whence they are ſupplied both for the* Preſent *and the* Future.

For the Preſent, a Family *is the* Seminary *of* Church *and* State; *And if Children be not* well Principled *there, all miſcarrieth: A Fault in the Firſt* Concoction *is not mended*

in

in the Second; if youth be bred ill in the Family, they prove ill in Church *and* Common-wealth; *there is the firſt* Making *or* Marring, *and the* Preſage *of their Future Lives to be thence taken,* Prov, xx. 11. By Family-Diſcipline, *Officers are trained up for the Church,* 1 Tim. iii. 4. One that ruleth well his own Houſe, *&c, and there are Men bred up in* Subjection *and* Obedience. *'Tis noted,* Acts. xxi. 5. *that the Diſciples brought* Paul *on his Way* with their Wives and Children; *their* Children *probably are mentioned, to intimate that their Parents would, by their own Example and* Affectionate Farewell *to* Paul, *breed them up in a Way of* Reverence *and* Reſpect *to the* Paſtors *of the* Church.

For the Future, *'tis comfortable certainly to ſee a* thriving Nurſery of young Plants, *and to have hopes that God ſhall have a People to ſerve Him when we are Dead and gone; The People of God comforted themſelves in that,* Pſal. cii. 28. The Children of thy Servants ſhall continue, *&c.*

Upon all theſe Conſiderations, how careful ſhould Miniſters *and* Parents *be to train up* young Ones, *whilſt they are yet pliable, and, like Wax, capable of any Form and Impreſſion, in the* Knowledge *and* Fear of God; *and betimes to inſtil the* Principles of our moſt holy Faith, *as they are drawn into a* ſhort Sum *in* Catechiſms; *and ſo altogether laid in the View of Conſcience? Surely theſe* Seeds of Truth *planted in the* Field of Memory, *if they work nothing elſe, will at leaſt be a great Check and Bridle to them, and, as the caſting in of cold Water, doth ſtay the Boiling of the Pot, ſomewhat allay the Fervours of Youthful Luſts and Paſſions*

I had upon Intreaty reſolved to recommend to thee with the greateſt Earneſtneſs the Work of Catechizing, *and, as a meet Help, the* Uſefulneſs of this Book as thus Printed *with the Scriptures at Large: but meeting with a* private Letter *of a very Learned and Godly Divine, wherein that Work is Excellently done to my Hand, I ſhall make bold to tranſcribe a part of it, and offer it to publick view.*

The Author having bewailed the great Diſtractions, Corruptions *and* Diviſions *that are in the Church, he thus repreſents the* Cauſe *and* Cure: Among others, a principal Cauſe of theſe Miſchiefs is the great and common Neglect of the Governors of Families, in the Diſcharge of that Duty which they owe to God for the Souls that are under their Charge

Charge, eſpecially in Teaching them the Doctrine of Chriſtianity. Families are Societies that muſt be ſanctified to God, as well as Churches; And the Governors of them have as truly a Charge of the Souls that are therein, as Paſtors have of the Churches. But alas, how little is this conſidered or regarded! But while negligent Miniſters are (deſervedly) caſt out of their Places, the Negligent Maſters of Families take themſelves to be almoſt blameleſs. They offer their Children to God in Baptiſm, and there they promiſe to teach them the Doctrine of the Goſpel, and bring them up in the Nurture of the Lord; but they eaſily promiſe, and eaſily break it; and educate their Children for the World and the Fleſh, altho' they have renounced theſe, and dedicated them to God. This Covenant-breaking with God, and Betraying the Souls of their Children to the Devil, muſt ly heavy on them here or hereafter. They beget Children, and keep Families, merely for the World and the Fleſh; but little conſider what a Charge is Committed to them, and what it is to bring up a Child for God, and govern a Family as a ſanctified Society. O how ſweetly and ſucceſfully would the Work of God go on, if we would but all join together in our ſeveral Places to promote it! Men need not then run without ſending to be Preachers: but they might find that Part of the Work that belongeth to them to be enough for them, and to be the beſt that they can be imployed in. Eſpecially Women ſhould be careful of this Duty, becauſe as they are moſt about their Children, and have early and frequent Opportunities to inſtruct them, ſo this is the principal Service they can do to God in this World, being reſtrained from more publick Work. And doubtleſs many an excellent Magiſtrate hath been ſent into the Common-wealth, and many an Excellent Paſtor into the Church, and many a precious Saint to Heaven, through the Happy Preparations of a Holy Education, perhaps by a Woman that thought her ſelf uſeleſs and unſerviceable to the Church. Would Parents but begin betimes, and labour to affect the Hearts of their Children with the great Matters of everlaſting Life, and to acquaint them with the Subſtance of the Doctrine of Chriſt, and, when they find in them the Knowledge and Love of Chriſt, would bring them then to the Paſtors of the Church to be tried, confirmed and admitted

to

to the further Privileges of the Church, what happy well-ordered Churches might we have? Then one Paſtor need not be put to do the Work of Two or Three hundred or thouſand Governors of Families; even to teach their Children thoſe Principles which they ſhould have taught them long before: Nor ſhould we be put to preach to ſo many miſerable Ignorant Souls, that be not prepared by Education to underſtand us: Nor ſhould we have need to ſhut out ſo many from Holy Communion upon the Account of Ignorance, that yet have not the Grace to feel it and lament it, nor the Wit and Patience to wait in a Learning State, till they are ready to be Fellow-Citizens with the Saints, and of the Houſhold of God. But now they come to us with aged Self-conceitedneſs, being paſt Children, and yet worſe than Children ſtill; having the Ignorance of Children, but being over-grown the Teachableneſs of Children; and think themſelves wiſe, yea, wiſe enough to quarrel with the wiſeſt of their Teachers, becauſe they have lived long enough to have been wiſe, and the evidence of their Knowledge is their aged Ignorance: And they are readier to flee in our Faces for Church-privileges, than to learn of us, and obey our Inſtructions till they are prepared for them that they may do them good; like ſnappiſh Currs, that will ſnap us by the Fingers for their Meat, and ſnatch it out of our Hands; and not like Children, that ſtay till we give it them. Parents have ſo uſed them to be *unruly*, that Miniſters have to deal but with too few but the *Unruly*. And it is for want of this laying the Foundation well at firſt, that profeſſors themſelves are ſo ignorant as moſt are, and that ſo many, eſpecially of the younger ſort, do ſwallow down almoſt any Error that is offered them, and follow any ſect of Dividers that will entice them, ſo it be but done with Earneſtneſs and Plauſibility. For alas, though, by the Grace of God, their Hearts may be changed in an Hour, (whenever they Underſtand but the Eſſentials of the Faith) yet their Underſtandings muſt have Time and Diligence to furniſh them with ſuch Knowledge as muſt ſtabliſh them, and fortify them againſt Deceits. Upon theſe and many the like Conſiderations, we ſhould intreat all Chriſtian Families, to take more pains in this neceſſary Work, and to get better acquainted with the Subſtance of Chriſtianity. And to that End (taking along

ſome moving Treatiſes to awake the Heart) I know not what Work ſhould be fitter for their Uſe, than that compiled by the Aſſembly at *Weſtminſter* : A Synod of as Godly, Judicious Divines, (notwithſtanding all the bitter Words which they have received from diſcontented and ſelf conceited Men) I verily think, as ever *England* ſaw. Though they had the Unhappineſs to be employed in Calamitous Times, when the *Noiſe* of Wars did ſtop Mens Ears, and the *Licentiouſneſs* of Wars did ſet every wanton Tongue and Pen at Liberty to reproach them; and the *Proſecution* and *Event* of thoſe Wars, did exaſperate partial diſcontented Men, to diſhonour themſelves by ſeeking to diſhonour them: I dare ſay, if in the Days of Old, when Councils were in Power and Account, they had had but ſuch a Council of Biſhops, as this of *Presbyters* was, the fame of it for Learning and Holineſs, and all Miniſterial Abilities, would with very great Honour have been tranſmitted to Poſterity.

I do therefore Deſire that all Maſters of Families would firſt ſtudy well this Work themſelves; and then teach it their Children and Servants, according to their ſeveral Capacities. And if they once underſtand theſe grounds of Religion, they will be able to read other Books more underſtandingly, and hear Sermons more profitably, and confer more judiciouſly, and hold faſt the Doctrine of Chriſt more firmly, than ever they are like to do by any other Courſe. Firſt, let them read and learn the *Shorter Catechiſm*, and next the *Larger*, and laſtly read the *Confeſſion of Faith*.

Thus far he; whoſe Name I ſhall conceal (though the Excellency of the Matter, and preſent Stile, will eaſily diſcover him) becauſe I have publiſhed it without his Privity and Conſent, though, I hope, not againſt his Liking: Approbation. I ſhall add no more, but that I am

Thy Servant

In the Lord's Work,

THOMAS MANTON.

An

An Ordinance of the Lords and Commons aſſembled in Parliament, for the Calling of an Aſſembly of Learned and godly Divines, and others, to be conſulted with by the Parliament, for the Settling of the Government and Liturgy of the Church of England; *and for Vindicating and clearing of the Doctrine of the ſaid Church from falſe Aſperſions and Interpretations.* June. 12. 1643.

WHereas, amongſt the infinite Bleſſings of Almighty God upon this Nation, none is, or can be more dear unto us, than the Purity of our Religion; and for that as yet many Things remain in the *Liturgy*, Diſcipline and Government of the Church, which do neceſſarily require a further and more perfect Reformation, than as yet hath been attained: And whereas it hath been declared and reſolved by the Lords and Commons aſſembled in Parliament, That the preſent Church-Government by Archbiſhops, their Chancellors, Commiſſars, Deans, Deans and Chapters, Archdeacons, and other Eccleſiaſtical Officers depending upon the Hierarchy, is evil, and juſtly offenſive and burdenſom to the Kingdom, a great Impediment to Reformation and growth of Religion, and very prejudicial to the State and Government of this Kingdom; and therefore they are reſolved, that the ſame ſhall be taken away, and that ſuch a Government ſhall be ſettled in the Church, as may be moſt agreeable to God's holy Word, and moſt apt to procure and preſerve the peace of the Church at Home, and nearer Agreement with the Church of *Scotland*, and other Reformed Churches Abroad: and for the better effecting hereof, and for the vindicating and clearing of the Doctrine of the Church of *England* from all falſe Calumnies and Aſperſions; it is thought fit and neceſſary, to call an Aſſembly of learned, godly and judicious Divines, who, together with ſome Members of both the Houſes of Parliament, are to conſult and adviſe of ſuch Matters and Things touching the premiſſes, as ſhall be propoſed unto them by both or either of the Houſes of Parliament, and to give their Advice and Counſel therein to both or either of the ſaid Houſes, when, and as often as they ſhall be thereunto required. Be it therefore ordained by

by the Lords and Commons in this preſent Parliament aſſembled, that all and every the Perſons hereafter in this preſent Ordinance named, that is to ſay,——

And ſuch other Perſon and Perſons as ſhall be nominated and appointed by both Houſes of Parliament, or ſo many of them as ſhall not be letted by Sickneſs; or other neceſſary Impediment, ſhall meet and Aſſemble, and are hereby required and enjoined upon Summons ſigned by the Clerks of both Houſes of Parliament, left at their reſpective Dwellings to meet and aſſemble themſelves at *Weſtminſter*, in the Chapel called King *Henry* the VIIth's Chappel, on the firſt Day of *July*, in the Year of our Lord, One thouſand ſix hundred and forty three; and after the firſt meeting, being at leaſt the Number of Forty, ſhall from Time to Time ſit, and be removed from Place to Place; and alſo, that the ſaid Aſſembly ſhall be diſſolved in ſuch Manner, as by both Houſes of Parliament ſhall be directed: and the ſaid Perſons, or ſo many of them as ſhall be ſo aſſembled, or ſit, ſhall have Power and Authority, and are hereby likewiſe enjoyned from Time to Time, during this preſent Parliament, or until further order be taken by both the ſaid Houſes, to confer and treat among themſelves, of ſuch Matters and Things, touching and concerning the Liturgy, Diſcipline and Government of the Church of *England*, for the Vindication and Clearing of the Doctrine of the ſame from all falſe Aſperſions and Miſconſtructions, as ſhall be propoſed unto them by both, or either of the ſaid Houſes of Parliament, and no other; and deliver their Opinion, Advices, of or touching the Matters aforeſaid, as ſhall be moſt agreeable to the Word of God, to both, or either of the Houſes, from Time to Time, in ſuch Manner and Sort, as by both, or either of the ſaid Houſes of Parliament ſhall be required; and the ſame not to divulge by Printing, Writing, or otherwiſe, without the Conſent of both, or either of the Houſes of Parliament. And be it further ordained, by the Authority aforeſaid, That *William Twiſſe* Doctor in Divinity, ſhall ſit in the Chair, as Prolocutor of the ſaid Aſſembly; and if he happen to die, or be letted by Sickneſs, or other neceſſary Impediment, then ſuch other Perſon to be appointed in his Place, as ſhall be agreed on by the ſaid Houſes of Parliament: And in Caſe any Difference in Opinions ſhall happen amongſt the ſaid Per-

Perſons ſo aſſembled, touching any the Matters that ſhall be propoſed to them as aforeſaid, that then they ſhall repreſent the ſame, together with the Reaſons thereof, to both, or either of the ſaid Houſes reſpectively, to the end ſuch further Direction may be given therein, as ſhall be requiſite to that Behalf. And be it further ordained by the Authority foreſaid, that for the Charges and Expences of the ſaid Divines, and every one of them, in attending the ſaid Service there ſhall be allowed every one of themthat ſhall ſo attend, during the Time of their ſaid Attendance and for Ten Days before, and Ten Days after the Sum of Four Shillings for every Day at the Charges of the Common-Wealth, at ſuch Time, and in ſuch Manner, as by both Houſes of Parliament ſhall be appointed. And be it further ordained, That all, and every the ſaid Divines, ſo, as aforeſaid, required and enjoyned to meet & aſſemble, ſhall be freed and acquitted of, and from every Offence, Forfeiture, Penalty, Loſs or Damage, which ſhall or may enſue, or grow by Reaſon of any Non-reſidence, or Abſence of them, or any of them, from his, or theirs, or any of their Church, Churches or Cures, for or in reſpect of their ſaid Attendance upon the ſaid Service; any Law or Statute of Non-reſidence, or other Law or Statute injoyning their Attendance upon their reſpective Miniſtries, or Charges, to the contrary thereof, notwithſtanding. And if any of the Perſons above-named ſhall happen to die before the ſaid Aſſembly ſhall be diſſolved by Order of both Houſes of Parliament, then ſuch other Perſon or Perſons ſhall be nominated and placed in the Room and Stead of ſuch Perſon or Perſons ſo dying, as by both the ſaid Houſes ſhall be thought fit, and agreed upon; and every ſuch Perſon or Perſons, ſo to be named, ſhall have the like Power and Authority, Freedom, and Acquittal to all Intents and Purpoſes, and alſo all ſuch Wages and Allowances for the ſaid Service, during the Time of his or their Attendance, as to any other of the ſaid Perſons in this Ordinance, is, by this Ordinance, limited and appointed. Provided always, that this Ordinance, or any Thing therein-contained, ſhall not give unto the Perſons aforeſaid, or any of them, nor ſhall they in this Aſſembly aſſume to exerciſe any Jurisdiction, Power or Authority Eccleſiaſtical whatſoever, or any other power than is herein particularly expreſſed.

Assembly at EDINBURGH, August 19. 1643. *Sess.* 14.

Commission of the General Assembly to some Ministers and Ruling Elders, for repairing to the Kingdom of *England*.

THE *General Assembly of the Church of* Scotland *finding it necessary to send some Godly and Learned of this Kirk to the Kingdom of* England, *to the Effect underwritten; Therefore gives full Power and Commission to Mr.* Alexander Henderson, *Mr.* Robert Douglas, *Mr.* Samuel Rutherfoord, *Mr.* Robert Baillie, *and Mr.* George Gilespie, *Ministers*; John *Earl of* Cassils, John *Lord* Maitland, *and Sir* Archibald Johnston *of* Wariston, *Elders, or any Three of them, whereof Two shall be Ministers to repair to the Kingdom of* England, *and there to deliver the Declaration sent unto the Parliament of* England, *and the Letter sent unto the Assembly of Divines now sitting in that Kingdom: and to propone, consult, treat and conclude with that Assembly, or any Commissioners deputed by them, or any Committees, or Commissioners deputed by the Houses of Parliament, in all Matters which may farther the Union of this Island in one Form of Kirk-Government, one Confession of Faith, one Catechism, one Directory for the Worship of God, according to the Instructions which they have received from the Assembly, or shall receive from Time to Time hereafter, from the Commissioners of the Assembly deputed for that Effect: With Power also to them, to convey to His Majesty the humble Answer sent from this Assembly to His Majesty's Letter, by such Occasion as they shall think convenient, and such like, to deliver the Assemblies Answer to the Letter sent from some well affected Brethren of the Ministry there; and generally authorizes them to do all Things which may further the so much desired Union, and nearest Conjunction of the Two Churches of* Scotland *and* England, *conform to their Instructions Aforesaid.*

Many of the Persons who were called by the forelaid Ordinance of the Lords and Commons (in that broken State of the Church) to attend the Assembly, appeared not; whereupon the whole Work lay on the Hands of the Persons hereafter mentioned.

The Promise and Vow taken by every Member admitted to sit in the Assembly.

I A. B. *do seriously Promise and Vow, in the Presence of Almighty* GOD, *That in this Assembly, whereof I am a Member, I will maintain nothing in Point of Doctrine but what I believe to be most agreeable to the Word of* GOD; *nor in Point of Discipline but what may make most for* GOD's *Glory, and the Peace and Good of this Church.*

A LIST of the DIVINES who met in the Assembly at *Westminster*.

DR. William Twiss of Newbury, *Prolocutor.*
Dr. Cornelius Burges *of* Watersord,
John White *of* Dorchester, *Assessors*
Dr. William Gouge *of* Blackfriers, London,
Robert Harris *of* Hanwell, *B. D.*
Thomas Gattaker of Rotherhithe *B. D.*
Oliver Bowles *of* Sutton, *B. D:*
Edward Reynolds of Bramston.

Jeremiah Whitaker of Streton.
Dr. Anthony Tuckney of Bolton.
John Arrowſmith of Lynne.
Simeon Aſhe of St. Brides.
Philip Nye of Kimbolton.
Jeremiah Burroughs of Stepney.
John Lightfoot of Aſhley.
Stanley Gower of Brampton Bryan.
Richard Heyrick of Mancheſter.
Thomas Caſe of London.
Dr. Thomas Temple of Battery.
George Gibbs of Ayleſton.
Thomas Carter.
Dr. Humphrey Cambers of Clayerſtoun.
Thomas Micklethwait of Cherryburton.
John Guibon of Waltham.
Chriſtopher Teſdale of Uphusborne
Henry Philips.
George Walker, *B. D.*
Edmond Calamy, *B. D.* of Aldermanbury.
Dr. Lazarus Seaman of London.
Joſeph Caryl of Lincoln's-Inn.
Dr. Henry Wilkinſon *Senior* of Waderſton.
Richard Vines of Calcot.
Nicolas Proffet of Marlburrough.
Stephen Marchal, *B. D.* of Finchingfield.
Dr. Joſhua Hoyle *late* of Dublin.
Thomas Wilſon of Otham.
Thomas Hodges of Kenſington.
Thomas Baylie of Mildenhal, *B. D.*
Francis Taylor of Yalding.
Thomas Young of Stownmarket.
Thomas Valentine, *B. D.* of Chalfont S. Giles.
William Greenhil of Stepney.
Edward Pele of Compton.
John Green of Pencomb.
Andrew Pern of Wilby.
Samuel de la Place.
John de la March.
John Dury.
Philip Delme.
Sidrach Simpſon of London.
John Langley of Weſtuderly.
Richard Clayton of Showers.
Arthur Sallaway of Seaverneſtoak.
John Ley of Budworth.
Charles Herle of Winwick, *Prolocutor* after Dr. Twiſs.
Herbert Palmer, *B. D.* of Aſhwel, *Aſſeſſor* after Mr. White.
Daniel Cawdrey of Great Billing.
Henry Painter, *B. D.* of Exeter.
Henry Scudder of Colingborn.
Thomas Hill, *B. D.* of Tichmarch.
William Reynor, *B. D.* of Egham.
Dr Thomas Goodwine of London.
Dr William Spurſtow of Hampden.
Matthew Newcomb of Dedham.
Dr. Edmond Staunton of Kingſton.
John Conant of Lymmington, *B. D.*
Anthony Burges of Sutton Coldfield
William Rathband.
Dr. Francis Cheynel of Oxon.
Dr. Henry Wilkinſon Younger of Oxford.
Obadiah Sedgwick, B.D. of Cogſhal
Edward Corbiſt of Marton *College* Oxford
Samuel Gibſon of Burley.
Thomas Coleman of Bliton.
Theodore Backhurſt.
William Carter of London.
Peter Smith.
John Maynard of Mayfield.
William Price of Paul's *Church in* Covent-Garden.
John Whincop of St. Martins in the Fields.
William Bridge of Yarmouth.
Peter Sterrye of London.
William Mew *B. D.* of Eſſington.
Benjamin Pickering of Eaſt-Hoatly.
John Strickland of St. Edmonds *in* Sarum.
Humphrey Hardwick.
Jaſper Hicks of Lawrick *or* Lanrake.
John Bond.
Henry Hall, *B. D.* of Norwick.
Thomas Ford of London, afterwards of Exeter.
Thomas Thorowgood of Maſſingham.
Peter Clark of Kerby-underhil.
William Good.
John Foxcroft of Cotham.
John Ward.
Richard Byfield of Long-Ditton.
Francis Woodcock.
John Jackſon of Marske.

Com

Commiſſioners from the General Aſſembly of the Church of *SCOTLAND.*

ALexander Henderſon of Edinburgh.
Robert Douglas of Edinburgh.
Samuel Rutherfoord of St. Andrews.
Robert Baily of Glaſgow.
George Gilleſpy of Edinburgh.
Miniſters.

John Earl of Caſſils.
John Lord Maitland, afterwards Duke of Lauderdale.
Sir Archibald Johnſton of Wariſtoun.
Ruling Elders.

Henry Robrough,
Adoniram Byfield,
John Wallis.
} *Scribes.*

Aſſembly at EDINBURGH, Auguſt 27*th*, 1647. *Seſſ.* 23.

ACT *approving the* Confeſſion of Faith.

A *Confeſſion of Faith* for the Kirks of God, in the Three Kingdoms, being the chieteſt Part of that Uniformity in Religion, which, by the *Solemn League and Covenant*, we are bound to endeavour; and there being accordingly, a *Confeſſion of Faith*, agreed upon by the Aſſembly of Divines ſitting at *Weſtminſter*, with the Aſſiſtance of Commiſſioners from the Kirk of *Scotland*; which *Confeſſion* was ſent from our Commiſſioners at *London*, to the Commiſſioners of the Kirk met at *Edinburgh* in *January* laſt, and hath been in this Aſſembly twice publickly read over, examined and conſidered; Copies thereof being alſo Printed, that it might be particularly peruſed by all the Members of this Aſſembly, unto whom frequent Intimation was publickly made, to put in their Doubts and Objections, if they had any. And the ſaid *Confeſſion* being, upon due Examination thereof, found by the Aſſembly, to be moſt agreeable to the Word of God, and in nothing contrary to the received Doctrine, Worſhip, Diſcipline and Government of this Kirk; And, *laſtly*, It being ſo neceſſary, and ſo much longed for, that the ſaid *Confeſſion* be, with all poſſible Diligence and Expedition, approved and eſtabliſhed in both Kingdoms, as a principal part of the intended Uniformity in Religion, and as a ſpecial Means for the more effectual ſuppreſſing of the many dangerous Errors and Hereſies of theſe Times: The General Aſſembly doth therefore, after mature Deliberation, agree unto, and approve the ſaid *Confeſſion*, as to the Truth of the Matter (judging it to be moſt Orthodox, and grounded upon the Word of God) and alſo, as to the Point of Uniformity, agreeing for our Part, that it be a common *Confeſſion of Faith* for the Three Kingdoms. The Aſſembly doth alſo bleſs the Lord, and thankfully acknowledge his great Mercy, in that ſo excellent a *Confeſſion of Faith* is prepared, and thus far agreed upon in both Kingdoms, which we look upon, as a great Strengthning of the true reformed Religion, againſt the common Enemies thereof. But, leſt our Intention and Meaning be in ſome Particulars miſunderſtood, it is hereby expreſly declared and

provided, That the not mentioning in this *Confeſſion*, the ſeveral Sorts of Eccleſiaſtical Officers and Aſſemblies, ſhall be no Prejudice to the Truth of Chriſt, in theſe Particulars, to be expreſſed fully in the *Directory* of *Government*. It is further declared, That the Aſſembly underſtandeth ſome Parts of the ſecond Article of the Thirty one Chapter, only of Kirks not ſettled, or conſtituted in Point of Government; And that although, in ſuch Kirks, a Synod of Miniſters, and other fit Perſons, may be called by the Magiſtrate's Authority and Nomination, without any other Call, to conſult and adviſe with, about Matters of Religion; and although likewiſe the Miniſters of Chriſt, without Delegation from their Churches, may of themſelves, and by vertue of their Office, meet together Synodically in ſuch Kirks, not yet conſtituted; yet neither of theſe ought to be done in Kirks conſtituted and ſettled: It being always free to the Magiſtrate to adviſe with Synods of Miniſters and Ruling Elders, meeting upon Delegation from their Churches, either ordinarily, or being indicted by his Authority, occaſionally and *pro re nata*; it being alſo free to aſſemble together Synodically, as well *pro re nata*, as at the ordinary Times, upon Delegation from the Churches, by the intrinſical Power received from Chriſt, as often as it is neceſſary for the Good of the Church ſo to aſſemble, in caſe the Magiſtrate, to the Detriment of the Church, withhold or deny his Conſent, the Neceſſity of occaſional Aſſemblies being firſt remonſtrate unto him by humble Supplication.

A. KER.

Charles I. *Parl.* 2. *Seſſ.* 2. *Act* 16.

ACT *anent the* Catechiſms, Confeſſion of Faith, *and Ratification thereof.*

At EDINBURGH, February 7th. 1649.

THE Eſtates of Parliament now preſently conveened in this ſecond Seſſion of the ſecond Triennial Parliament, by vertue of an Act of the Committee of Eſtates, who had Power and Authority from the laſt Parliament for conveening the Parliament, having ſeriouſly conſidered the *Catechiſms*, *viz.* the *Larger* and *Shorter* Ones, with the *Confeſſion of Faith* with the Three Acts of Approbation thereof, by the Commiſſioners of the General Aſſembly; preſented unto them by the Commiſſioners of the ſaid General Aſſembly; Do ratify and approve the ſaid *Catechiſms*, *Confeſſion of Faith*, and *Acts of Approbation* of the ſame, produced as it is; and ordains them to be recorded, publiſhed and practiſed.

THE

THE

Confeſſion of Faith,

Agreed upon by the

Aſſembly of DIVINES

AT

WESTMINSTER,

With the Aſſiſtance of

COMMISSIONERS

FROM THE

CHURCH of *Scotland,*

AS

A Part of the Covenanted Uniformity in Religion betwixt the Churches of CHRIST in the Kingdoms of *Scotland, England,* and *Ireland.*

Approved by the *General Aſſembly* 1647, and Ratified and Eſtabliſhed by *Act of Parliament* 1649, as the publick and Avowed *Confeſſion* of the CHURCH of *SCOTLAND.*

With the Proofs from the Scripture.

GLASGOW,

Printed by *John Robertſon* and *Mrs M'Lean,* and ſold at their Shops in the middle of the *Salt-Mercat*

M . DCC. XLVI.

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THE

THE

CONFESSION of FAITH,

Agreed upon by the *Aſſembly of Divines* at *Weſtminſter*; Examined and Approved, *Anno* 1647, by the GENERAL ASSEMBLY of the CHURCH of *SCOTLAND*; And Ratified by Act of PARLIAMENT 1649.

CHAP. I. *Of the Holy Scripture.*

ALTHOUGH the Light of Nature, and the Works of Creation and Providence do ſo far manifeſt the Goodneſs, Wiſdom, and Power of God, as to leave Men inexcuſable [a]; yet are they not ſufficient to give that Knowledge of God and of his Will, which is neceſſary unto Salvation

I: a. *Rom.* 2. 14. For when the Gentiles which have not the law, do by nature the things contained in the law, theſe having not the law, are a law unto themſelves: *v.* 15. Which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing or elſe excuſing one another. *Rom* 1. 19. Becauſe that which may be known of God, is manifeſt in them; for God hath ſhewed it unto them. *v.* 20. For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternal Power and Godhead; ſo that they are without excuſe. *Pſal* 19. 1: The heavens declare the glory of God, and the firmament ſheweth his handy-work, *v.* 2. Day unto Day uttereth ſpeech, and night unto night ſheweth knowledge. *v.* 3. There is no ſpeech, nor language, where their voice is not heard. *Rom.* 1. 32, Who knowing the judgment of God, (that they which commit ſuch things are worthy of death) not only do the ſame, but have pleaſure in them that do them. *With Rom* 2. 1. Therefore thou art inexcuſable; O man, whoſoever thou art that judgeſt; for wherein thou judgeſt another, thou condemneſt thy ſelf; for thou that judgeſt doſt the ſame things.

vation b: Therefore it pleaſed the Lord, at ſundry Times, and in divers Manners, to reveal himſelf and to declare that his Will unto the Church c.; and afterwards for the better preſerving and Propagating of the Truth, and for the more ſure Eſtabliſhment and Comfort of the Church againſt the Corruption of the Fleſh, and the Malice of Satan and of the e: World to commit the ſame wholly unto Writing d Which maketh the Holy Scripture to be moſt neceſſary e thoſe-

b 1 *Cor.* 1 21. For after that, in the Wisdom of God, the World by wisdom knew not God, it pleaſed God by the fooliſhneſs of preaching to ſave them that believe. 1 *Cor.* 2. 13. Which things alſo we ſpeak, not in the words which mans wiſdom teacheth, but which the holy Ghoſt teacheth, comparing ſpiritual things with ſpiritual. *v.* 14. But the natural man receiveth not the things of the Spirit of God; for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned.

c *Heb.* 1. 1. God who at ſundry times, and in divers manners ſpake in time paſt unto the fathers by the Prophets.

d *Prov.* 22. 19. That thy truſt may be in the Lord, I have made known to thee this day, even to thee, *v.* 20. Have not I written to thee excellent things in counſels and knowledge; *v.* 21. That I might make thee know the certainty of the words of truth; that thou mighteſt anſwer the words of truth to them that ſend unto thee? *Luke* 1. 3. It ſeemed good to me alſo, having had perfect underſtanding of all things from the very firſt, to write unto thee, in order, moſt excellent Theophilus, *v.* 4. That thou mightſt know the certainty of thoſe things, wherein thou haſt been inſtructed. *Rom.* 15 4. For whatſoever things were written aforetime, were written for our learning; that we through patience and comfort of the ſcriptures might have hope. *Mat.* 4, 4. But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God. *v.* 7. Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God. *v.* 10. Then ſaid Jeſus unto him, Get thee hence Satan: for it is written Thou ſhalt worſhip the Lord thy God and him only ſhalt thou ſerve. *Iſa.* 8. 19. And when they ſhall ſay unto you, ſeek unto them that have familiar ſpirits, and unto wizards that peep, and that mutter; ſhould not a People ſeek unto their God? for the living to the dead? *v.* 20. To the law and to the teſtimony: if they ſpeak not according to this word, it is becauſe there is no light in them.

e 2 *Tim.* 3. 15. And that from a child thou haſt known the holy ſcriptures, which are able to make thee Wiſe unto ſalvation, through faith Which is in Chriſt Jeſus. 2 *Peter* 1. 19. We have alſo a more ſure word of prophecy, whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts.

f *Heb.*

those former Ways of God's Revealing his Will unto his People, being now ceased f.

II, Under the Name of Holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testament, which are these:

Of the Old Testament.

Genesis.	Chronicles. II.	Daniel.
Exodus.	Ezra.	Hosea.
Leviticus.	Nehemiah.	Joel
Numbers.	Esther.	Amos.
Deutronomy.	Job.	Obadiah.
Joshua.	Psalms.	Jonah.
Judges.	Proverbs.	Micah.
Ruth.	Ecclesiastes.	Nahum.
I. Samuel.	*The* Song *of* Songs	Habakkuk.
II. Samuel.	Isaiah.	Zephaniah.
I. Kings.	Jeremiah.	Haggai.
II. Kings.	Lamentations.	Zechariah.
I. Chronicles.	Ezekiel.	Malachi.

Of the New Testament.

The Gospels according to	Corinthians. II.	*The Epistle to the* Hebrews.
Matthew	Galatian.	*The Epistle of* James.
Mark.	Ephesians.	*The first and second Epistles of* Peter.
Luke.	Philippians.	*The first second, and third Epistles of* John.
John.	Colossians.	*The Epistle of* Jude.
The Acts of the Apostles.	Thessalonians I.	*The* Revelation.
Paul's *Epistles to the*	Thessalonians II	
Romans.	*To* Timothy. I.	
Corinthians I.	*To* Timothy. II.	
	To Titus.	
	To Philemon.	

All

f *Heb.* 1. 1. God who at sundry times, and In divers manners, spake in time past unto the Fathers by the prophets, *v.* 2. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

All which are given by Inſpiration of God, to be the Rule of Faith and Life g.

III. The Books commonly called *Apocrypha*, not being of Divine Inſpiration, are no Part of the Canon of the Scripture; and therefore are of no Authority in the Church of God, nor to be any otherwiſe approved, or made Uſe of, than other human Writings h.

IV. The Authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the Teſtimony of any Man, or Church; but wholly upon God (who is truth itſelf) the Author thereof; and therefore it is to be received, becauſe it is the Word of God i.

V. We

g. *Luke* 16. 29. Abraham ſaith unto him, They have Moſes and the prophets, let them hear them. *v.* 31. And he ſaid unto him, If they hear not Moſes and the prophets, neither will they be perſwaded, though one roſe from the dead. *Eph.* 2: 20. And are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-ſtone. *Rev.* 22: 18. For I teſtify unto every man that heareth the words of the prophecy of this Book. If any man ſhall add unto theſe things, God ſhall add unto him the plagues that are written in this book. *v.* 19. And if any man ſhall take away from the words of the book of this prophecy, God ſhall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. 2 *Tim.* 3. 16. All ſcripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs.

III. h *Luke* 24. 27. And beginning at Moſes, and all the Prophets, he expounded unto them in all the ſcriptures the things concerning himſelf. *v.* 44. And he ſaid unto them, Theſe are the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which were written in the law of Moſes, and in the prophets and in the Pſalms concerning me. *Rom* 3 2. much every way: chiefly becauſe unto them were committed the oracles of God. 2 *Pet.* 1. 21. For the prophecy came not in old time by the will of man, but holy men of God ſpake as they were moved by the holy Ghoſt.

IV. i 2 *Pet.* 1. 19. We have alſo a more ſure word of prophecy, whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts:

v. 21.

V. We may be moved and induced by the Testimony of the Church, to an high and reverend Esteem of the Holy Scriptures k. And the Heavenlineſs of the Matter, the Efficacy of the Doctrine, the Majeſty of the Stile, the Conſent of all the Parts, the Scope of the Whole (which is to give all Glory to God) the full Diſcovery it makes of the only Way of Man's Salvation, the many other incomparable Excellencies, and the intire Perfection thereof, are Arguments whereby it doth abundantly evidence it ſelf to be the Word of God: yet notwithſtanding our full Perſwaſion and Aſſurance of the infallible Truth, and Divine Authority thereof, is from the inward Work of the Holy Spirit, bearing Witneſs by, and with the Word in our Hearts l.

VI. The

v. 21. For the prophecy came not in old time by the will of man, but holy men of God ſpake as they were moved by the holy Ghoſt. 2 *Tim.* 3. 16. All ſcripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs. 1 *John* 5 9. If we receive the witneſs of men the witneſs of God is greater: for this is the witneſs of God, which he hath teſtified of his Son. 1 *Theſſ.* 2. 13. For this cauſe alſo thank we God without ceaſing, becauſe when ye received the word of God, which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh alſo in you that believe.

V. k 1 *Tim.* 3. 15 But if I tarry long, that thou mayeſt know how thou oughteſt to behave thy ſelf in the houſe of God, which is the church of the living God, the pillar and ground of the truth.

l 1 *John* 2. 20. But ye have an unction from the holy One, and ye know all things, *v.* 27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: But as the ſame anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye ſhall abide in him. *John* 16. 13. Howbeit when he the Spirit of truth is come, he will guide you into all truth: for he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that ſhall he ſpeak; and he will ſhew you things to come. *v.* 14. He ſhall glorify me: for he ſhall receive of mine, and ſhall ſhew it unto you. 1 *Cor.* 2. 10. But God hath revealed them unto us by his Spirit, for the Spirit ſearcheth all things, yea, the deep things of God. *v.* 11. For what man knoweth the things of a man

VI. The whole Counſel of God, concerning all Things neceſſary for his own Glory, Man's Salvation, Faith and Life, is either expreſly ſet down in Scripture, or by good and neceſſary Conſequence may be deduced from Scripture; Unto which nothing at any Time is to be added, whether by new Revelations of the Spirit, or Traditions of Men m. Nevertheleſs, we acknowledge the inward Illumination of the Spirit of God to be neceſſary for the ſaving Underſtanding of ſuch Things as are revealed in the Word n; And that there are ſome Circumſtances concerning the Worſhip of God, and Government of the Church, common to human Actions and Societies, which are to be ordered by the Light of Nature, and Chriſtian Prudence, according to the

man, ſave the ſpirit of man which is in him? even ſo the things of God knoweth no man, but the Spirit of God. *v.* 12. Now we have received, not the ſpirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. *Iſaiah* 59. 21. As for me, this is my covenant with them ſaith the Lord, My ſpirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord, from henceforth and for ever.

VI. m. 2 *Tim.* 3. 15. And that from a child thou haſt known the holy ſcriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus. *v* 16. All ſcripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs: *v:* 17. That the man of God may be perfect, throughly furniſhed unto all good works. *Gal.* 1. 8. But though we, or an angel from heaven, preach any other goſpel unto you, then that which we have preached unto you, let him be accurſed. *v.* 9. As we ſaid before, ſo ſay I now again: If any man preach any other goſpel unto you, than that ye have received, let him be accurſed. 2 *Theſſ.* 2. 2. That ye be not ſoon ſhaken in mind, or be troubled, neither by ſpirit, nor by word, nor by letter as from us, as that the day of Chriſt is at hand.

n *John* 6. 45. It is written in the prophets, And they ſhall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 1 *Cor.* 2. 9. But as it is written, Eye hath not ſeen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them

the general Rules of the Word, which are always to be obſerved o.

VII. All Things in Scripture are not alike plain in themſelves, nor alike clear unto all p; yet thoſe Things which are neceſſary to be known, believed, and obſerved for Salvation, are ſo clearly propounded and opened in ſome Place of Scripture or other, that not only the Learned, but the Unlearned, in a due uſe of the ordinary Means, may attain unto a ſufficient Underſtanding of them q.

VIII. The Old Teſtament in Hebrew (which was the native Language of the People of God of old) and the New Teſtament in Greek, (which at the Time of the Writing of it was moſt generally known to the Nations) being immediately inſpired by God, and by his ſingular Care and Providence kept pure in all Ages, are therefore authentical r; ſo

them that love him. v. 10: But God hath revealed them unto us by his Spirit: for the Spirit ſearcheth all things, yea, the deep things of God. * *v.* 11. For what man knoweth the things of a man, ſave the ſpirit of man which is in him? even ſo the things of God knoweth no man, but the Spirit of God. *v.* 12. Now we have received, not the ſpirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.

o 1 *Cor.* 11: 13: Judge in your ſelves, is it comely that a woman pray unto God uncovered? *v.* 14. Doth not even nature it ſelf teach you, that if a man have long hair, it is a ſhame unto him? 1 *Cor.* 14 26. How is it then, brethren, when ye come together, every one of you hath a pſalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation? Let all things be done unto edifying. *v.* 40. Let all things be done decently, and in order.

VII. p 2 *Pet.* 3. 16 As alſo in all his epiſtles, ſpeaking in them of theſe things, in which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other ſcriptures, unto their own deſtruction.

q *Pſalm* 119 105. Thy word is a lamp unto my feet, and a light unto my path. *v.* 130. The entrance of thy words giveth light, it giveth underſtanding unto the ſimple.

VIII r *Mat.* 5. 18. For verily I ſay unto you, Till heaven and earth paſs, one jot, or one title ſhall in no wiſe paſs from the law, till all be fulfilled.

ſo as, in all Controverſies of Religion, the Church is finally to appeal unto them ſ. But becauſe theſe Original Tongues are not known to all the People of God, who have Right unto, and Intereſt in the Scriptures, and are commanded, in the Fear of God, to read and ſearch them t; therefore they are to be tranſlated into the vulgar Language of every Nation unto which they come v, that the Word of God dwelling plentifully in all, they may worſhip him in an acceptable Manner w, and, through Patience and Comfort of the Scriptures, may have Hope x.

IX. The infallible Rule of Interpretation of Scripture, is the Scripture it ſelf; and therefore when there

ſ *Iſaiah* 8. 20. To the law, and to the teſtimony: If they ſpeak not according to this word, it is becauſe there is no light in them. *Acts* 15. 15. And to this agree the words of the prophets, as it is written. *John* 5. 39. Search the ſcriptures for in them ye think ye have eternal life, and they are they which teſtify of me. *v.* 46. For had ye believed Moſes, ye would have believed me: for he wrote of me.

t *John* 5. 39. Search the ſcriptures; for in them ye think ye have eternal life, and they are they which teſtify of me.

v: 1 *Cor.* 14. 6. Now, brethren, if I come unto you ſpeaking with tongues, what ſhall I profit you, except I ſhall ſpeak to you either by revelation, or by knowledge, or by propheeying, or by doctrine? *v.* 9. So likewiſe you, except ye utter by the tongue words eaſie to be underſtood, how ſhall it be known what is ſpoken? for ye ſhall ſpeak into the air. *v.* 11. Therefore if I know not the meaning of the voice, I ſhall be unto him that ſpeaketh a barbarian; and he that ſpeaketh ſhall be a barbarian unto me *v.* 12. Even ſo ye, foraſmuch as ye are zealous of ſpiritual gifts, ſeek that ye may excel to the edifying of the church. *v.* 24. But if all prophecy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. *v.* 27. If any man ſpeak in an unknown tongue, let it be by two, or at the moſt by three, and that by courſe; and let one interprete: *v.* 28. But if there be no interpreter, let him keep ſilence in the church; and let him ſpeak to himſelf, and to God.

w *Col.* 3: 16. Let the word of Chriſt dwell in you richly in all wiſdom, teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord.

x *Rom.* 15. 4. For whatſoever things were written aforetime, were written for our learning; that we through patience and comfort of the ſcriptures might have hope.

IX. y 2 *Pet.*

there is a Queſtion about the true and full Senſe of any Scripture, (which is not manifold, but one) it muſt be ſearched and known by other Places that ſpeak more clearly y.

X. The ſupreme Judge, by which all Controverſies of Religion are to be determined, and all Decrees of Councils, Opinions of ancient Writers, Doctrines of Men, and private Spirits, are to be examined, and in whoſe Sentence we are to reſt; can be no other but the Holy Spirit ſpeaking in the Scripture z.

CHAP. II. *Of God, and of the Holy Trinity.*

THERE is but One only a, Living and True God b, who is Infinite in Being and Perfection,

IX. y 2 *Pet.* 1. 20. Knowing this firſt, that no prophecy of the ſcripture is of any private interpretation. *v.* 21. For the prophecy came not in old time by the will of man: but holy men of God ſpake as they were moved by the holy Ghoſt. *Acts* 15. 15. And to this agree the words of the prophets, as it is written, *v.* 16. After this I will return, and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will ſet it up.

X. z *Mat.* 22. 29. Jeſus anſwered and ſaid unto them, Ye do err, not knowing the ſcriptures, nor the power of God. *v.* 31. But as touching the reſurrection of the dead, have ye not read that which was ſpoken unto you by God, ſaying. *Eph.* 2. 20. And are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-ſtone. *With Acts* 28, 25. And when they agreed not among themſelves, they departed, after that Paul had ſpoken one word, Well ſpake the holy Ghoſt by Eſaias the Prophet unto our fathers.

I. a *Deut.* 6. 4. Hear, O Iſrael, the Lord our God is one Lord. 1 *Cor.* 8. 4. As concerning therefore the eating of thoſe things that are offered in ſacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one *v* 6. But to us there is but one God, the Father, of Whom are all things, and we in him; and one Lord Jeſus Chriſt, by whom are all things, and we by him.

b 1 *Theſſ.* 1. 9. For they themſelves ſhew of us, what manner of entering in we had unto you, and how ye turned to God from idols, to ſerve the living and true God. *Jer.* 10. 10, But the Lord is the true God, he is the living God, and an everlaſting King:

c *Job*

ction c, a muſt pure Spirit d, Inviſible e, without Body, Parts f, or Paſſions g, Immutable h, Immenſe i, Eternal k, Incomprehenſible l, Almighty m, moſt Wiſe,

c *Job.* 11. 1. Canſt thou by ſearching find out God? canſt thou find out the Almighty unto perfection? *v* 8. It is as high as heaven, what canſt thou do? deeper than hell, what canſt thou know? *v*. 9. The meaſure thereof is longer than the earth, and broader than the ſea. *Job.* 26. 14. Lo, theſe are parts of his ways, but how little a portion is heard of him? but the thunder of his power who can underſtand?

d *John* 4. 24. God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit and in truth.

e 1 *Tim.* 1. 17. Now unto the King eternal, immortal, inviſible, the only wiſe God, be honour and glory for ever and ever. Amen.

f *Deut.* 4. 15. Take ye therefore good heed unto your ſelves (for ye ſaw no manner of ſimilitude on the day that the Lord ſpake unto you in Horeb, out of the midſt of the fire) *v.* 16. Leſt ye corrupt your ſelves, and make you a graven image, the ſimilitude of any figure, the likeneſs of male or female. *John* 4. 24. God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit and in truth. *With Luke* 24. 39. Behold my hands and my feet, that it is I my ſelf: handle me, and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have.

g *Acts* 14. 11. And when the people ſaw what Paul had done, they lift up their voices, ſaying in the ſpeech of Lycaonia, The gods are come down to us in the likeneſs of men. *v.* 15. And ſaying, Sirs, why do ye theſe things? We alſo are men of like paſſions with you, and preach unto you, that ye ſhould turn from theſe vanities unto the living God, which made heaven and earth, and the ſea, and all things that are therein.

h *Jam.* 1. 17. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning. *Mal.* 3. 6. For I am the Lord, I change not: therefore ye ſons of Jacob are not conſumed.

i 1 *Kings* 8. 27. But will God indeed dwell on the earth? behold, the heaven, and heaven of heavens cannot contain thee, how much leſs this houſe that I have builded? *Jer.* 23. 23. Am I a God at hand, ſaith the Lord, and not a God afar off? *v.* 24. Can any hide himſelf in ſecret places, that I ſhall not ſee him? ſaith the Lord: do not I fill heaven and earth? ſaith the Lord.

k *Pſalm* 90. 2. Before the mountains were brought forth, or ever thou hadſt formed the earth and the world, even from everlaſting to everlaſting, thou art God. 1. *Tim.* 1 17. Now unto the King eternal, immortal, inviſible, the only wiſe God be honour and glory, for ever, and ever. Amen.

l *Pſalm* 145. 3. Great is the Lord, and greatly to be praiſed; and his greatneſs is unſearchable.

m *Gen.* 17. 1. And when Abram was ninety years old and nine the Lord appeared to Abram, and ſaid unto him, I am the Almighty God: walk before me, and be thou perfect. *Rev.* 4. 8, And the four beaſts had each of them ſix wings about him, and they were full of eyes within, and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

n *Rom.*

Wiſe n, moſt Holy o, moſt Free p, moſt Abſolute q, working all Things according to the Counſel of his own immutable and moſt righteous, Will r, for his own Glory ſ; moſt Loving, Gracious, Merciful, Long ſuffering, abundant in Goodneſs and Truth, forgiving Iniquity, Tranſgreſſion and Sin v; the Rewarder of them that diligently ſeek him w; and withal moſt Juſt and Terrible in his Judgments x, hating all Sin y, and who will by no means clear the Guilty z,

II. God

n *Rom.* 16. 26. To God only wiſe, be glory through Jeſus Chriſt for ever. Amen.

o *Iſa.* 6. 3. And one cried unto another, and ſaid, Holy, holy, holy, is the Lord of hoſts, the whole earth is full of his glory. *Rev* 4. 8. (*See letter* m *immediately foregoing*)

p *Pſalm* 115. 3. But our God is in the heavens, he hath done whatſoever he pleaſeth.

q *Exod.* 3. 14. And God ſaid unto Moſes, I AM THAT I AM: And he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you.

r *Eph.* 1. 11. In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him, who worketh all things after the counſel of his own will.

ſ *Prov.* 16. 4. The Lord hath made all things for himſelf: yea, even the wicked for the day of evil. *Rom.* 11. 36. For of him, and through him, and to him are all things: to whom be glory for ever. Amen.

t 1 *John* 4. 8. He that loveth not, knoweth not God, for God is love. *v.* 16. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him.

v. *Exod.* 34. 6. And the Lord paſſed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-ſuffering, and, abundant in goodneſs and truth, *v.* 7. Keeping mercy for thouſands, forgiving iniquity and tranſgreſſion and ſin and that will by no means clear the guilty; viſiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and to the fourth generation.

w. *Heb* 11. 6. But without faith it is impoſſible to pleaſe him: for he that cometh to God, muſt believe that he is, and that he is a rewarder of them that diligently ſeek him.

x *Nehem* 9. 32. Now therefore, our God, the great, the mighty, and the terrible God, who keepeſt covenant and mercy; let not all the trouble ſeem little before thee, that hath come upon us, on our kings, on our princes, and on our prieſts, and on our prophets, and on our fathers, and on all thy people, ſince the time of the kings of Aſſyria, unto this day. *v.* 33. Howbeit, thou art juſt in all that is brought upon us; for thou haſt done right, but we have done wickedly.

y *Pſalm* 5. 5. The fooliſh ſhall not ſtand in thy ſight: thou hateſt all workers of iniquity. *v.* 6. Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor the bloody and deceitful man.

z *Nahum.* 1. 2. God is zealous, and the Lord revengeth, the Lord revengeth and is furious, the Lord will take vengeance on his adverſaries, and he reſerveth wrath for his enemies. *v.* 3. The Lord is ſlow

II. God hath all Life [a], Glory [b], Goodneſs [c], Bleſſedneſs [d], in, and of himſelf; and is alone in, and unto himſelf All ſufficient, not ſtanding in need of any Creatures which he hath made [e], nor deriving any Glory from them [f], but only manifeſting his own Glory, in, by, unto, and upon them: He is the alone Fountain of all Being, of whom, through whom, and to whom are all Things [g]; and hath moſt ſovereign Dominion over them, to do by them, for them, or upon them, whatſoever himſelf pleaſeth [h].

In

to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind, and in the ſtorm, and the clouds are the duſt of his feet. *Exod.* 34. 7. Keeping mercy for thouſands, forgiving iniquity and tranſgreſſion and ſin, and that will by no means clear the guilty; viſiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and to the fourth generation.

II. a *John* 5. 26. For as the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf.

b *Acts* 7. 2. And he ſaid, Men, brethren, and fathers hearken, The God of glory appeared unto our father Abraham, when he was in Meſopotamia, before he dwelt in Charran.

c *Pſalm* 119. 68. Thou art good, and doſt good, teach me thy ſtatutes.

d 1 *Tim.* 6, 15. Which in his times he ſhall ſhew, who is the bleſſed and only potentate, the King of kings, and Lord of lords. *Rom.* 9. 5. Whoſe are the fathers, and of whom as concerning the fleſh Chriſt came, who is over all, God bleſſed for ever. Amen.

e *Acts* 17. 24, God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands: *v.* 25. Neither is worſhipped with mens hands, as though he needed any thing, ſeeing he giveth to all life, and breath, and all things.

f *Job.* 22. 2. Can a man be profitable unto God, as he that is wiſe may be profitable unto himſelf? *v.* 3. Is it any pleaſure to the Almighty that thou art righteous? or is it gain to him, that thou makeſt thy ways perfect?

g *Rom.* 11. 36. For of him, and through him, and to him are all things: to whom be glory for ever. Amen.

h *Rev.* 4. 11. Thou art worthy, O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy pleaſure they are, and were created. 1 *Tim.* 6 15 [*See letter* d *immediately foregoing.*] *Dan.* 4. 25. That they ſhall drive thee from men, and thy dwelling ſhall be with the beaſts of the field, and they ſhall make thee to eat graſs as oxen, and they ſhall wet thee with the dew of heaven, and ſeven times ſhall paſs over thee, till thou know that the moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will. *v* 35. And all the inhabitants of the earth are reputed as nothing: and

In his Sight all Things are open and manifeſt *l*; his Knowledge is infinite, infallible, and independent upon the Creature *k*, ſo as nothing is to him contingent or uncertain. He is moſt holy in all his Counſels, in all his Works, and in all his Commands *m*. To him is due from Angels and Men, and every other Creature, whatſoever Worſhip, Service, or Obedience he is pleaſed to require of them *n*.

III. In the Unity of the God-head there be Three Perſons, of one Subſtance, Power and Eternity; God the Father, God the Son, and God the Holy Ghoſt *o*. The Father is of none, neither begotten nor proceeding,

and he doth according to his will in the army of heaven, and among the inhabitants of the earth: and none can ſtay his hand, or ſay unto him, What doſt thou?

i Heb. 4. 13. Neither is there any creature that is not manifeſt in his ſight: but all things are naked and opened unto the eyes of him with whom we have to do.

k Rom. 11. 33. O the depth of the riches, both of the Wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out! *v.* 34. For who hath known the mind of the Lord, or who hath been his Counſeller? *Pſalm* 147. 5. Great is our Lord, and of great Power: his underſtanding is infinite.

l Acts 15. 18. known unto God are all his works from the beginning of the world. *Ezek.* 11. 5. And the Spirit of the Lord fell upon me, and ſaid unto me, Speak, Thus ſaith the Lord, Thus have ye ſaid, O houſe of Iſrael: for I know the things that come into your mind every one of them.

m Pſalm 145. 17. The Lord is righteous in all his ways, and holy in all his works. *Rom.* 7. 12 Wherefore the law is holy, and the commandment holy, juſt, and good.

n Rev. 5, 12. Saying with a loud voice, Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing. *v.* 13: And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I, ſaying, Bleſſing, and honour, and glory, and power be unto him, that ſitteth upon the throne, and unto the Lamb for ever and ever *v.* 14 And the four beaſts ſaid, Amen, And the four and twenty elders fell down and worſhipped him that liveth for ever and ever.

III. *o 1 John* 5. 7. For there are three that bear record in heaven, the Father the word and the holy Ghoſt: and theſe three are one. *Mat.* 3. 16. And Jeſus when he was baptized, went up ſtraightway out of the water: and lo, the heavens were opened unto him, and he ſaw the Spirit of God deſcending like a dove, and lighting upon him. *v.* 17. And lo, a voice from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed. *Matth.* 28 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt. 2 *Cor.* 13. 14. The grace of the Lord Jeſus Chriſt, and the

ing: The Son is eternally begotten of the Father p, the Holy Ghoſt eternally proceeding from the Father and the Son q.

Chap: III. *Of God's Eternal Decree:*

God from allEternity, did by the moſt wiſe and holy Counſel of his own Will, freely and unchangeably ordain whatſoever comes to paſs a: Yet ſo, as thereby neither is God the Author of Sin b, nor is Violence offered to the Will of the Creatures, nor is the Liberty or Contingency of Second Cauſes taken away, but rather eſtabliſhed c.

II. Al-

love of God, and the communion of the holy Ghoſt, be with you all Amen.

p. *John* 1. 14. And the Word was made fleſh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. *v.* 18. No man hath ſeen God at any time; the only begotten Son, which is in the boſom of the Father, he hath declared him:

q *John* 15. 26. But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me. *Gal.* 4. 6. And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father.

a *Eph.* 1 11, In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things, after the counſel of his own will. *Rom.* 11. 33. O the depth of the riches both of the wiſdom and knowledge of God; how unſearchable are his judgments, and his ways Paſt finding out! *Heb.* 6. 17. Wherein God willing more abundantly to ſhew unto the heirs of promiſe, the immutability of his counſel, confirmed it by an oath. *Rom.* 9. 15. For he ſaith to Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion. *v.* 18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardneth.

b *James* 1 13. Let no man ſay when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. *v.* 17. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning. 1 *John* 1 5. This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs at all.

c *Acts* 2. 43. Him, being delivered by the determinate counſel and foreknowledge of God, ye have taken, and by wicked hands have crucified and ſlain. *Mat.* 17. 12. But I ſay unto you, That Elias is come already, and they knew him not

II. Although God knows whatſoever may, or can come to paſs upon all ſuppoſed Conditions [d]; yet hath he not decreed any Thing becauſe he foreſaw it as future, or as that which would come to paſs upon ſuch Conditions [e].

III. By the Decree of God for the Manifeſtation of his Glory, ſome Men and Angels [f] are predeſtinated unto everlaſting Life, and others fore-ordained to everlaſting Death [g].

IV. Theſe

not, but have done unto him whatſoever they liſted; likewiſe ſhall alſo the Son of man ſuffer of them. *Acts* 4. 27. For of a truth againſt thy holy child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Iſrael were gathered together *v.* 28. For to do whatſoever thy hand and thy counſel determined before to be done. *John* 19. 11. Jeſus anſwered, Thou couldſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee, hath the greater ſin. *Prov.* 16. 33. The lot is caſt into the lap: but the whole diſpoſing thereof is of the Lord.

II. d *Acts* 15. 18. Known unto God are all his works from the beginning of the world. 1 *Sam.* 23. 11. Will the men of Keilah deliver me up into his hand? Will Saul come down, as thy ſervant hath heard? O Lord God of Iſrael, I beſeech thee, tell thy ſervant. And the Lord ſaid, He will come down, *v.* 12. Then ſaid David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord ſaid, They will deliver thee up, *Mat.* 11. 21. Wo unto thee Chorazin, wo unto thee Bethſaida: for if the mighty works which were done in you, had been done in Tyre and Sidon they would have repented long ago, in ſackloth and aſhes. *v.* 23. And thou Capernaum, which art exalted unto heaven, ſhalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

e *Rom.* 9. 11. For the children being not yet born, neither having done any good or evil, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth. *v.* 13. As it is written, Jacob have I loved, but Eſau have I hated. *v.* 16. So then, it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy. *v.* 18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardneth.

III. f 1 *Tim* 5. 21. I charge thee before God and the Lord Jeſus Chriſt, and the elect angels, that thou obſerve theſe things, without preferring one before another, doing nothing by partiality. *Mat.* 25. 41. Then ſhall he ſay alſo unto them on the left hand, Depart from me, ye curſed, into everlaſting fire prepared for the devil and his angels.

g *Rom.* 9. 22. What if God, willing to ſhew his wrath, and to make his power known, endured with much long ſuffering the veſſels of wrath fitted to deſtruction: *v.* 23, And that he might make known the riches of his glory on the veſſels of mercy, which he had afore

IV. Theſe Angels and Men, thus predeſtinated and fore-ordained, are particularly and unchangeably deſigned; and their Number is ſo certain and definite, that it cannot be either increaſed or diminiſhed h.

V. Thoſe of Mankind that are predeſtinated unto Life, God, before the Foundation of the World was laid, according to his eternal and immutable Purpoſe, and the ſecret Counſel and good Pleaſure of his Will, hath choſen, in Chriſt, unto everlaſting Glory i, out of his mere free Grace and Love, without any Foreſight of Faith, or good Works, or Perſeverance in either of them, or any other Thing in the Creature, as Conditions, or Cauſes moving him thereunto k, and all to the Praiſe of his glorious Grace l.

VI. As God hath appointed the Elect unto Glory, ſo hath he, by the eternal and moſt free Purpoſe of his

prepared unto glory? *Eph.* 1: 5. Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his Will. *v.* 6. To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved *Prov.* 16. 4. The Lord hath made all things for himſelf: yea, even the wicked for the day of evil.

IV. h 2 *Tim.* 2. 19. Nevertheleſs the foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his. And, Let every one that nameth the name of Chriſt depart from iniquity. *John* 13. 18. I ſpeak not of you all; I know whom I have choſen; but that the ſcripture might be fulfilled, He that eateth bread with me, hath lift up his heel againſt me.

V. i *Eph.* 1. 4. According as he hath choſen us in him, before the foundation of the world, that we ſhould be holy, and without blame before him in love: *v.* 9. Having made known unto us the myſtery of his will, according to his good pleaſure, which he hath purpoſed in himſelf. *v.* 11. In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him, who worketh all things after the counſel of his own will. *Rom.* 8, 30: Moreover, whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified. 2 *Tim.* 1 9 Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace which was given us in Chriſt Jeſus, before the world began, 1 *Theſ.* 5. 9. For God hath not appointed us to wrath; but to obtain ſalvation by our Lord Jeſus Chriſt.

k *Rom.* 9: 11, 13, 16. [*See letter* e *immediately foregoing*] *Eph.* 1. 4. 9. [*See letter* i *immediately foregoing.*]

l *Eph.* 1. 6. To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved

v. 12

his Will, fore-ordained all the Means thereunto [m]. Wherefore they who are elected, being fallen in *Adam*, are redeemed by Chriſt [n], are effectually called unto Faith in Chriſt, by his Spirit working in due Seaſon; are juſtified, adopted, ſanctified [o], and kept by his Power through Faith unto Salvation [p]. Neither are any other redeemed by Chriſt, effectually called, juſtified, adopted, ſanctified and ſaved, but the Elect only [q]. VII. The

v, 12, That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt.

VI. m 1 *Pet.* 1. 2. Elect according to the fore-knowledge of God the Father, through ſanctification of the Spirit unto obedience, and ſprinkling of the Blood of Jeſus Chriſt. *Eph.* 1. 4. According as he hath choſen us in him, before the foundation of the world, that we ſhould be holy, and without blame before him in love: *v.* 5. Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will. *Eph.* 2. 10. For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them, 2 *Theſ.* 2. 13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation. through ſanctification of the Spirit, and belief of the truth.

n 1 *Theſ.* 5. 9. For God hath not appointed us to wrath, but to obtain ſalvation by our Lord Jeſus Chriſt. *v.* 10. Who died for us, that whether we wake or ſleep, we ſhould live together with him. *Titus* 2. 14, Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works.

o *Rom.* 8. 30. Moreover, whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified. *Eph.* 1. 5. Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will. 2 *Theſ.* 2. 13. But we are bound to give thanks to God alway for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation through ſanctification of the Spirit, and belief of the truth.

p 1 *Peter* 1. 5. Who are kept by the power of God through faith unto ſalvation, ready to be revealed in the laſt time.

q *John* 17. 9. I pray for them: I pray not for the world, but for them which thou haſt given me, for they are thine, *Rom.* 8. 28. And we know that all things work together for good, to them that love God, to them who are the called according to his purpoſe, *&c.* [*to the end of the Chapter.*] *John* 6. 64. But there are ſome of you that believe not. For Jeſus knew from the beginning, who they were that believed not, and who ſhould betray him. *v.* 65. And he ſaid, Therefore ſaid I unto you, that no man can come unto me, except it were given unto him of my Father, *John* 10. 26. But ye believe not, becauſe ye are not of my ſheep, as I ſaid

VII. The reſt of Mankind, God was pleaſed, according to the unſearchable Counſel of his own Will, whereby he extendeth, or withholdeth Mercy, as he pleaſeth, for the Glory of his Sovereign Power over his Creatures, to paſs by, and to ordain them to Diſhonour and Wrath for their Sin, to the Praiſe of his glorious Juſtice [r],

VIII. The Doctrine of this high Myſtery of Predeſtination is to be handled with ſpecial Prudence and Care [s], that Men attending the Will of God revealed in his Word

unto you, *John* 8. 47. He that is of God, heareth Gods words, ye therefore hear them not, becauſe ye are not of God. 1 *John.* 2. 19. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifeſt, that they were not all of us.

VII. r *Matth.* 11. 25. At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes. *v.* 26. Even ſo, Father, for ſo it ſeemed good in thy ſight. *Rom.* 9. 17. For the ſcripture ſaith unto Pharaoh, Even for this ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth *v.* 18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardneth: *v.* 21. Hath not the potter power over the clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour? *v.* 22. What if God, willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering, the veſſels of wrath fitted to deſtruction? 2 *Tim.* 2. 19. Nevertheleſs, the foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his. And let every one that nameth the name of Chriſt depart from iniquity. *v.* 20. But in a great houſe, there are not only veſſels of gold and of ſilver, but alſo of wood, and of earth; and ſome to honour, and ſome to diſhonour: *Jude* 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt. 1 *Pet.* 2. 8. And a ſtone of ſtumbling, and a rock of offence, even to them which ſtumble at the word, being diſobedient, whereunto alſo they were appointed.

VIII. s *Rom.* 9. 20. Nay but, O man, who art thou that replieſt againſt God? ſhall the thing formed ſay to him that formed it, Why haſt thou made me thus? *Rom.* 11. 33: O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out! *Deut.* 29: 29. The ſecret things belong unto the Lord our God: but thoſe things which are revealed belong unto us, and to our children

for

Word, and yielding Obedience thereunto, may, from the Certainty of their effectual Vocation, be aſſured of their eternal Election t. So ſhall this Doctrine afford Matter of Praiſe, Reverence, and Admiration of God v; and of Humility, Diligence, and abundant Conſolation to all that ſincerely obey the Goſpel w.

CHAP. IV. *Of Creation.*

IT pleaſed God the Father, Son, and Holy Ghoſt a, for the Manifeſtation of the Glorv of his eternal Power, Wiſdom, and Goodneſs b, in the Beginning, to create,

for ever, that we may do all the words of this law,

t 2 *Pet.* 1. 10. Wherefore the rather, brethren, give all diligence to make your calling and election ſure: for if ye do theſe things, ye ſhall never fall.

v *Eph.* 1. 6 To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved: *Rom.* 11. 33. [*See letter* ſ *immediatly foregoing*).

w *Rom.* 11. 5. Even ſo then at this preſent time alſo there is a remnant according to the election of grace, *v.* 6. And if by grace, then is it no more of Works: otherwiſe grace is is no more grace. But if it be of works, then it no more grace: otherwiſe work is no more work. *v.* 20. Well; becauſe of unbelief they were broken off, and thou ſtandeſt by faith Be not high minded, but fear, 2 *Pet.* 1. 10, (*See letter* t *immediately foregoing*,) *Rom.* 8. 33. Who ſhall lay any thing to the charge of Gods elect? it is God that juſtifieth. *Luke* 10. 20. Notwithſtanding in this rejoice not, that the ſpirits are ſubject unto you: but rather rejoice becauſe your names are written in heaven.

I. a *Heb.* 1. 2. Hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed heir of all things by whom alſo he made the worlds, *John* 1, 2. The ſame was in the beginning with God, *v.* 3. All things were made by him; and without him was not any thing made, that was made. *Gen* 1, 2, And the earth was without Form and void, and darkneſs was upon the face of the deep: And the Spirit of God moved upon the face of the waters. *Job* 26. 13. By his ſpirit he hath garniſhed the heavens: his hand hath formed the crooked ſerpent. *Job.* 33. 4. The ſpirit of God hath made me, and the breath of the Almighty hath given me life.

b *Rom.* 1: 20. For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead; ſo that they are without excuſe. *Jer.* 10. 12. He hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heavens by his diſcretion. *Pſalm* 104. 24. O Lord, how manifold are thy works! in wiſdom haſt thou made them

create, or make of nothing the World, and all Things therein, whether viſible or inviſible, in the Space of Six Days, and all very good c.

II, After God had made all other Creatures, he created Man, Male and Female d, with reaſonable and immortal Souls e, endued with Knowledge, Righteouſneſs, and true Holineſs, after his own Image f, having the Law of God written in their Hearts g, and Power to fulfil it h; and yet under a Poſſibility of tranſgreſſing being left to the Liberty of their own Will, which was ſubject unto Change

them all: the earth is full of thy riches. *Pſalm* 33. 5. He loveth righteouſneſs and judgment: the earth is full of the goodneſs of the Lord. *v.* 6. By the word of the Lord were the heavens made: and all the hoſt of them, by the breath of his mouth.

c (*The whole firſt chapter of Gen.*) *Heb.* 11. 3. Through faith we underſtand, that the worlds were framed, by the word of God, ſo that things which are ſeen, were not made of things which do appear. *Col.* 1. 16. For by him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones or dominions, or principalities or powers: all things were created by him, and for him. *Acts* 17. 24. God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.

II. d *Gen.* 1, 27. So God created man in his own image, in the image of God created he him: male and female created he them.

e *Gen.* 2. 7. And the Lord God formed man of the duſt of the ground, and breathed into his noſtrils the breath of life; and man became a living ſoul. *With Eccl.* 12 7. Then ſhall the duſt return to the earth as it was: and the ſpirit ſhall return unto God who gave it. *And Luke* 23. 43. And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in paradiſe. *And Matth.* 10. 28. And fear not them which kill the body, but are not able to kill the ſoul: but rather fear him which is able to deſtroy both ſoul and body in hell.

f *Gen.* 1. 26. And God ſaid, Let us make man in our image, after our likeneſs: and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. *Col.* 3. 10. And have put on the new man, which is renewed in knowledge, after the image of him that created him. *Eph.* 4. 24. And that ye put on the new man which after God is created in righteouſneſs, and true holineſs.

g *Rom.* 2 14. For when the Gentiles which have not the law, do by nature the things contained in the law, theſe having not the law, are a law unto themſelves: *v.* 15. Which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another.

h *Eccl.* 7. 29. Lo, this only have I found, that God hath made man upright

Change i. Beſide this Law written in their Hearts, they received a Command, notto eat of the Tree of the Knowledge of Good and Evil; which while they kept, they were happy in their Communion with God k, and had Dominion over the Creatures l.

CHAP: V; *Of Providence:*

GOD, the great Creator of all Things, doth uphold a, direct, diſpoſe, and govern all Creatures, Actions, and Things b, from the greateſt even to the leaſt,

upright; but they have ſought out many inventions.

i *Gen.* 3. 6 And when the woman ſaw that the tree was good for food and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe; ſhe took of the fruit thereof, and did eat, and gave alſo unto her husband with her, and he did eat. *Eccl.* 7. 29 (*See letter* h *immediately foregoing.*)

k *Gen.* 2. 17. But of the tree of the knowledge of good and evil thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely die. *Gen.* 3. 18. And they heard the voice of the Lord God walking in the garden in the cool of the day: And Adam and his wife hid themſelves from the preſence of the Lord God amongſt the trees of the garden. *v.* 9. And the Lord God called unto Adam, and ſaid unto him, Where art thou? *v.* 10 And he ſaid, I heard thy voice in the garden: and *I* was afraid, becauſe I was naked; and I hid my ſelf. *v.* 11. And he ſaid, Who told thee that thou waſt naked? Haſt thou eaten of the tree, whereof I commanded thee, that thou ſhouldeſt not eat? *v.* 23. Therefore the Lord God ſent him forth from the garden of Eden, to till the ground, from whence he was taken.

l *Gen.* 1. 26. And God ſaid, Let us make man in our image, after our likeneſs: and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. *v.* 28. And God bleſſed them, and God ſaid unto them, Be fruitful, and multiply and replinish the earth, and ſubdue it: and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth.

I, a *Heb.* 1. 3, Who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the majeſty on high.

b *Dan.* 4. 34. And at the end of the days, I Nebuchadnezzar lift up mine eyes unto heaven, and mine underſtanding returned unto me, and I bleſſed the moſt High, and, I praiſed and honoured him that liveth for ever, whoſe dominion is an everlaſting dominion, and his kingdom is from generation to generation. *v.* 35. And all the inhabitants of the earth are reputed as nothing: and he doth according to his

leaſt c, by his moſt wiſe and holy Providence d, according to his infallible Foreknowledge e, and the free and immutable Counſel of his own Will f, to the Praiſe of the Glory of his Wiſdom, Power, Juſtice, Goodneſs, and Mercy g.

II. Although, in relation to the Foreknowledge and Decree of God, the firſt Cauſe, all Things come to paſs immu-

his will in the army of heaven, and among the inhabitants of the earth and none can ſtay his hand, or ſay unto him, What doſt thou? *Pſal.* 135. 6. Whatſoever the Lord pleaſed, that did he in heaven and in earth, in the ſeas, and all deep places, *Acts* 17 25. Neither is worſhipped with mens hands, as though he needed any thing, ſeeing he giveth to all life, and breath, and all things; *v.* 26. And hath made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation: *v* 28. For in him we live, and move, and have our being; as certain alſo of your own poets have ſaid, For we are alſo his off-ſpring. *Job* 38, 39, 40, 41. *Chapters.*

c *Mat.* 10. 29. Are not two ſparrows ſold for a farthing? and one of them ſhall not fall on the ground without your Father. *v.* 30. But the very hairs of your head are all numbered, *v.* 31, Fear ye not therefore, ye are of more value than many ſparrows.

d *Prov.* 15. 3. The eyes of the Lord are in every place, beholding the evil and the good *Pſal.* 104. 24. O Lord, how manifold are thy works! in wiſdom haſt thou made them all: the earth is full of thy riches. *Pſal.* 145. 17, the Lord is righteous in all his ways, and holy in all his works.

e *Acts* 15. 18. Known unto God are all his works from the beginning of the world. *Pſal.* 94. 8. Underſtand, ye brutiſh among the people: and ye fools, when will ye be wiſe? *v.* 9. He that planted the ear, ſhall he not hear? he that formed the eye, ſhall he not ſee? *v.* 10. He that chaſtiſeth the heathen, ſhall not he correct? he that teacheth man knowledge, ſhall not he know? *v.* 11. The Lord knoweth the thoughts of man, that they are vanity.

f *Eph.* 1. 14. In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will. *Pſalm* 33. 10: The Lord bringeth the counſel of the heathen to nought: he maketh the devices of the people of none effect. *v,* 11. The counſel of the Lord ſtandeth for ever, the thoughts of his heart to all generations.

g *Iſaiah* 63. 14. As a beaſt goeth down into the valley, the ſpirit of the Lord cauſeth him to reſt: ſo didſt thou lead thy people, to make thy ſelf a glorious name. *Eph.* 3. 10. To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wiſdom of God. *Rom.* 9. 17. For the ſcripture ſaith unto Pharaoh, Even for this ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth. *Gen.* 45. 7. And God ſent me before you, to preſerve you a poſte-

mutably and infallibly h: Yet, by the ſame Providence he ordereth them to fall out, according to the Nature of Second Cauſes, either neceſſarily, freely, or contingently i.

III. God in his ordinary Providence maketh uſe of Means k, yet

poſterity in the earth, and to ſave your lives by a great deliverance. *Pſalm* 145. 7. They ſhall abundantly utter the memory of thy great goodneſs, and ſhall ſing of thy righteouſneſs.

II h *Acts* 2. 23. Him being delivered by the determinate counſel and foreknowledge of God, ye have taken, and by wicked hands have crucified and ſlain.

i *Gen.* 8. 22. While the earth remaineth, ſeed-time and harveſt, and cold and heat, and ſummer and winter, and day and night, ſhall not ceaſe. *Jer.* 31. 35. Thus ſaith the Lord which giveth the ſun for a light by day, and the ordinances of the moon and of the ſtars for a light by night, which divideth the ſea, when the waves thereof roar; the Lord of hoſts is his name. *Exod.* 21. 31. And if a man ly not in wait, but God deliver him into his hand; then I will appoint thee a place whither he ſhall flee. *With Deut.* 19. 5. As when a man goeth into the wood with his neighbour, to hew wood, and his hand fetcheth a ſtroke with the ax to cut down the tree, and the head ſlippeth from the helve, and lighteth upon his neighbour that he die; he ſhall flee unto one of thoſe cities, and live. 1 *Kings* 22. 28. And Micaiah ſaid, If thou return at all in peace, the Lord hath not ſpoken by me. And he ſaid, Hearken, O people, every one of you. *v.* 34. And a certain man drew a bow at a venture, and ſmote the king of Iſrael between the joints of the harneſs: wherefore he ſaid unto the driver of his chariot, Turn thine hand, and carry me out of the hoſt, for I am wounded. *Iſaiah* 10. 6. I will ſend him againſt an hypocritical nation; and againſt the people of my wrath will I give him a charge to take the ſpoil, and to take the prey, and to tread them down like the mire of the ſtreets. *v.* 7. Howbeit, he meaneth not ſo, neither doth his heart think ſo, but it is in his heart to deſtroy, and cut off nations not a few.

III. k *Acts* 27. 31. Paul ſaid to the centurion, and to the ſoldiers, Except theſe abide in the ſhip, ye cannot be ſaved. *v.* 44. And the reſt, ſome on boards, and ſome on broken pieces of the ſhip: And ſo it came to paſs that they eſcaped all ſafe to land. *Iſaiah* 55. 10. For as the rain cometh down, and the ſnow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater: *v.* 11. So ſhall my word be that goeth forth out of my mouth: It ſhall not return unto me void, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the thing whereto I ſent it. *Hoſ.* 2. 21. And it ſhall come to paſs in that day, I will hear ſaith the Lord, I will hear the heavens, and they ſhall hear the earth, *v.* 22. And the earth ſhall hear the corn, and the wine, and the oyl, and they ſhall hear Jezreel.

1 *Hoſ.*

yet is free to work without l, above, m, and againſt them at his Pleaſure n.

IV. The almighty Power unſearcheable Wiſdom, and infinite Goodneſs of God, ſo far manifeſt themſelves in his Providence, that it extendeth it ſelf even to the firſt Fall, and all other Sins of Angels and Men o, and that not by

l *Hoſ.* 1. 7. But I will have mercy upon the houſe of Judah, and will ſave them by the Lord their God, and will not ſave them by bow, nor by ſword, nor by battle, by horſes nor by horſemen. *Matth.* 4. 4. But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God. *Job.* 34. 10. Therefore hearken unto me, ye men of underſtanding, far be it from God that he ſhould do wickedneſs, and from the Almighty, that he ſhould commit iniquity.

m *Rom.* 4. 19. And being not weak in faith, he conſidered not his own body now dead, when he was about an hundred years old, neither yet the deadneſs of Sara's Womb. *v.* 20. He ſtaggered not at the promiſe of God through unbelief; but was ſtrong in faith, giving glory to God: *v.* 21. And being fully perſwaded, that what he had promiſed, he was able alſo to perform.

n 2 *Kings* 6. 6. And the man of God ſaid, Where fell it? And he ſhewed him the place. And he cut down a ſtick, and caſt it in thither, and the iron did ſwim. *Dan.* 3. 27. And the princes, governors and captains, and the kings counſellers being gathered together, ſaw theſe men, upon whoſe bodies the fire had no power, nor was an hair of their head ſinged, neither were their coats changed, nor the ſmell of fire had paſſed on them.

IV. o *Rom.* 11. 32. For God hath concluded them all in unbelief, that he might have mercy upon all, *v.* 33. O the depth of the riches both of the wiſdom and knowledge of God, how unſearchable are his judgments, and his ways paſt finding out! *v.* 34. For who hath known the mind of the Lord, or who hath been his counſeller? 2 *Sam.* 24. 1. And again the anger of the Lord was kindled againſt Iſrael, and he moved David againſt them, to ſay, Go number Iſrael and Judah. *With* 1 *Chr.* 21. 1. And Satan ſtood up againſt Iſrael, and provoked David to number Iſrael. 1 *Kings* 22. 22. And the Lord ſaid unto him, Wherewith? And he ſaid, I will go forth, and I will be a lying ſpirit in the mouth of all his prophets. And he ſaid, Thou ſhalt perſwade him, and prevail alſo, go forth, and do ſo *v.* 23 Now therefore behold, the Lord hath put a lying ſpirit in the mouth of all theſe thy prophets, and the Lord hath ſpoken evil concerning thee. 1 *Chr.* 10. 4. Then ſaid Saul to his armour-bearer, Draw thy ſword, and thruſt me through therewith; leſt theſe uncircumciſed come, and abuſe me. But his armour-bearer would not, for he was ſore afraid So Saul took a ſword, and fell upon it *v.* 13. So Saul died, for his tranſgreſſion which he committed againſt the Lord, even againſt the word of the Lord which he kept not, and alſo for asking counſel of one that had a familiar ſpirit, to enquire of it *v.* 14. And enquired not of the Lord: therefore he ſlew him,

by a bare Permiſſion p, but ſuch as hath joined with it a moſt wiſe and powerful Bounding q, and otherwiſe ordering, and governing of them, in a manifold Diſpenſation, to his own holy Ends r; Yet ſo, as the Sinfulneſs thereof proceedeth only from the Creature, and not from God, who being moſt Holy and Righteous, neither is, nor can be the Author or Approver of Sin s.

V. The moſt Wiſe, Righteous, and Gracious God doth oftentimes leave for a Seaſon his own Children to manifold Temptations, and the Corruption of their own Hearts, to

him, and turned the kingdom unto David the ſon of Jeſſe. 2 *Sam.* 16. 10, And the king ſaid, What have I to do with you, ye ſons of Zeruiah? ſo let him curſe, becauſe the Lord hath ſaid unto him, Curſe David. Who ſhall then ſay, Wherefore haſt thou done ſo? *Acts* 2. 23 Him, being delivered by the determinate counſel and foreknowledge of God, ye have taken, and by wicked hands have crucified and ſlain. *Acts* 4. 27. For of a truth againſt thy holy child Jeſus, whom thou haſt anointed both Herod and Pontius Pilate with the Gentiles, and the people of Iſrael were gathered together, *v.* 28. For to do whatſoever thy hand and thy counſel determined before to be done.

p *Acts* 14. 16. Who in times paſt ſuffered all nations to walk in their own ways.

q *Pſal.* 76 10. Surely the wrath of man ſhall praiſe thee: the remainder of wrath ſhalt thou reſtrain. 2 *Kings* 19: 28. Becauſe thy rage againſt me, and thy tumult is come up in to mine ears, therefore I will put my hook in thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou cameſt.

r *Gen.* 50. 20. But as for you, ye thought evil againſt me; but God meant it unto good, to bring to paſs. as it is this day, to ſave much people alive. *Iſaiah* 10. 6. I will ſend him againſt an hypocritical nation, and againſt the people of my wrath will I give him a charge to take the ſpoil, and to take the prey, and to tread them down like the mire of the ſtreets, *v.* 7. Howbeit, he meaneth not ſo, neither doth his heart think ſo, but it is in his heart to deſtroy, and cut off nations not a few. *v.* 12. Wherefore it ſhall come to paſs, that when the Lord hath performed his whole work upon mount Zion, and on Jeruſalem, I will puniſh the fruit of the ſtout heart of the king of Aſſyria, and the glory of his high looks.

f *James* 1. 13. Let no man ſay when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man, *v.* 14. But every man is tempted, when he is drawn away of his own luſt, and enticed, v, 17. Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning, 1 *John* 2, 16 For all that is in the world, the luſt of the fleſh, and the luſt of the eyes, and the pride of life, is not of the Father but is of the world, *Pſalm* 50, 21, Theſe things haſt thou done, and

to chaſtiſe them for their former Sins, or to diſcover unto them the hidden Strength of Corruption, and Deceitfulneſs of their Hearts, that they may be humbled t; and to raiſe them to a more cloſe and conſtant Dependence for their Support upon himſelf, and to make them more watchful againſt all future Occaſions of Sin, and for ſundry other juſt and holy Ends v.

VI. As for thoſe wicked and ungodly Men, whom God as a righteous Judge, for former Sins, doth blind and har-

and I kept ſilence: thou thoughteſt that I was altogether ſuch an one as thy ſelf: but I will reprove thee, and ſet them in order before thine eyes.

V. t 2 *Chr.* 32. 25. But Hezekiah rendred not again, acoording to the benefit done unto him: for his heart was liſted up; therefore there was wrath upon him and upon Judah and Jeruſalem, v. 26. Notwithſtanding Hezekiah humbled himſelf, for the pride of his heart (both he and the inhabitants of Jeruſalem) ſo that the wrath of the Lord came not upon them in the days of Hezekiah. *v.* 31. Howbeit, in the buſineſs of the embaſſadors of the princes of Babylon, who ſent unto him to enquire of the wonder that was done in the land, God left him to try him, that he might know all that was in his heart. 2 *Sam.* 24. 1. And again the anger of the Lord was kinded againſt Iſrael, and he moved David againſt them, to ſay, Go number Iſrael and Judah.

v 2 *Cor* 12 7 And leſt I ſhould be exalted above meaſure through the abundance of the revelations, there was given to me a thorn in the fleſh, the meſſenger of Satan to buffet me, leſt I ſhould be exalted above meaſure, v, 8 For this thing I beſought the Lord thrice, that it might depart from me, v 9 And he ſaid unto me, My grace is ſufficient for thee: for my ſtrength is made perfect in weakneſs. Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may reſt upon me, *Pſal.* 73. *throughout.* * *Pſal.* 77. 1, I cried unto God with my voice: even unto God with my voice: and he gave ear unto me. v. 10. And I ſaid, This is my infirmity: but I will remember the years of the right-hand of the moſt high, v. 12. I will meditate alſo of all thy works, and talk of thy doings. (*Read the intermediate verſes in the Bible,*) *Mark* 14, *from the 66. verſe to the end, with John* 21. 15, So when they had dined, Jeſus ſaith to Simon Peter, Simon ſon of Jonas, loveſt thou me more than theſe? He ſaith unto him, Yea, Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my lambs, *v.* 16. He ſaid to him again the ſecond time, Simon, ſon of Jonas, loveſt thon me? He ſaith unto him, Yea, Lord; thou knoweſt that I love thee: He ſaith unto him, Feed my ſheep, *v.* 17. He ſaith unto him the third time, Simon, ſon of Jonas, loveſt thou me? Peter was grieved, becauſe he ſaid unto him the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things; thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep.

VI. w *Rom.*

harden w, from them he not only withholdeth his Grace, whereby they might have been enlightned in their Underſtandings, and wrought upon in their Hearts x; but ſometimes alſo withdraweth the Gifts which they had y, and expoſeth them to ſuch Objects as their Corruption makes Occaſion of Sin z; And withal, gives them over to their own Luſts, the Temptations of the World, and the Power of Satan a; Whereby it comes to paſs, that they harden themſelves, even under thoſe Means,

VI. w *Rom.* 1. 24. Wherefore God alſo gave them up to uncleanneſs, through the luſts of their own hearts, to diſhonour their own bodies between themſelves: v. 26 For this cauſe God gave them up unto vile affections: For even their women did change the natural uſe into that which is againſt nature: v. 28, And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do thoſe things which are not convenient. *Rom.* 11. 7, What then? Iſrael hath not obtained that which he ſeeketh for; but the election hath obtained it, and the reſt were blinded. v. 8. According as it is written, God hath given them the ſpirit of ſlumber, eyes that they ſhould not ſee, and ears that they ſhould not hear unto this day.

x *Deut.* 29. 4. Yet the Lord hath not given you an heart to perceive, and eyes to ſee, and ears to hear, unto this day.

y *Matth.* 13: 12, For whoſoever hath, to him ſhall be given, and he ſhall have more abundance: but whoſoever hath not, from him ſhall be taken away, even that he hath. *Mat.* 25. 29. For unto every one that hath ſhall be given, and he ſhall have abundance: but from him that hath not ſhall be taken away, even that which he hath.

z *Deut*, 2. 30, But Sihon king of Heſhbon would not let us paſs by him: for the Lord thy God hardned his ſpirit, and made his heart obſtinate, that he might deliver him into thy hand, as appeareth this day, 2 *Kings* 8, 12. And Hazael ſaid, Why weepeth my lord? And he anſwered, Becauſe I know the evil that thou wilt do unto the children of Iſrael: their ſtrong holds wilt thou ſet on fire, and their young men wilt thou ſlay with the ſword, and wilt daſh their children, and rip up their women with child: v. 13. And Hazael ſaid, But what, is thy ſervant a dog, that he ſhould do this great thing? And Eliſha anſwered, The Lord hath ſhewed me that thou ſhalt be king over Syria.

a *Pſal.* 81, 11. But my people would not hearken to my voice: and Iſrael would none of me, v. 12, ſo I gave them up unto their own hearts luſt: and they walked in their own counſels. 2 *Theſ.* 2. 10, And with all deceivableneſs of unrighteouſneſs in them that periſh; becauſe they received not the love of the truth: that they might be ſaved. v. 11. And for this cauſe God ſhall ſend them ſtrong deluſion, that they ſhould believe a lie. v. 12. That they all might be damned, who believe not the truth, but had pleaſure in unrighteouſneſs.

Means, which God uſeth for the ſoftning of others b.

VII. As the Providence of God doth, in general, reach to all Creatures; ſo after a moſt ſpecial Manner it taketh Care of his Church, and diſpoſeth all things to the Good thereof c.

CHAP. VI.

b *Exodus* 7. 3. And I will harden Pharaohs heart, and multiply my ſigns and my wonders in the land of Egypt, *with Exo.* 8. 15. But when Pharaoh ſaw that there was reſpite he hardned his heart, and harkned not unto them; as the Lord had ſaid, v. 32. And Pharaoh hardned his heart at this time alſo, neither would he let the people go. 2 *Cor.* 2. 15. For we are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh. v. 16. To the one we are the ſavour of death unto death; and to the other the ſavour of life unto life: And who is ſufficient for theſe things? *Iſa.* 8. 14. And he ſhall be for a ſanctuary; but for a ſtone of ſtumbling, and for a rock of offence to both the houſes of Iſrael, for a gin and for a ſnare to the inhabitants of Jeruſalem. 1 *Peter* 2. 7. Unto you therefore which believe, he is precious: but unto them which be diſobedient, the ſtone which the builders diſallowed, the ſame is made the head of the corner, v. 8. And a ſtone of ſtumbling, and a rock of offence, even to them which ſtumble at the word, being diſobedient, whereunto alſo they were appointed. *Iſa.* 6. 9 And he ſaid, Go and tell this people, Hear ye indeed, but underſtand not; and ſee ye indeed, but perceive not. v. 10. Make the heart of this people fat, and make their ears heavy, and ſhut their eyes: leſt they ſee with their eyes, and hear with their ears, and underſtand with their heart, and convert and be healed. *With Acts* 28. 26. Saying, Go unto this people, and ſay, Hearing ye ſhall hear, and ſhall not underſtand; and ſeeing ye ſhall ſee and not perceive. v. 27. For the heart of this people is waxed groſs, and their ears are dull of hearing, and their eyes have they cloſed; leſt they ſhould ſee with their eyes and hear with their ears, and underſtand with their heart, and ſhould be converted, and I ſhould heal them.

VII. c 1 *Tim.* 4. 10. For therefore we both labour and ſuffer reproach, becauſe we truſt in the living God, who is the Saviour of all men, eſpecially of thoſe that believe. *Amos* 9 8. Behold the eyes of the Lord God are upon the ſinful kingdom, and I will deſtroy it from off the face of the earth; ſaving that I will not utterly deſtroy the houſe of Jacob, ſaith the Lord. v. 9. For lo, I will command, and I will ſift the houſe of Iſrael among all nations, like as corn is ſifted in a ſive, yet ſhall not the leaſt grain fall upon the earth. *Rom.* 8. 28. And we know that all things work together for good, to them that love God, to them who are the called according to his purpoſe *Iſa.* 43. 3. For I am the Lord thy God, the holy One of Iſrael, thy Saviour: I gave Egypt for thy ranſom, Ethiopia and Seba for thee. v. 4. Since thou waſt precious in my ſight, thou haſt been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. v. 5. Fear not, for I am with thee: I will bring thy ſeed from the eaſt, and gather thee from the weſt. v. 14. Thus ſaith the Lord your redeemer, the holy One of Iſrael, For your ſake I have ſent to Babylon, and have brought down all their nobles, and the Caldeans, whoſe cry is in the ſhips.

1. *a* Gen.

CHAP. VI. *Of the Fall of Man, of Sin, and of the Puniſhment thereof.*

OUR firſt Parents, being ſeduced by the Subtility and Temptation of Satan, ſinned in eating the forbidden Fruit a. This their Sin, God was pleaſed, according to his wiſe and holy Counſel, to permit, having purpoſed to order it to his own Glory b.

II. By this Sin they fell from their original Righteouſneſs and Communion with God c, and ſo became dead in Sin d, and wholly defiled in all the Faculties and Parts of Soul and Body e.

III. They

I. a *Gen.* 3. 13. And the LordGod ſaid unto the woman, what is this that thou haſt done? And the woman ſaid, The ſerpent beguiled me, and I did eat, 2 *Cor.* 11. 3. But I fear leſt by any means, as the ſerpent beguiled Eve through his ſubtility, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt.

b *Rom.* 11. 32. For God hath concluded them all in unbeliet, that he might have mercy upon all.

II. c *Gen.* 3. 6. And when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe, ſhe took of the fruit thereof, and did eat, and gave alſo unto her husband with her, and he did eat, v. 7. And the eyes of them both were opened, and they knew that they were naked: and they ſewed figleaves together, and made themſelves aprons, v. 8. And they heard the voice of the Lord God, walking in the garden, in the cool of the day: and Adam and his wife hid themſelves from the preſence of the Lord God, amongſt the trees of the garden. *Eccl.* 7. 29. Lo, this only have I found, that God hath made man upright; but they have fought out many inventions. *Rom.* 3. 23. For all have ſinned and come ſhort of the glory of God.

d *Gen.* 2. 17. But of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely die, *Eph.* 2. 1. And you hath he quickned, who were dead in treſpaſſes and Sins.

e *Tit.* 1. 15. Unto the pure all things are pure: but unto them that are defiled, and unbelieving, is nothing pure, but even their mind and conſcience is defiled, *Gen.* 6. 5. And God ſaw that the wickedneſs of man was great in the earth, and that every imagination of the thoughts of his heart, was only evil continually, *Jer.* 17. 9. The heart is deceitful above all things, and deſperately wicked, who can know it? *Rom.* 3. 10. As it is written, There is none righteous, no not one. v. 11 There is none that underſtandeth, there is none that ſeeketh after God, v. 12. They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one. v. 13. Their throat is an open ſepulchre; with their tongues they have uſed deceit; the poiſon of aſps is under their lips. v. 14. Whoſe

III. They being the Root of all Mankind, the Guilt of this Sin was imputed f, and the ſame Death in Sin and corrupted Nature conveyed to all their Poſterity deſcending from them by ordinary Generation g.

IV. From this original Corruption, whereby we are utterly indiſpoſed, diſabled, and made oppoſite to all Good

mouth is full of curſing and bitterneſs. v. 15. Their feet are ſwift to ſhed blood. v. 16. Deſtruction and miſery are in their ways. v. 17. And the way of Peace have they not known. v. 18. There is no fear of God before their eyes.

III. f *Gen.* 1. 27. So God created man in his own image, in the image of God created he him: male and female created he them. v. 28. And God bleſſed them, and God ſaid unto them, Be fruitful, and multiply and replinish the earth, and ſubdue it: and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth. *And Gen.* 2. 16. And the Lord God commanded the man, ſaying, Of every tree of the garden thou mayſt freely eat. v. 17. But of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely die. *And Acts* 17. 26. And hath made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. *With Rom.* 5. 12. Wherefore, as by one man ſin entred into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned. v. 15. But not as the offence, ſo alſo is the free gift. For if through the offence of one many be dead; much more the grace of God, and the gift by grace, which is by one man, Jeſus Chriſt, hath abounded unto many v. 16. And not as it was by one that ſinned, ſo is the gift: for the judgment was by one to condemnation; but the free gift is of many offences unto juſtification. v. 17. For if by one mans offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one, Jeſus Chriſt. v. 18. Therefore as by the offence of one judgment came upon all men to condemnation: even ſo by the righteouſneſs of one, the free gift came upon all men unto juſtification of life. v. 19. For as by one mans diſobedience many were made ſinners: ſo by the obedience of one, ſhall many be made righteous. *And* 1 *Cor.* 15. 21. For ſince by man came death, by man came alſo the reſurrection of the dead. v. 22. For as in Adam all die, even ſo in Chriſt ſhall all be made alive. * v. 45. And ſo it is written, The firſt man Adam was made a living ſoul, the laſt Adam was made a quickning ſpirit. * v. 49. And as we have born the image of the earthly, we alſo ſhall bear the image of the heavenly.

g *Pſalm* 51. 5. Behold, I was ſhapen in iniquity: and in ſin did my mother conceive me. *Gen.* 5. 3. And Adam lived an hundred and thirty years, and begat a ſon in his own likeneſs, after his image; and called his name Seth. *Job* 14. 4. Who can bring a clean thing out of an unclean? not one. *Job* 15. 14. What is man that he ſhould be clean

Good h, and wholly inclined to all Evil i, do proceed all actual Tranſgreſſions k.

V. This Corruption of Nature, during this Life, doth remain in thoſe that are regenerated l: And although it be, through

and he which is born of a woman, that he ſhould be righteous?

IV. *h Rom.* 5. 6. For when we were yet without ſtrength, in due time Chriſt died for the ungodly. *Rom.* 8. 7. Becauſe the carnal mind is enmity againſt God: for it is not ſubject to the law of God, neither indeed can be, *Rom.* 7. 18. For I know, that in me (that is, in my fleſh) dwelleth no good thing: for to will is preſent with me, but how to perform that which is good, I find not. *Col.* 1. 21. And you that were ſometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled.

i *Gen.* 6. 5. And God ſaw that the wickedneſs of man was great in the earth, and that every imagination of the thought of his heart, was only evil continually, *Gen.* 8. 21. And the Lord ſmelled a ſweet ſavour, and the Lord ſaid in his heart, I will not again curſe the ground any more for mans ſake; for the imagination of mans heart is evil from his youth: neither will I again ſmite any more, every thing living, as I have done. *Rom.* 3. 10. As it is written, there is none righteous, no not one: *v* 11. There is none that underſtandeth, there is none that ſeeketh after God. *v.* 12. They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one.

k *James* 1. 14. But every man is tempted, when he is drawn away of his own luſt, and enticed. *v.* 15. Then when luſt hath conceived, it bringeth forth ſin: and ſin when it is finiſhed, bringeth forth death. *Eph.* 2. 2. Wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience. *v.* 3. Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature the children of wrath, even as others, *Matth.* 15. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, theits, falſe witneſs, blaſphemies.

V. *l* 1 *John* 1. 8. If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. v. 10. If we ſay that we have not ſinned, we make him a liar, and his word is not in us. *Rom.* 7. 14. For we know that the law is ſpiritual: but I am carnal, ſold under ſin, v. 17. Now then, it is no more I that do it, but ſin that dwelleth in me, v. 18. For I know that in me (that is, in my fleſh) dwelleth no good thing: for to will is preſent with me, but how to perform that which is good, I find not, v. 23. But I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members, *James* 3. 2. For in many things we offend all. If any man offend not in word, the ſame is a perfect man, and able alſo to bridle the whole body, *Prov.* 20 9. Who can ſay, I have made my heart clean, I am pure from my ſin? *Eccl.* 7. 20. For there is not a

through Chriſt, pardoned and mortified, yet both it ſelf, and all the Motions thereof are truly and properly Sin m.

VI. Every Sin, both original and actual, being a Tranſgreſſion of the righteous Law of God, and contrary thereunto n, doth, in its own Nature, bring Guilt upon the Sinner o, whereby he is bound over to the Wrath of God p, and Curſe of the Law q, and ſo made ſubject to Death r, with all Miſeries ſpiritual ſ, temporal t, and eternal v.

CHAP.

juſt man upon the earth that doth good and ſinneth not.

m Rom. 7. 5. For when we were in the fleſh, the motions of ſins which were by the law, did work in our members to bring forth fruit unto death. v. 7 What ſhall we ſay then? Is the law ſin? God forbid. Nay, I had not known ſin, but by the law: for I had not known luſt, except the law had ſaid, Thou ſhalt not covet. v. 8. But ſin taking occaſion by the commandment, wrought in me all manner of concupiſcence. For without the law ſin was dead. v. 25. I thank God, through Jeſus Chriſt our Lord. So then with the mind I my ſelf ſerve the law of God; but with the fleſh, the law of ſin. *Gal.* 5. 17. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the Flesh: and theſe are contrary the one to the other, ſo that ye cannot do the things that ye would.

VI. n 1 *John* 3. 4. Whoſoever committeth ſin, tranſgreſſeth alſo the law, for ſin is the tranſgreſſion of the law.

o Rom. 2. 15. Which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another. *Rom.* 3. 9. What then? are we better then they? No, in no wiſe: for we have before proved both Jews and Gentiles, that they are all under ſin. v. 19. Now we know, that what things ſoever the law ſaith, it ſaith to them who are under the law: that every mouth may be ſtopped, and all the world may become guilty before God.

p *Eph.* 2. 3. Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature the children of wrath, even as others.

q *Gal.* 3. 10. For as many as are of the works of the law, are under the curſe: for it is written, Curſed is every one that continueth not in all things which are written in the book of the law to do them.

r *Rom.* 6. 23. For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt our Lord.

ſ *Eph.* 4. 18. Having the underſtanding darkned, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their heart.

t *Rom.* 8 20. For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope. *Lam* 3. 39. Wherefore doth a living man complain, a man for the puniſhment of his ſins?

v *Matth.* 25. 41. Then ſhall he ſay alſo unto them on the left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the devil

CHAP VII. *Of God's Covenant with Man.*

THE Diſtance between God and the Creature is ſo great, that although reaſonable Creatures do owe Obedience unto him as their Creator, yet they could never have any Fruition of him as their Bleſſedneſs and Reward, but by ſome voluntary condeſcenſion on God's Part, which he hath been pleaſed to expreſs by way of Covenant a

II. The firſt Covenant made with Man, was a Covenant

devil and his angels. 2 *Theſ.* 1. 9. Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.

I, a *Iſai.* 40. 13: Who hath directed the ſpirit of the Lord? or being his counſeller hath taught him? *v.* 14. With whom took he counſel, and who inſtructed him, and taught him in the path of judgment, and taught him knowledge, and ſhewed to him the way of underſtanding? *v.* 15. Behold the nations are as a drop of a bucket, and are counted as the ſmall duſt of the ballance: Behold, he taketh up the iſles as a very little thing *v.* 16. And Lebanon is not ſufficient to burn, nor the beaſts thereof ſufficient for a burnt-offering. *v.* 17. All nations before him are as nothing, and they are counted to him leſs than nothing and vanity. *Job* 9. 32. For he is not a Man, as I am, that I ſhould anſwer him, and we ſhould come together in judgment. *v.* 33. Neither is there any days-man betwixt us, that might lay his hand upon us both. 1 *Samuel* 2. 25. If one man ſin againſt another, the judge ſhall judge him: but if a man Sin againſt the Lord, who ſhall intreat for him? *Pſalm.* 113. 5. Who is like unto the Lord our God, who dwelleth on high? *v.* 6. Who humbleth himſelf to behold the things that are in heaven, and in the earth. *Pſal.* 100. 2. Serve the Lord with gladneſs: come before his preſence with ſinging. *v.* 3: Know ye that the Lord he is God, it is he that hath made us, and not we ourſelves; we are his people, and the ſheep of his paſture. *Job.* 22. 2. Can a man be profitable unto God, as he that is wiſe may be profitable unto himſelf? *v* 3. Is it any pleaſure to the Almighty that thou art righteous? Or is it gain to him, that thou makeſt thy ways perfect? *Job.* 35. 7. If thou be righteous, what giveſt thou him? or what receiveth he of thine hand? *v.* 8: Thy wickedneſs may hurt a man as thou art, and thy righteouſneſs may profit the ſon of Man. *Luke.* 17. 10. So likewiſe ye, when ye ſhall have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants: we have done that which was our duty to do. *Acts,* 17. 24. God that made the world, and all things therein, ſeeing that he is Lord of Heaven and earth, dwelleth not in temples made with hands. *v.* 25. Neither is worſhipped with mens hands, as though he needed any thing, ſeeing he giveth to all life, and breath, and all things.

nant of Works b, wherein Life was promiſed to *Adam*, and in him to his Poſterity c; upon Condition of perfect and perſonal Obedience d.

III. Man by his fall having made himſelf uncapable of Life by that Covenant, the Lord was pleaſed to make a ſecond e, commonly called the Covenant of Grace: Wherein he freely offereth unto Sinners Life and Salvation by Jeſus Chriſt, requiring of them Faith in him, that they may be ſaved f; and promiſing to give unto all thoſe that are ordained unto Life, his holy Spirit, to make them willing and able to believe g. IV. This

II. b *Gal.* 3. 12. And the law is not of Faith: but, The man that doth them ſhall live in them.

c *Rom.* 10. 5. For Moſes deſcribeth the righteouſneſs which is of the Law, that the man which doth theſe Things, ſhall live by them. *Romans.* 5. 12. to 20. (*See Chapter* 6. § 3. *Letter* f.)

d *Gen* 2. 17. But of the tree of the Knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely die. *Gal.* 3. 10. For as many as are of the Works of the law, are under the curſe: for it is written, Curſed is every one that continueth not in all things which are written in the book of the Law, to do them.

III. e *Gal* 3. 21. Is the law then againſt the promiſes of God? God forbid: for if there had been a law given, which could have given life, verily righteouſneſs ſhould have been by the Law. *Rom.* 8. 3. For what the law could not do, in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh. *Romans.* 3. 20. Therefore by the deeds of the law there ſhall no fleſh be juſtified in his ſight: for by the law is the knowledge of ſin. v. 21. But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets, *Gen.* 3. 15. And I will put enmity between thee and the woman, and between thy ſeed and her ſeed. it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel. *Iſaiah* 42. 6. I the Lord have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.

f *Mark* 16. 15 And he ſaid unto them, Go ye into all the world, and preach the goſpel to every creature. v: 16. He that believeth and is baptized ſhall be ſaved; but he that believeth not, ſhall be damned. *John.* 3. 16. For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh but have everlaſting life. *Rom.* 10. 6. But the righteouſneſs which is of faith, ſpeaketh on this wiſe. Say not in thine heart, Who ſhall aſcend into heaven? (that is, to bring Chriſt down from above.) v 9. That if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved. *Gal,* 3. 11. But that no man is juſtified by the law in the ſight of God, it is evident: for, The juſt ſhall live by faith.

g *Ezekiel.* 36 26. A new heart alſo will I give you, and a new ſpirit will

IV. This Covenant of Grace is frequently ſet forth in the Scripture by the Name of a Teſtament, in reference to the Death of Jeſus Chriſt the Teſtator, and to the everlaſting Inheritance, with all Things belonging to it, therein bequeathed h.

V. This Covenant was differently adminiſtred in the Time of the Law, and in the Time of the Goſpel i: Under the Law it was adminiſtred by Promiſes, Prophecies, Sacrifices, Circumciſion, the Paſchal Lamb, and other Types and Ordinances delivered to the People of the *Jews*, all fore-ſignifying Chriſt to come k, which were for that Time ſufficient and efficacious through the Operation

will I put within you, and I will take away the ſtony Heart out of your fleſh, and I will give you an Heart of fleſh. *v.* 27. And I will put my ſpirit within you, and cauſe you to walk in my Statutes, and ye ſhall keep my Judgments, and do them. *John*, 6. 44. No Man can come to me, except the Father which hath ſent me, draw him; And I will raiſe him up at the laſt day. *v.* 45. It is written in the prophets, And they ſhall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

IV: h *Heb.* 9. 15. And for this cauſe he is the Mediator of the new Teſtament, that by means of death for the redemption of the tranſgreſſions that were under the firſt Teſtament, they which are called might receive the promiſe of eternal Inheritance *v.* 16. For where a teſtament is, there muſt alſo of neceſſity be the death of the teſtator. *v.* 17. For a Teſtament is of force after men are dead: otherwiſe it is of no ſtrength at all whilſt the teſtator liveth. *Heb.* 7. 22. By ſo much was Jeſus made a ſurety of a better teſtament. *Luke.* 22. 20. Likewiſe alſo the cup after ſupper, ſaying, This cup is the new teſtament in my Blood, which is ſhed for you. 1 *Cor.* 11. 25. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new Teſtament in my blood: This do ye, as oft as ye drink it, in remembrance of me.

V. i. 2 *Cor.* 3. 6. Who alſo hath made us able miniſters of the new teſtament; not of the letter, but of the Spirit: for the letter killeth, but the ſpirit giveth life. *v.* 7. But if the miniſtration of death written and engraven in ſtone was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which glory was to be done away; *v.* 8. How ſhall not the miniſtration of the ſpirit be rather glorious? *v.* 9. For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory.

k (*Heb*, 8, 9, 10. *Chapters.*) *Rom.* 4. 11. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith, which he had yet, being uncircumciſed; that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed to them alſo. *Col.* 2. 11. In whom alſo ye are circumciſed

ration of the Spirit, to inſtruct and build up the Elect in Faith in the promiſed Meſſiah l, by whom they had full Remiſſion of Sins, and eternal Salvation; and is called the Old Teſtament m,

VI. Under the Goſpel, when Chriſt the Subſtance n was exhibited, the Ordinances in which this Covenant is diſpenſed are the preaching of the Word, and the Adminiſtration of the Sacrament of Baptiſm, and the Lord's Supper o. Which though fewer in Number, and adminiſtred with more Simplicity, and leſs outward Glory; yet in them it is held forth in more fulneſs, Evidence, and ſpiritual Efficacy

circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt: *v.* 12: Buried with him in Baptiſm, wherein alſo ye are riſen with him, through the Faith of the operation of God, who hath raiſed him from the dead. 1 *Cor.* 5: 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Chriſt our paſſover is ſacrificed for us.

l 1 *Cor.* 10. 1: Moreover, Brethren I would not that ye ſhould be ignorant, how that all our Fathers were under the cloud, and all paſſed through the ſea; *v.* 2: And were all baptiſed unto Moſes in the cloud, and in the ſea; *v* 3. And did all eat the ſame ſpiritual meat; *v.* 4. And did all drink the ſame ſpiritual drink: (for they drank of that ſpiritual Rock that followed them: and that rock was Chriſt) *Heb.* 11: 13. Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſwaded of them, and embraced them, and confeſſed that they were ſtrangers and pilgrims on the earth: John. 8. 56. Your father Abraham rejoiced to ſee my day: and he ſaw it, and was glad.

m *Gal.* 3. 7. Know ye therefore, that they which are of Faith, the ſame are the Children of Abraham: *v.* 8: And the ſcripture foreſeeing that God would juſtify the heathen through faith, preached before the goſpel unto Abraham, ſaying, in thee ſhall all nations be bleſſed. *v:* 9. So then, they which be of faith are bleſſed with faithful Abraham: *v:* 14: That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt, that we might receive the promiſe of the Spirit through Faith.

VI. n: *Coloſſ.* 2: 17: Which are a ſhadow of things to come; but the body is of Chriſt.

o *Matth*, 28. 19: Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt: *v.* 20. Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even unto the end of the world, Amen. 1 *Cor:* 11: 23: For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed took Bread: *v.* 24: And when he had given thanks, he brake it, and ſaid, Take, eat; this is my body which is broken for you: This do in remembrance of me. v: 25: After the ſame manner alſo he took the

cy p, to all Nations, both *Jews* and *Gentiles* q; and is called the New Teſtament r. There are not therefore two Covenants of Grace differing in Subſtance, but one and the ſame under various Diſpenſations ſ.

CHAP. VIII.

the Cup, when he had ſupped, ſaying, This Cup is the New teſtament in my blood, this do ye, as oft as ye drink it, in remembrance of me.

p *Heb*, 12. 22. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels, *v*, 23. To the general aſſembly and Church of the firſt-born, which are written in heaven,, and to God the judge of all, and to the ſpirits of juſt men made perfect, *v*. 24. And to Jeſus the Mediator of the new covenant, and to the blood of ſprinkling, that ſpeaketh better things than that of Abel. *v*. 25. See that ye refuſe not him that ſpeaketh: For if they eſcaped not who refuſed him that ſpake on earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from heaven. *v*, 26. Whoſe voice then ſhook the earth: but now he hath promiſed, ſaying, Yet once more I ſhake not the earth only, but alſo heaven. *v*, 27. And this word, yet once more, ſignifieth the removing of thoſe things that are ſhaken, as of things that are made, that thoſe things which cannot be ſhaken, may remain. *Jer*. 31. 33. But this ſhall be the covenant that I will make with the houſe of Iſrael, After thoſe days, ſaith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they ſhall be my people. *v*. 34. And they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know the Lord; for they ſhall all know me, from the leaſt of them, unto the greateſt of them, ſaith the Lord: for I will forgive their iniquity, and I will remember their Sin no more.

q *Matth*. 28. 19. [*See letter* o *immediately foregoing*] *Eph*, 2. 15. Having aboliſhed in his fleſh the enmity, even the law of commandments, contained in ordinances, for to make in himſelf, of twain, one new man, ſo making peace; *v*. 16. And that he might reconcile both unto God in one body by the croſs, having ſlain the enmity thereby: *v*. 17. And came, and preached peace to you which were afar off, and to them that were nigh. *v*. 18 For through him we both have an acceſs by one Spirit unto the Father. *v*. 19. Now therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhold of God.

r *Luke* 22 20. Likewiſe alſo the cup after ſupper, ſaying, This cup is the new teſtament in my blood, which is ſhed for you.

ſ *Gal* 3, 14. That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through Faith. *v*. 16. Now to Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one, And to thy ſeed, which is Chriſt. *Acts* 15, 11. But we believe, that through the grace of the Lord Jeſus Chriſt, we ſhall be ſaved, even as they. *Rom* 3, 21. But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets; *v*. 22. Even the righteouſneſs of God which is by faith of Jeſus Chriſt, unto

CHAP: VIII. *Of Chriſt the Mediator*

IT pleaſed God, in his eternal Purpoſe, to chooſe and ordain the LORD JESUS, his only begotten Son, to be the Mediator between God and Man [a]; the Prophet [b], Prieſt [c], and King [d]; the Head and Saviour of his Church [e]: the

to all, and upon all them that believe; for there is no difference: *v.* 23. For all have ſinned, and come ſhort of the glory of God. *v.* 30. Seeing it is one God, which ſhall juſtify the circumciſion by Faith, and uncircumciſion through Faith. *Pſal.* 32, 1. Bleſſed is he whoſe tranſgreſſion is forgiven, whoſe ſin is covered. *With* Rom. 4. 3. For what ſaith the ſcripture? Abraham believed God, and it was counted unto him for righteouſneſs. *v.* 6, Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works. *v.* 16. Therefore it is of faith, that it might be by grace, to the end the promiſe might be ſure to all the ſeed, not to that only which is of the law, but to that alſo which is of the faith of Abraham, who is the father of us all, *v.* 17. (As it is written, I have made thee a father of many nations,) before him whom he believed, even God who quickneth the dead and calleth thoſe things which be not, as though they were. *v.* 23. Now it was not written for his ſake alone, that it was imputed to him; *v.* 24 But for us alſo, to whom it ſhall be imputed, if we believe on him that raiſed up Jeſus our Lord from the dead. *Heb.* 13. 8 Jeſus Chriſt the ſame yeſterday, and to day, and for ever.

I. a *Iſaiah* 42. 1. Behold my ſervant whom I uphold, mine elect, in whom my ſoul delighteth: I have put my ſpirit upon him, he ſhall bring forth judgment to the Gentiles. 1 *Pet*, 1. 19. But with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot; *v.* 20 Who verily was foreordained before the foundation of the world, but was manifeſt in theſe laſt times for you. *John.* 3. 16. For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life: 1 *Tim.* 2, 5. For there is one God, and one Mediator between God and men, the man Chriſt Jeſus.

b *Acts.* 3. 22. For Moſes truly ſaid unto the fathers, A prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me; him ſhall you hear in all things whatſoever he ſhall ſay unto you.

c *Heb.* 5. 5. So alſo Chriſt glorified not himſelf, to be made an high prieſt; but he that ſaid unto him, Thou art my Son, to day have I begotten thee: *v.* 6. As he ſaith alſo in another place, Thou art a prieſt for ever, after the order of Melchiſedec.

d *Pſalm.* 2. 6. Yet have I ſet my King upon my holy hill of Zion. *Luke*: 1. 33. And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end.

e *Eph.* 5. 23. For the husband is the head of the wife, even as Chriſt is the head of the Church: and he is the Saviour of the body.

f *Heb:*

the Heir of all Things f, and Judge of the World g: Unto whom he did from all Eternity give a People to be his Seed h, and to be by him in Time redeemed, called, juſtified, ſanctified and glorified i.

II. The Son of God, the ſecond Perſon in the Trinity, being very and eternal God, of one Subſtance, and equal with the Father; did, when the Fulneſs of Time was come, take upon him Man's Nature k, with all the eſſential properties, and common Infirmities thereof, yet without Sin l: Being conceived by the power of the holy Ghoſt, in

f *Heb.* 1, 2. Hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the worlds.

g *Acts.* 17. 31. Becauſe he hath appointed a day in the which he will judge the world in righteouſneſs, by that man whom he hath ordained, whereof he hath given aſſurance unto all Men, in that he hath raiſed him from the dead.

h *John*, 17. 6. I have manifeſted thy name unto the men which thou gaveſt me out of the World: thine they were, and thou gaveſt them me; and they have kept thy word. *Pſal.* 22. 30. A ſeed ſhall ſerve him, it ſhall be accounted to the Lord for a generation. *Iſaiah.* 53. 10. Yet it pleaſed the Lord to bruiſe him, he hath put him to grief: when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand.

i 1 *Tim.* 2. 6. Who gave himſelf a ranſom for all, to be teſtified in due time. *Iſaiah.* 55. 4. Behold, I have given him for a witneſs to the people, a leader and commander to the people. *v.* 5. Behold thou ſhalt call a nation that thou knoweſt not, and nations that knew not thee ſhall run unto thee, becauſe of the Lord thy God, and for the holy One of Iſrael; for he hath glorified thee. 1 *Cor.* 1. 30. But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption.

II. k *John.* 1. 1. In the beginning was the Word, and the Word was with God, and the Word was God. *v.* 14. And the Word was made fleſh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. 1 *John.* 5. 20. And we know that the Son of God is come, and hath given us an underſtanding, that we may know him that is true: and we are in him that is true, even in his Son Jeſus Chriſt. This is the true God, and eternal life. *Phil.* 2. 6. Who being in the form of God, thought it not robbery to be equal with God. *Gal.* 4. 4. But when the fulneſs of the Time was come, God ſent forth his Son made of a woman, made under the law.

l *Heb.* 2. 14. Foraſmuch then as the Children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame, that through death he might deſtroy him that had the power of death, that is, the devil. *v.* 16. For verily he took not on him the nature of angels

in the Womb of the Virgin *Mary*, of her Subſtance m. So that two whole, perfect and diſtinct Natures, the Godhead and the Manhood, were inſeparably joined together in one Perſon, without Converſion, Compoſition or Confuſion n. Which Perſon is very God, and very Man, yet one Chriſt, the only Mediator between God and Man o.

III. The Lord Jeſus, in his Human Nature thus united to the Divine, was ſanctified and anointed with the Holy Spirit above meaſure p; Having in him all the Treaſures of Wiſdom and Knowledge q; in whom it pleaſed the

gels; but he took on him the ſeed of Abraham. *v.* 17. Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high prieſt, in things pertaining to God, to make reconciliation for the ſins of the people. *Heb.* 4. 15. For we have not an high prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without ſin.

m *Luke*: 1. 27. To a virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David; and the virgin's name was Mary *v.* 31. And behold, thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name Jeſus. *v.* 35. And the Angel anſwered, and ſaid unto her, The holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee; therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God. *Gal.* 4. 4. (*See Letter* k *immediately foregoing.*)

n *Luke*, 1. 35. (*See the foregoing verſe.*) *Coloſſ.* 2 9. For in him dwelleth all the fulneſs of the Godhead bodily. *Rom.* 9. 5. Whoſe are the fathers, and of whom as concerning the fleſh, Chriſt came, who is over all, God bleſſed for ever. Amen. 1 *Pet.* 3. 18. For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt, (that he might bring us to God) being put to death in the fleſh, but quickned by the Spirit. 1 *Tim.* 3. 16. And without controverſy, great is the Myſtery of godlineſs: God was manifeſt in the Fleſh, juſtified in the Spirit, ſeen of angels, preached unto the Gentiles, believed on in the World, received up into glory.

o *Rom.* 1. 3. Concerning his Son Jeſus Chriſt our Lord, which was made of the ſeed of David, according to the fleſh: *v.* 4. And declared to be the Son of God with power, according to the ſpirit of holineſs, by the reſurrection from the dead. 1 *Tim.* 2. 5. For there is one God, and one Mediator between God and Men, the Man Chriſt Jeſus.

III. p *Pſalm.* 45. 7. Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God, thy God hath anointed thee with the oil of gladneſs above thy Fellows. *John*, 3, 34. For he whom God hath ſent, ſpeaketh the words of God: for God giveth not the ſpirit by meaſure unto him

q *Coloſſ.* 2, 3. In whom are hid all the treaſures of wiſdom and knowledge.

r *Coloſſ.*

the Father that all Fulneſs ſhould dwell r; To the end that being holy, harmleſs, undefiled, and full of Grace and Truth, ſ, he might be thorowly furniſhed to execute the Office of a Mediator and Surety t: Which Office he took not unto himſelf, but was thereunto called by his Father v, who put all Power and Judgment into his Hand, and give him Commandment to execute the ſame w.

IV. This Office, the Lord Jeſus did moſt willingly undertake x; which that he might diſcharge, he was made under

r *Coloſſ.* 1. 19. For it pleaſed the Father, that in him ſhould all fulneſs dwell.

ſ *Heb.* 7. 26. For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens. *John.* 1. 14. And the Word was made fleſh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

t *Acts.* 10. 38. How God anointed Jeſus of Nazareth, with the holy Ghoſt, and with power; who went about doing good, and healing all that were oppreſſed of the devil. For God was with him. *Heb,* 12. 24. And to Jeſus the Mediator of the new covenant, and to the blood of ſprinkling, that ſpeaketh better things than that of Abel. *Heb,* 7. 22. By ſo much was Jeſus made a Surety of a better teſtament.

v. *Heb.* 5. 4. And no man taketh this honour unto himſelf, but he that is called of God, as was Aaron. *v.* 5. So alſo Chriſt glorified not himſelf, to be made an high prieſt: but he that ſaid unto him, Thou art my Son, to day have I begotten thee.

w *John* 5. 22. For the Father judgeth no man; but hath committed all judgment unto the Son: *v.* 27. And hath given him authority to execute judgment alſo, becauſe he is the Son of Man. *Mat* 28. 18. And Jeſus came, and ſpake unto them, ſaying, All power is given unto me, in heaven and in earth. *Acts.* 2. 36. Therefore let all the houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus, whom ye have crucified, both Lord and Chriſt.

IV. x *Pſal* 40. 7. Then ſaid I, Lo, I come; in the volume of thy book it is written of me. *v* 8. I delight to do thy will, O my God: yea, thy law is within my Heart. *With Heb* 10. 5. Wherefore when he cometh into the World, he ſaith, Sacrifice and offering thou wouldſt not, but a body haſt thou prepared me. *v* 6. In burnt-offerings and ſacrifices for ſin, thou haſt had no pleaſure: *v* 7. Then ſaid I, Lo, I come (in the volume of the Book it is written of me) to do thy will, O God. *v* 8. Above, when he ſaid, Sacrifice and offering, and burnt-offerings, and offering for Sin, thou wouldſt not, neither hadſt pleaſure therein, (which are offered by the Law;) *v* 9. Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond. *v.* 10. By the which will we are ſanctified, thro the offering of the body of Jeſus Chriſt, once for all. *John,* 10. 18. No man taketh it from me, but I lay it down of my ſelf: I have power

under the Law v, and did perfectly fulfil it z; endured moſt grievous Torments immediately in his Soul a, and moſt painful ſufferings in his Body b; was crucified, and died c; was buried, and remained under the power of Death: Yet ſaw no corruption d. On the third Day he aroſe from the Dead e, with the ſame Body in which he ſuffered f; with which alſo he aſcended into Heaven, and

power to lay it down, and I have power to take it again. This commandment have I received of my Father. *Phil.* 2. 8. And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs.

y *Gal.* 4. 4. But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law.

z *Mat.* 3. 15. And Jeſus anſwering, ſaid unto him, Suffer it to be ſo now: for thus it becometh us to fulfil all righteouſneſs. Then he ſuffered him. *Mat.* 5. 17. Think not that I am come to deſtroy the law, or the prophets: I am not come to deſtroy, but to fulfil.

a *Mat.* 26. 37. And he took with him Peter, and the two Sons of Zebedee, and began to be ſorrowful, and very heavy. *v.* 38. Then ſaith he unto them, my ſoul is exceeding ſorrowful, even unto death: tarry ye here, and watch with me. *Luke.* 22. 44. And being in an agony, he prayed more earneſtly: and his ſweat was as it were great drops of blood falling down to the ground. *Mat.* 27. 46. And about the ninth hour, Jeſus cried with a loud voice, ſaying, Eli, Eli, lama ſabachthani? that is to ſay, My God, my God, why haſt thou forſaken me?

b *Matthew, 26. and 27. Chapters.*

c *Philip* 2. 8. (*See the laſt ſcripture in* x *immediately foregoing.*)

d *Acts,* 2. 23. Him, being delivered by the determinate counſel and foreknowledge of God, ye have taken and by wicked hands have crucified and ſlain. *v.* 24. Whom God hath raiſed up, having looſed the pains of death: becauſe it was not poſſible that he ſhould be holden of it. *v.* 27. Becauſe thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine holy One to ſee corruption. *And Acts* 13. 37. But he whom God raiſed again, ſaw no corruption. *Rom,* 6. 9. Knowing that Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him.

e 1 *Cor* 15. 3. For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins, according to the ſcriptures. *v.* 4. And that he was buried, and that he roſe again the third day, according to the Scriptures. * *v,* 5. And that he was ſeen of Cephas, then of the twelve:

f *John.* 20. 25. The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe. *v.* 27. Then ſaith he to Thomas, Reach hither thy finger, and behold my hands: and reach hither thy hand, and thruſt it into my ſide: and be not faithleſs, but believing.

g *Mark,*

and there ſitteth at the right-hand of his Father g, making Interceſſion h; and ſhall return to judge men and Angels, at the end of the World i.

V. The Lord Jeſus by his perfect Obedience and Sacrifice of Himſelf, which he through the eternal Spirit once offered up unto God, hath fully ſatisfied the Juſtice of his Father k; and purchaſed not only Reconciliation, but an

g *Mark.* 16, 19. So then, after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right-hand of God.

h *Rom.* 8 34. Who is he that condemneth? It is Chriſt that died, yea rather that is riſen again, who is even at the right-hand of God, who alſo maketh interceſſion for us. *Hebrews* 9. 24. For Chriſt is not entred into the holy places made with hands, which are the figures of the true; but into heaven it ſelf, now to appear in the preſence of God for us. *Heb* 7. 25. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

i *Romans* 14. 9. For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living. *v* 10: But why doſt thou judge thy brother? or why doſt thou ſet at naught thy brother? for we ſhall all ſtand before the judgment-ſeat of Chriſt. *Acts* 1. 11. Which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? this ſame Jeſus which is taken up from you into heaven, ſhall ſo come, in like manner, as ye have ſeen him go into heaven. *Acts* 10. 42. And he commanded us to preach unto the people, and to teſtify that it is he, which was ordained of God, to be the judge of quick and dead. *Mat.* 13. 40. As therefore the tares are gathered and burnt in the fire; ſo ſhall it be in the end of this world: *v* 41. The Son of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them which do iniquity; *v* 42. And ſhall caſt them into a furnace of fire: There ſhall be wailing and gnaſhing of teeth. *Jude.* 6. And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgment of the great day. 2 *Peter* 2. 4. For if God ſpared not the angels that ſinned, but caſt them down to hell, and delivered them into chains of darkneſs, to be reſerved unto judgment.

V. k *Rom.* 5, 19. For as by one mans diſobedience many were made ſinners; ſo by the obedience of one, ſhall many be made righteous. *Heb.* 9 14. How much more ſhall the blood of Chriſt, who through the eternal ſpirit, offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God? *v.* 16. For where a teſtament is, there muſt alſo of neceſſity be the death of the teſtator. *Heb.* 10. 14. For by one offering he hath perfected for ever them that are ſanctified. *Eph:* 5. 2. And walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us. an offering and a ſacrifice to God for a ſweet ſmelling ſavour. *Rom.* 3. 25. Whom God hath ſet forth to be a propitiation through faith in his blood, to

an everlaſting Inheritance in the Kingdom of Heaven, for all thoſe whom the Father hath given unto him l.

VI. Although the Work of Redemption was not actually wrought by Chriſt till after his Incarnation, yet the Virtue, Efficacy, and Benefits thereof were communicated unto the Elect in all Ages ſucceſſively from the beginning of the World, in and by thoſe Promiſes, Types, and Sacrifices, wherein he was revealed and ſignified to be the Seed of the Woman, which ſhould bruiſe the Serpent's Head; and the Lamb ſlain from the Beginning of the World, being Yeſterday, and to Day the ſame, and for ever m.

VII. Chriſt

declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forebearance of God; *v* 26. To declare, I ſay, at this time his righteouſneſs: that he might be juſt, and the juſtifier of him which believeth in Jeſus.

l *Daniel.* 9. 24. Seventy weeks are determined upon thy people, and upon thy holy city, to finiſh the tranſgreſſion, and to make an end of ſins; and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and prophecy, and to anoint the moſt holy. *v.* 26. And after threeſcore and two weeks ſhall Meſſiah be cut off, but not for himſelf: and the people of the prince that ſhall come, ſhall deſtroy the city and the ſanctuary, and the end thereof ſhall be with a flood, and unto the end of the war deſolations are determined. *Col* 1. 19. For it pleaſed the Father, that in him ſhould all fulneſs dwell; *v* 20. And (having made peace through the blood of his croſs) by him to reconcile all things unto himſelf; by him, I ſay, whether they be things in earth, or things in heaven. *Eph* 1 11. In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will, *v* 14. Which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion unto the praiſe of his glory. *John* 17. 2. As thou haſt given him power over all fleſh; that he ſhould give eternal life to as many as thou haſt given him. *Heb* 9. 12. Neither by the blood of goats and calves, but by his own blood he entred in once into the holy place, having obtained eternal redemption for us. *v* 15. And for this cauſe he is the mediator of the new teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance.

VI. m *Galat.* 4. 4. But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law. *v* 5. To redeem them that were under the law, that we might receive the adoption of ſons. *Gen.* 3. 15. And I will put enmity between thee and the woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel. *Rev* 13. 8. And all that dwell upon the earth ſhall worſhip him, whoſe names are not written in the book of life of the

VII. Chriſt, in the Work of Mediation, acteth according to both Natures; by each Nature doing that which is proper to it ſelf [n]; Yet, by reaſon of the Unity of the Perſon, that which is proper to one Nature, is ſometimes in Scripture attributed to the perſon denominated by the other Nature [o].

VIII. To all thoſe for whom Chriſt hath purchaſed Redemption, he doth certainly and effectually apply and communicate the ſame [p], making interceſſion for them [q], and revealing unto them, in and by the Word the myſteries of Salvation [r]; effectually perſwading them by his Spirit, to

the lamb ſlain from the foundation of the world: *Heb.* 13 8. Jeſus Chriſt the ſame yeſterday, and to day, and for ever.

VII. *n* *Heb* 9. 14. (*See letter* k *ſcripture the ſecond.*) 1 *Peter* 3 18. For Chriſt alſo hath once ſuffered for ſins the juſt for the unjuſt, (that he might bring us to God) being put to death in the fleſh, but quickned by the Spirit.

o *Acts* 20. 28. Take heed therefore unto your ſelves, and to all the flock, over the which the holy Ghoſt hath made you overſeers, to feed the church of God, which he hath purchaſed with his own blood. *John* 3, 13. And no man hath aſcended up to heaven, but he that came down from heaven, even the Son of Man, which is in heaven. 1 *John* 3. 16. Hereby perceive we the love of God, becauſe he laid down his life for us: and we ought to lay down our lives for the brethren.

VIII. p *John* 6. 37. All that the Father giveth me, ſhall come to me, and him that cometh to me, I will in no wiſe caſt out *v* 39. And this is the Father's will which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day. *John* 10. 15. As the Father knoweth me, even ſo know I the Father: and I lay down my life for the ſheep. *v* 16. And other ſheep I have, which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one fold, and one ſhepherd.

q 1 *John* 2. 1. My little Children, theſe things write I unto you, that ye ſin not. And if any man ſin, we have an advocate with the Father Jeſus Chriſt the righteous: *v* 2. And he is the propitiation for our ſins: and not for ours only, but alſo for the ſins of the whole world. *Romans* 8, 34. Who is he that condemneth? it is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

r *John* 15. 13. Greater love hath no man than this, that a man lay down his life for his friends. *v* 15. Henceforth I call you not ſervants; for the ſervant knoweth not what his Lord doth, but I have called you friends; for all things that I have heard of my Father, I have made known unto you. *Eph* 1. 7. In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace: *v* 8. Wherein he hath abounded

to believe and obey; and governing their Hearts, by his Word and Spirit f; overcoming all their Enemies by his almighty Power and Wiſdom, in ſuch Manner and ways as are moſt conſonant to his wonderful and unſearchable Diſpenſation t.

CHAP: IX. *Of Free-will.*

GOD hath indued the Will of Man with that natural Liberty, that it is neither forced, nor by any abſolute Neceſſity of Nature determined to Good or Evil a.

II. Man

toward us in all wiſdom and prudence. *v* 9. Having made known unto us the myſtery of his will, according to his good pleaſure, which he hath purpoſed in himſelf. *John.* 17. 6. I have manifeſted thy name unto the men which thou gaveſt me out of the world: thine they were, and thou gaveſt them me; and they have kept thy word.

f *John* 14. 16. And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever. *Hebrews.* 12. 2. Looking unto Jeſus, the author and finiſher of our faith; who for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God. 2 *Cor* 4. 13. We having the ſame ſpirit of faith; according as it is written, I believed, and therefore have I ſpoken: we alſo believe, and therefore ſpeak. *Romans* 8. 9. But ye are not in the fleſh, but in the ſpirit, if ſo be that the Spirit of God dwell in you. Now if any man have not the Spirit of Chriſt, he is none of his. *v* 14. For as many as are led by the Spirit of God they are the Sons of God. *Rom* 15, 18. For I will not dare to ſpeak of any of thoſe things, which Chriſt hath not wrought by me, to make the Gentiles obedient, by word and deed, *v* 19. Through mighty ſigns and wonders, by the power of the Spirit of God; ſo that from Jeruſalem, and round about unto Illyricum, I have fully preached the gospel of Chriſt. *John.* 17. 17. Sanctify them through thy truth: thy word is truth.

t *Pſalm* 110. 1 The Lord ſaid unto my Lord, Sit thou at my right hand, until I make thine enemies thy footſtool. 1 *Cor* 15. 25. For he muſt reign, till he hath put all enemies under his feet. *v* 26. The laſt enemy that ſhall be deſtroyed, is death. *Mal.* 4. 2. But unto you that fear my name, ſhall the ſun of righteouſneſs ariſe with healing in his wings, and ye ſhall go forth, and grow up as calves of the ſtall. *v* 3. And ye ſhall tread down the wicked; for they ſhall be aſhes under the ſoles of your feet, in the day that I ſhall do this, ſaith the Lord of Hoſts. *Col* 2. 15. And having ſpoiled principalities and powers, he made a ſhew of them openly, triumphing over them in it.

I. a *Mat.* 17. 12. But I ſay unto you, that Elias is come already, and they knew him not, but have done unto him whatſoever they liſted:

II. Man, in his State of Innocency, had Freedom and Power to will and to do that which is Good and Well-pleaſing to God [b]; but yet mutably, ſo that he might fall from it [c].

III. Man, by his Fall into a State of Sin, hath wholly loſt all Ability of Will to any ſpiritual Good accompanying Salvation [d]: So as a natural Man, being altogether averſe from that Good [e], and dead in Sin [f], is not able, by his own Strength, to convert himſelf, or to prepare himſelf thereunto [g].

IV. When

ed: likewiſe ſhall alſo the Son of man ſuffer of them. *James.* 1. 14. But every man is tempted when he is drawn away of his own luſt, and enticed. *Deut* 30. 19. I call heaven and earth to record this day againſt you, that I have ſet before you life and death, bleſſing and curſing: therefore chooſe life, that both thou and thy ſeed may live.

II. b *Eccl.* 7 29. Lo, this only have I found that God hath made man upright, but they have ſought out many inventions. *Gen* 1 26. And God ſaid, Let us make man in our Image after our likeneſs, and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

c *Gen* 2. 16. And the Lord God commanded the man, ſaying, Of every tree in the garden thou mayeſt freely eat. *v* 17. but of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely die. *Gen*, 3. 6. And when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe, ſhe took of the fruit thereof, and did eat, and gave alſo to her huſband with her and he did eat,

III. d *Rom* 5. 6. For when we were yet without ſtrength, in due time Chriſt died for the ungodly, *Rom* 8. 7. Becauſe the carnal mind is enmity againſt God: for it is not ſubject to the law of God, neither indeed can be. *John* 15. 5. I am the vine, ye are the branches: He that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing.

e *Rom*, 3. 10. As it is written There is none righteous, no not one: *v* 22. They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one.

f *Eph* 2. 1. And you hath he quickned, who were dead in treſpaſſes and ſins. *v* 5. Even when we were dead in ſins, hath quickned us together with Chriſt (by grace ye are ſaved.) *Col.* 2. 13. And you being dead in your ſins, and the uncircumciſion of your fleſh, hath he quickned together with him, having forgiven you all treſpaſſes.

g *John* 6. 44. No man can come to me, except the father which hath ſent me draw him: and I will raiſe him up at the laſt day, *v* 65. And he ſaid, Therefore ſaid I unto you, that no man can come unto me, except it were given unto him of my Father. *Eph* 2. 2. Wherein in time paſt, ye walked according to the courſe of this world, according to the prince of

IV. When God converts a Sinner, and tranſlates him into the State of Grace, he freeth him from his natural Bondage under Sin [h]; and by his grace alone enables him freely to will and to do that which is ſpiritually good [i]; yet ſo as that, by reaſon of his remaining Corruption, he doth not perfectly nor only will that which is good, but doth alſo will that which is evil [k].

V. The Will of Man is made perfectly and immutably free to Good alone, in the State of Glory only [l].

CHAP.

the power of the air, the ſpirit that now worketh in the children of diſobedience. *v* 3. Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature the children of wrath, even as others. v. 4. But God who is rich in mercy, for his great love wherewith he loved us. *v* 5: Even when we were dead in ſins, hath quickned us together with Chriſt. (by grace ye are ſaved.) 1 *Cor.* 2 14. But the natural man receiveth not the things of the ſpirit of God: for they are fooliſhneſs unto him: neither can he know them, becauſe they are ſpiritually diſcerned, *Tit.* 3. 3. For we our ſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful, and hating one another. *v* 4. But after that the kindneſs and love of God our Saviour toward man appeared, *v* 5. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the holy Ghoſt.

IV. h *Col.* 1. 13. Who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear Son. *John* 8. 34. Jeſus anſwered them, Verily verily, I ſay unto you, Whoſoever committeth ſin, is the ſervant of ſin. *v* 36. If the Son therefore ſhall make you free, ye ſhall be free indeed.

i *Phil.* 2. 13. For it is God which worketh in you both to will and to do of his good pleaſure. *Rom.* 6. 18. Being then made free from ſin, ye became the ſervants of righteouſneſs. v. 22. But now being made free from ſin, and become ſervants to God, you have your fruit unto holineſs, and the end everlaſting life.

k *Gal.* 5. 17. For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would. *Rom.* 7. 15. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. *v* 18. For I know, that in me (that is, in my fleſh) dwelleth no good thing: for to will is preſent with me, but how to perform that which is good, I find not. *v* 19. For the good that I would, I do not. but the evil which I would not, that I do. *v* 21. I find then a Law, that when I would do good, evil is preſent with me. *v* 23. But I ſee another law in my members warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members.

l *Eph.* 4, 13. Till we all come in the Unity of the Faith, and of the knowledge of the Son of God, unto

CHAP: X. *Of Effectual Calling.*

ALL thoſe whom God hath predeſtinated unto life, and thoſe only, he is pleaſed, in his appointed and accepted Time, effectually to call a, by his Word and Spirit b, out of that State of Sin and Death in which they are by Nature, to Grace and Salvation by Jeſus Chriſt c; enlightning their Minds, ſpiritually and ſavingly to un-

to a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt. *Heb.* 12 23. To the general aſſembly and church of the firſt-born, which are written in heaven, and to God the judge of all, and to the ſpirits of juſt Men made perfect. 1 *John*: 3 2. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know, that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. *Jude.* 24. Now unto him that is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory, with exceeding joy.----

I. a *Rom.* 8. 30. Moreover, whom he did predeſtinate, them he alſo called, and whom he called, them he alſo juſtified, and whom he juſtified, them he alſo glorified. *Rom.* 11. 7. What then? Iſrael hath not obtained that which he ſeeketh for; but the Election hath obtained it, and the reſt were blinded. *Eph.* 1. 10. That in the diſpenſation of the fulneſs of times, he might gather together in one all things in Chriſt, both which are in heaven, and which are on earth, even in him. *v.* 11. In whom alſo we have obtained an inheritance being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will.

b 2 *Theſ.* 2. 13. But we are bound to give thanks alway to God for you brethren, beloved of the Lord; becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the ſpirit, and belief of the truth, *v.* 14. Whereunto he called you by our goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt. 2 *Cor.* 3. 3 Foraſmuch as ye are manifeſtly declared to be the epiſtle of Chriſt, miniſtred by us, written not with Ink, but with the ſpirit of the living God; not in tables of ſtone, but in fleſhly tables of the heart. *v.* 6. Who alſo made us able miniſters of the new teſtament, not of the letter, but of the ſpirit: for the letter killeth, but the ſpirit giveth life,

c *Rom.* 8. 2. For the law of the ſpirit of life, in Chriſt Jeſus, hath made me free from the law of ſin and death. *Eph* 2. 1. And you hath he quickned, who were dead in treſpaſſes and ſins *v.* 2. Wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience *v.* 3. Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature the children of wrath, even as others. *v.* 4. But God who is rich in mercy, for his great love wherewith he loved us, *v.* 5. Even when we were dead in

underſtand the Things of God [d]; taking away their Heart of Stone, and giving unto them an Heart of Fleſh [e]; renewing their wills, and by his almighty power determining them to that which is Good [f]; and effectually drawing them to Jeſus Chriſt [g]; yet ſo as they come moſt freely being made willing by his Grace [h].

II. This

ſins, hath quickned us together with Chriſt, (by grace ye are ſaved) 2 *Tim* 1. 9. Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus, before the world began, *v* 10. But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and hath brought life and immortality to light, through the goſpel.

d *Acts* 26. 18. To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me, 1 *Cor* 2. 10. But God hath revealed them unto us by his Spirit: for the Spirit ſearcheth all things, yea the deep things of God. *v* 12. Now we have received, not the ſpirit of the world, but the ſpirit which is of God; that we might know the things that are freely given to us of God. *Eph* 1 17. That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the ſpirit of wiſdom and revelation in the knowledge of him; *v* 18. The eyes of your underſtanding being enlightned; that you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints.

e *Ezek* 36. 26. A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh.

f *Ezek* 11. 19. And I will give them one heart, and I will put a new ſpirit within you; and I will take the ſtony heart out of their fleſh, and will give them an heart of fleſh. *Phil* 2. 13. For it is God which worketh in you, both to will and to do of his good pleaſure. *Deut* 30. 6. And the Lord thy God will circumciſe thine heart, and the heart of thy ſeed, to love the Lord thy God, with all thine heart and with all thy ſoul, that thou mayeſt live. *Ezek* 36. 27. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do them.

g *Eph* 1. 19. And what is the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power. *John* 6. 44. No man can come to me, except the Father, which hath ſent me, draw him: and I will raiſe him up at the laſt day. *v* 45. It is written in the prophets, and they ſhall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

h *Cant* 1. 4 Draw me, we will run after thee. *Pſalm* 110. 3. Thy people ſhall be willing in the day of thy power, in the beauties of holineſs, from the womb of the morning: thou haſt the dew of thy youth. *Joh* 6, 37; All that the Father giveth

II. This effectual Call is of God's free and ſpecial Grace alone, not from any Thing at all foreſeen in Man i, who is altogether paſſive therein, until being quickned and renewed by the Holy Spirit k, he is thereby enabled to anſwer this Call, and to embrace the Grace offered and conveyed in it l.

III. Elect infants, dying in Infancy, are regenerated and ſaved by Chriſt through the Spirit m, who worketh when,

veth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out. *Rom*, 6, 16. Know ye not, that to whom ye yield your ſelves ſervants to obey; his ſervants ye are to whom ye obey; whether of ſin unto death, or of obedience unto righteouſneſs? *v.* 17 But God be thanked that ye were the ſervants of ſin; but ye have obeyed from the heart that form of Doctrine which was delivered you. *v.* 18. Being then made free from ſin, ye became the ſervants of righteouſneſs.

II. i 2 *Tim* 1. 9. Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace which was given us in Chriſt Jeſus, before the world began. *Tit* 3. 4. But after that the kindneſs and love of God our Saviour toward man appeared, *v* 5: Not by works of righteouſneſs which we have done, but according to his mercy, he ſaved us by the waſhing of regeneration, and renewing of the holy Ghoſt. *Eph.* 2. 4. But God who is rich in mercy, for his great love, wherewith he loved us, *v.* 5. Even when we were dead in Sins, hath quickned us together with Chriſt, (by grace ye are ſaved.) *v.* 8. For by grace are ye ſaved, through faith; and that not of your ſelves, it is the gift of God: *v.* 9. Not of works, leſt any Man ſhould boaſt. *Rom* 9, 11. For the children being not yet born, neither having done any good or evil, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth.

k 1 *Cor.* 2. 14. But the natural man receiveth not the things of the Spirit of God: for they are Fooliſhneſs unto him: neither can he know them, becauſe they are ſpiritually diſcerned. *Rom.* 8. 7. Becauſe the carnal mind is enmity againſt God; for it is not ſubject to the law of God neither indeed can be. *Eph:* 2, 5. Even when we were dead in ſins, hath quickned us together with Chriſt, (by grace ye are ſaved.)

l *John* 6, 37. All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out. *Ezek* 36, 27. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do them. *John* 5. 25. Verily, verily, I ſay unto you, The hour is coming, and now is, when the dead ſhall hear the voice of the Son of God: and they that hear, ſhall live.

III. m *Luke* 18. 15. And they brought unto him alſo infants, that he would touch them: but when his diſciples ſaw it, they rebuked them. *v.* 16. But Jeſus called them unto him, and ſaid, Suffer little children to come unto me, and forbid them not: for of ſuch is the kingdom of God. *And Acts* 2. 38. Then Peter ſaid unto them, Repent, and be baptized

when, and where, and how he pleaſeth n. So alſo are all other elect Perſons, who are uncapble of being outwardly called by the Miniſtry of the Word o,

IV. Others not elected, although they may be called by the Miniſtry of the Word p, and may have ſome common Operations of the Spirit q; yet they never truly come to Chriſt, and therefore cannot be ſaved r: Much leſs can Men not profeſſing the Chriſtian Religion, be ſaved in any other Way whatſoever, be they never ſo diligent to frame their Lives according to the Light of Nature, and the Law

baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt. *v.* 39. For the promiſe is unto you, and to your children, and to all that are afar of, even as many as the Lord your God ſhall call. *And John* 3. 3. Jeſus anſwered and ſaid unto him, Verily, verily, I ſay unto thee, Except a man be born again, he cannot ſee the Kingdom of God, *v.* 5. Jeſus anſwered, Verily, verily, I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. *And* 1 *John* 5, 12. He that hath the Son, hath life; and he that hath not the Son of God, hath not life. *And Rom.* 8. 9. But ye are not in the fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you. Now if any man have not the Spirit of Chriſt, he is none of his. [*Compared together*]

n *John*, 3. 8. The Wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

o 1 *John* 5. 12. He that hath the Son, hath life; and he that hath not the Son of God, hath not life. *Acts* 4, 12. Neither is there ſalvation in any other: for there is none other name under heaven given among men, whereby we muſt be ſaved.

IV. p *Mat* 22, 14. For many are called, but few are choſen.

q *Mat* 7, 22. Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy name? and in thy name have caſt out devils? and in thy name done many wonderful works? *Mat* 13 20. But he that received the ſeed into ſtony places, the ſame is he that heareth the word, and anon with joy receiveth it. *v*, 21. yet hath he not root in himſelf; but dureth for a while: for when tribulation or perſecution ariſeth becauſe of the word, by and by he is offended. *Heb* 6, 4. For it is impoſſible for thoſe who were once enlightned, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, *v*, 5. And have taſted the good word of God, and the powers of the world to come.-----

r *John* 6, 64. But there are ſome of you that believe not. For Jeſus knew from the beginning, who they were that believed not, and who ſhould betray him: *v.* 65. And he ſaid, Therefore ſaid I unto you, that no man can come unto me, except it were given unto him of my Father. *v.* 66. From that time many

Law of that Religion they do profeſs ſ; and to aſſert and maintain, that they may, is very pernicious, and to be deteſted t.

Chap. XI. *Of Juſtification.*

THOSE whom God effectually calleth, he alſo freely juſtifieth a: Not by infuſing Righteouſneſs into them but by pardoning their Sins, and by accounting and accepting their Perſons as righteous: Not for any Thing wrought in them, or done by them, but for Chriſt's Sake alone: Not by imputing Faith it ſelf, the Act of Believing, or any other evangelical Obedience to them as their Righteouſneſs; but by imputing the Obedience and

many of his diſciples went back, and walked no more with him. *John* 8, 24. I ſaid therefore unto you that you ſhall die in your ſins: for if you believe not that I am he, ye ſhall die in your ſins.

ſ *Acts* 4, 12. Neither is there ſalvation in any other; for there is none other name under heaven given among men, whereby we muſt be ſaved. *John* 14, 6. Jeſus ſaith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me. *Eph.* 2: 12 That at that time ye were without Chriſt, being aliens from the common-wealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world. * *John* 4. 22. Ye worſhip ye know not what: we know what we worſhip; for ſalvation is of the Jews. *John* 17. 3. And this is life eternal, that they might know thee, the only true God, and Jeſus Chriſt whom thou haſt ſent.

t 2 *John* 9. Whoſoever tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God: he that abideth in the doctrine of Chriſt, he hath both the Father and the Son. *v.* 10. If there come any unto you, and bring not this doctrine, receive him not into your houſe, neither bid him God ſpeed. *v.* 11. For he that biddeth him God ſpeed, is partaker of his evil deeds. 1 *Cor* 16. 22. If any man love not the Lord Jeſus Chriſt, let him be Anathema, Maranatha. *Gal* 1, 6. I marvel, that ye are ſo ſoon removed from him that called you into the grace of Chriſt, unto another goſpel. *v.* 7. Which is not another; but there be ſome that trouble you, and would pervert the goſpel of Chriſt. *v.* 8. But though we, or an angel from heaven, preach any other goſpel unto you, than that which we have preached unto you, let him be accurſed.

I. a *Rom.* 8. 30. Moreover, whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified. *Rom.* 3, 24. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.

b *Rom:*

and Satisfaction of Chriſt unto them b, they receiving and reſting on him and his Righteouſneſs by Faith; which Faith they have not of themſelves, it is the Gift of God c.

II. Faith

b *Rom*, 4, 5. But to him that, worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs. *v.* 6. Even as David alſo deſcribeth the bleſſedneſs of the man, unto whom God imputeth righteouſneſs without Works, *v.* 7. Saying, Bleſſed are they whoſe iniquities are forgiven and whoſe Sins are covered. *v.* 8. Bleſſed is the man to whom the Lord will not impute Sin. 2 *Cor* 5. 19. To wit, that God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them: and hath committed unto us the word of reconciliation *v.* 21. For he hath made him to be Sin for us, who knew no Sin, that we might be made the righteouſneſs of God in him. *Rom*, 3, 22. Even the righteouſneſs of God which is by Faith of Jeſus Chriſt unto all, and upon all them that believe; for there is no difference. *v.* 24. Being juſtified freely by his grace, through the Redemption that is in Jeſus Chriſt; *v.* 25. Whom God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God. *v.* 27. Where is boaſting then? It is excluded. By what law? of Works? Nay: but by the law of Faith. *v.* 28. Therefore we conclude, that a man is juſtified by Faith without the deeds of the law. *Tit* 3, 5. Not by Works of righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the holy Ghoſt. *v.* 7. That being juſtified by his grace, we ſhould be made heirs according to the hope of eternal life. *Eph* 1, 7. In whom we have redemption through his blood, the forgiveneſs of Sins, according to the riches of his grace. *Jer* 23, 6, In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely; and this is his name whereby he ſhall be called, THE LORD OUR RIGHTEOUSNESS. 1 *Cor* 1, 30. But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification and Redemption: *v.* 31. That, according as it is written, He that glorieth, let him glory in the Lord. *Rom* 5, 17. For if by one mans offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one, Jeſus Chriſt. *v.* 18. Therefore as by the offence of one, judgment came upon all men to condemnation: even ſo by the righteouſneſs of one, the free gift came upon all men unto juſtification of life. *v.* 19. For as by one mans diſobedience, many were made Sinners: ſo by the obedience of one, ſhall many be made righteous.

c *Acts*, 10. 44. While Peter yet ſpake theſe words, the holy Ghoſt fell on all them which heard the word. *Gal* 2. 16. Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt; even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified. *Phil*, 3. 9. And be found in him, not having mine own righteouſneſs, which is of the law, but that

II. Faith, thus receiving and reſting on Chriſt and his Righteouſneſs, is the alone Inſtrument of Juſtification d; yet is it not alone in the Perſon juſtified, but is ever accompanied with all other ſaving Graces, and is no dead Faith, but worketh by Love e.

III. Chriſt by his Obedience and Death, did fully diſcharge the Debt of all thoſe that are thus juſtified, and did make a proper, real, and full Satisfaction to his Father's Juſtice in their Behalf f; yet in as much as he was given by

that which is through the faith of Chriſt, the righteouſneſs which is of God by faith. *Acts* 13. 38. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſs of Sins: *v* 39. And by him all that believe are juſtified from all things, from which ye could not be juſtified by the law of Moſes. *Eph.* 2. 7. That in the Ages to come he might ſhew the exceeding riches of his grace, in his kindneſs towards us, through Chriſt Jeſus. *v.* 8. For by grace are ye ſaved through faith; and that not of your ſelves: it is the gift of God.

II. d *John* 1. 12. But as many as received him, to them gave he power to become the ſons of God. even to them that believe on his name: *Rom.* 3. 28. Therefore we conclude, that a man is juſtified by faith, without the deeds of the law *Rom.* 5. 1. Therefore being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt.

e *James* 2. 17. Even ſo faith, if it hath not works, is dead being alone. *v.* 22 Seeſt thou how faith wrought with his works, and by works was faith made perfect? *v.* 26. For as the body without the ſpirit is dead, ſo faith without works is dead alſo *Gal.* 5. 6. For in Jeſus Chriſt, neither circumciſion availeth any thing, nor uncircumciſion; but faith which worketh by love.

III. f *Rom.* 5. 8. But God commendeth his love towards us, in that while we we were yet ſinners, Chriſt died for us: *v.* 9. Much more then being now juſtified by his blood, we ſhall be ſaved from wrath through him. *v.* 10, For if when we were enemies we were reconciled to God by the death of his Son: much more being reconciled we ſhall be ſaved by his life. *v.* 19. For as by one mans diſobedience, many were made ſinners: ſo by the obedience of one, ſhall many be made righteous. 1 *Tim.* 2. 5. For there is one God, and one Mediator between God and men, the man Chriſt Jeſus; v. 6. Who gave himſelf a ranſom for all, to be teſtified in due time. *Heb.* 10. 10. By the which will we are ſanctified, through the offering of the Body of Jeſus Chriſt once for all. v. 14. For by one offering he hath perfected for ever them that are ſanctified. *Dan.* 9 24. Seventy weeks are determined upon thy people, and upon thy holy city, to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and prophecy, and to anoint the moſt holy. *v.* 26: And after threeſcore and two weeks, ſhall Meſſiah be cut off, but not for himſelf: and the people of the prince that ſhall come, ſhall deſtroy the city

by the Father for them g, and his Obedience and Satisfaction accepted in their ſtead h; and both freely, not for any Thing in them; their Juſtification is only of free Grace i: That both the exact Juſtice, and rich Grace of God, might be glorified in the Juſtification of Sinners k.

IV. God did, from all Eternity, decree to juſtify all the Elect l; and Chriſt did, in the Fulneſs of Time, die for their

city and the ſanctuary, and the end thereof ſhall be with a flood, and unto the end of the war deſolations are determined. *Iſa.* 53. 4. Surely he hath born our griefs, and carried our ſorrows: yet we did eſteem him ſtricken, ſmitten of God and afflicted. v. 5. But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace was upon him, and with his ſtripes we are healed v. 6. All we like ſheep have gone aſtray: we have turned every one to his own way, and the Lord hath laid on him, the iniquity of us all. v. 10. Yet it pleaſed the Lord to bruiſe him, he hath put him to grief: when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand. v. 11. He ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied: by his knowledge ſhall my righteous ſervant juſtify many: for he ſhall bear their iniquities. v. 12 Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong: becauſe he hath poured out his ſoul unto death: and he was numbred with the tranſgreſſors, and he bare the ſin of many, and made interceſſion for the tranſgreſſors.

g *Rom.* 8. 32. He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?

h 2 *Cor.* 5. 21. For he hath made him to be ſin for us, who knew no ſin: that we might be made the righteouſneſs of God in him. *Mat.* 3. 17. And lo, a voice from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed. *Eph.* 5. 2. And walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God, for a ſweet ſmelling-ſavour.

i *Rom.* 3. 24. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt. *Eph.* 1. 7. In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace.

k *Rom.* 3. 26. To declare, I ſay, at this time, his righteouſneſs: that he might be juſt, and the juſtifier of him which believeth in Jeſus. *Eph.* 2. 7. That in the ages to come he might ſhew the exceeding riches of his grace, in his kindneſs towards us, through Chriſt Jeſus.

IV. l *Gal.* 3. 8. And the ſcripture foreſeeing that God would juſtify the heathen through faith, preached before the goſpel unto Abraham, ſaying, In thee ſhall all nations be bleſſed. 1 *Pet.* 1. 2. Elect according to the foreknowledge of God the Father through ſanctification of the Spirit, unto obedience, and ſprinkling of the blood of Jeſus Chriſt. v. 19. But with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot: v. 20. Who verily was fore-ordained before the foundation of the world, but

their Sins, and riſe again for their Juſtification m: Nevertheleſs they are not juſtified, until the Holy Spirit doth in due Time actually apply Chriſt unto them n.

V. God doth continue to forgive the Sins of thoſe that are juſtified o: And altho' they can never fall from the State of Juſtification p; yet they may by their Sins fall under God's fatherly Diſpleaſure, and not have the Light of his Countenance reſtored unto them, until they humble themſelves, confeſs their Sins, beg pardon, and renew their Faith and Repentance q.

Vl. The

but was manifeſt in theſe laſt times for you. *Rom.* 8. 30. Moreover. whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified.

m *Gal.* 4. 4. But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law. 1 *Tim.* 2. 6. Who gave himſelf a ranſom for all, to be teſtified in due time. *Rom.* 4. 25. Who was delivered for our offences, and was raiſed again for our juſtification.

n *Col.* 1, 21. And you that were ſometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, v. 22. In the body of his fleſh, through death, to preſent you holy, and unblameable, and unreproveable in his ſight. *Gal.* 2. 16. [*See letter* c *immediately foregoing.*] *Tit.* 3. 4. But after that the kindneſs and love of God our Saviour toward man appeared. v. 5. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the holy Ghoſt, v. 6. Which he ſhed on us abundantly, through Jeſus Chriſt our Saviour: v. 7. That being juſtified by his grace, we ſhould be made heirs according to the hope of eternal life.

V. o *Matth.* 6. 12. And forgive us our debts, as we forgive our debtors. 1 *John* 1. 7. But if we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin. v. 9. If we confeſs our ſins, he is faithful, and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 *John* 2. 1 My little children, theſe things write I unto you, that ye ſin not. And if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous. v 2. And he is the propitiation for our ſins: and not for ours only, but alſo for the ſins of the whole world.

p *Luke* 22. 32. But I have prayed for thee, that thy faith fail not; and when thou art converted, ſtrengthen thy brethren. *Joh.* 10. 28. And I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand. *Heb.* 10. 14. For by one offering he hath perfected for ever them that are ſanctified.

q *Pſal.* 89. 31. If they break my ſtatutes and keep not my commandments: v. 32. Then will I viſit their tranſgreſſions with the rod, and their iniquity with ſtripes. v. 33. Nevertheleſs, my loving kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail. *Pſalm*

51.

VI, The Juſtification of Believers under the Old Teſtament, was, in all theſe Reſpects, one and the ſame with the Juſtification of Believers under the New Teſtament r.

Chap XII. *Of Adoption:*

ALL thoſe that are juſtified, God vouchſafeth, in and for his only Son Jeſus Chriſt, to make partakers of the Grace of Adoption a: By which they are taken into the Number, and enjoy the Liberties and Privileges of the Chil-

51. 7. Purge me with hyſſop, and I ſhall be clean: waſh me, and I ſhall be whiter than the ſnow. *v.* 8 Make me to hear joy and gladneſs: that the bones which thou haſt broken may rejoice. *v.* 9. Hide thy face from my ſins; and blot out all mine iniquities. *v.* 10. Create in me a clean heart, O God; and renew a right ſpirit within me. *v.* 11. Caſt me not away from thy preſence; and take not thy holy ſpirit from me. *v.* 12. Reſtore unto me the joy of thy ſalvation: and uphold me with thy free ſpirit. *Pſalm* 32 5. I acknowledged my ſin unto thee, and mine iniquity have I not hid: I ſaid, I will confeſs my tranſgreſſions unto the Lord; and thou forgaveſt the iniquity of my ſin. *Mat.* 26. 75. And Peter remembred the words of Jeſus, which ſaid unto him, Before the cock crow thou ſhalt deny me thrice. And he went out, and wept bitterly. 1 *Cor.* 11. 30. For this cauſe many are weak and ſickly among you, and many ſleep. *v.* 32. But when we are judged, we are chaſtned of the Lord, that we ſhould not be condemned with the world. *Luke* 1. 20. And behold, thou ſhalt be dumb, and not able to ſpeak, until the day that theſe things ſhall be performed, becauſe thou believeſt not my words which ſhall be fulfilled in their ſeaſon.

VI. r *Gal.* 3. 9. So then they which be of faith, are bleſſed with faithful Abraham. *v.* 13, Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed is every one that hangeth on a tree. *v.* 14. That the bleſſing of Abraham might come on the Gentiles, through Jeſus Chriſt; that we might receive the promiſe of the Spirit, through faith, *Rom.* 4. 22. And therefore it was imputed to him for righteouſneſs. *v.* 23. Now it was not written for his ſake alone, that it was imputed to him; *v.* 24. But for us alſo, to whom it ſhall be imputed, if we believe on him that raiſed up Jeſus our Lord from the dead. *Heb.* 13. 8. Jeſus Chriſt the ſame yeſterday, and to day, and for ever.

I. a *Eph.* 1. 5. Having predeſtinated us unto the adoption of children by Jeſus Chriſt, to himſelf, according to the good pleaſure of his will, *Gal* 4. 4, But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law, *v.* 5. To redeem them that were under the law, that we might receive the adoption of ſons.

b *Rom*

Children of God *b*; Have his name put upon them *c*, Receive the Spirit of Adoption *d*, Have Access to the Throne of Grace with Boldness *e*, Are enabled to cry, Abba, Father *f*; Are pitied *g*, protected *h*, provided for *i*, and chastned by him as by a Father *k*; Yet never cast off *l*, but sealed to the Day of Redemption *m*, and inherit the Promises *n*, as Heirs of everlasting Salvation *o*.

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b *Rom.* 8. 17. And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together. *John* 1. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

c *Jer.* 14. 9. Yet thou, O Lord, art in the midst of us, and we are called by thy name, leave us not 2 *Cor.* 6. 18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. *Rev.* 3. 12. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

d *Rom.* 8. 15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

e *Eph.* 3. 12 In whom we have boldness and access with confidence by the faith of him. *Rom.* 5. 2. By whom also we have access by faith into this grace, wherein we stand, and rejoice in hope of the glory of God.

f *Gal.* 4. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

g *Psalm* 103. 13. Like as a father pitieth his children: so the Lord pitieth them that fear him.

h *Prov.* 14. 26. In the fear of the Lord is strong confidence: and his children shall have a place of refuge.

i *Mat.* 6. 30 Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the Oven, shall he not much more clothe you, O ye of little faith? *v.* 32. For your heavenly Father knoweth that ye have need of all these things. 1 *Pet.* 5. 7. Casting all your care upon him, for he careth for you.

k *Heb.* 12. 6. For whom the Lord loveth, he chastneth, and scourgeth every son whom he receiveth.

l *Lam.* 3. 31. For the Lord will not cast off for ever.

m *Eph.* 4. 30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

n *Heb.* 6. 12. That ye be not slothful, but followers of them, who through faith and patience inherit the promises.

o 1 *Pet.* 1. 3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, *v.* 4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. *Heb.* 1. 14. Are they not all ministring spirits, sent forth to minister for them who shall be heirs of salvation?

CHAP XIII. *Of Sanctification:*

THEY who are effectually called and regenerated, having a new Heart and a new Spirit created in them, are farther ſanctified really and perſonally through the Vertue of Chriſt's Death and Reſurrection a, by his Word and Spirit dwelling in them b: The Dominion of the whole Body of Sin is deſtroyed c, and the ſeveral Luſts thereof are more and more weakned and mortified d, and they more and more quickned and ſtrengthned in all ſaving Graces e, to the Practice of true Holineſs, without which no Man ſhall ſee the Lord f. II. This

I. a 1 *Cor.* 6. 11. And ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus and by the Spirit of our God. *Acts* 20. 32. And now, brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified. *Phil.* 3. 10 That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death. *Rom.* 6. 5. For if we have been planted together in the likeneſs of his death: we ſhall be alſo in the likeneſs of his reſurrection. *v.* 6. Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.

b *John* 17. 17. Sanctify them through thy truth, thy word is truth. *Eph* 5. 26. That he might ſanctify and cleanſe it with the waſhing of water by the word. 2 *Theſ* 2. 13 But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and belief of the truth.

c *Rom.* 6. 6. Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. *v.* 14. For ſin ſhall not have dominion over you: for you are not under the law, but under grace.

d *Gal* 5. 24. And they that are Chriſts, have crucified the fleſh, with the affections and luſts. *Rom.* 8. 13. For if ye live after the fleſh, ye ſhall die: but if ye through the Spirit do mortify the deeds of the body, ye ſhall live.

e *Col.* 1. 11. Strengthned with all might according to his glorious power unto all patience, and long-ſuffering with joyfulneſs. *Eph.* 3. 16. That he would grant you according to the riches of his glory to be ſtrengthned with might, by his Spirit in the inner man. *v* 17. That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love. *v.* 18 May be able to comprehend, with all ſaints, what is the breadth and length, and depth and height; *v.* 19. And to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God.

f 2 *Cor.* 7. 1. Having therefore theſe promiſes, dearly beloved, let us

II This Sanctification is throughout in the whole Man *g*; yet imperfect in this Life there abideth still some Remnants of Corruption in every Part *h*, whence ariseth a continual and irreconcileable War. The Flesh lusting against the Spirit, and the Spirit against the Flesh *i*.

III In which War although the Remaining Corruption for a Time may much Prevail *k*; yet through the continual Supply of Strength from the sanctifying Spirit of Christ the regenerate Part doth overcome *l*; and so the Saints grow in Grace *m*, perfecting Holiness in the Fear of God *n*.

Chap.

us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. *Heb.* 12, 14. Follow peace with all men, and holiness without which no man shall see the Lord.

II. *g* 1 *Thess* 5, 23. And the very God of peace sanctify you wholly: and I pray God, your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

h. 1 *John* 1. 10. If we say that we have not sinned, we make him a liar, and his word is not in us. *Rom.* 7. 18. For I know that in me (that is in my flesh) dwelleth no good thing, for to will, is present with me, but how to perform that which is good, I find not. *v* 23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. *Phil.* 3 12. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

i Gal. 5 17. For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would. 1 *Pet.* 2 11. Dearly Beloved I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

III. *k.* *Rom.* 7, 23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

l *Rom.* 6. 14. For sin shall not have dominion over you: for ye are not under the Law, but under grace. 1 *John.* 5. 4 For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our Faith. *Eph.* 4 15. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ. *v.* 16 From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in Love.

m 2 *Pet.* 3. 18. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now, and for ever Amen. 2 *Cor.* 3. 18. But we all with open face, beholding as in a glass the glory of the Lord, are changed, into the same image, from glory, to glory, even as by the Spirit of the Lord.

n 2 *Cor.* 7. 1. Having therefore these promises, dearly beloved, let

Chap. XIV. *Of Saving Faith.*

THE Grace of Faith, whereby the Elect are enabled to believe to the ſaving of their Souls a, is the Work of the Spirit of Chriſt in their Hearts b; and is ordinarily wrought by the Miniſtry of the Word c: By which alſo, and by the Adminiſtration of the Sacraments and Prayer, it is increaſed and ſtrengthned d.

II. By this Faith, a Chriſtian believeth to be true whatſoever is revealed in the Word, for the Authority of God himſelf ſpeaking therein e; and acteth differently upon that which

us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the Fear of God.

I. a *Heb* 10. 39. But we are not of them who draw back unto perdition; but of them that believe to the ſaving of the Soul.

b 2 *Cor* 4, 13. We having the ſame ſpirit of faith, according as it is written, I believed, and therefore have I ſpoken: we alſo believe, and therefore ſpeak. *Eph* 1. 17. That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the ſpirit of wiſdom and revelation, in the knowledge of him. *v.* 18. The eyes of your underſtanding being enlightned; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints. *v.* 19. And what is the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power. *Eph* 2 8, For by grace are ye ſaved, through faith; and that not of your ſelves: it is the gift of God.

c *Rom* 10. 14. How then ſhall they call on him, in whom they have not believed? and how ſhall they believe in him, of whom they have not heard? and how ſhall they hear without a preacher? *v.* 17. So then, faith cometh by hearing, and hearing by the word of God.

d 1 *Pet* 2, 2. As new born Babes, deſire the ſincere milk of the word, that ye may grow thereby. *Acts* 20, 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified. *Rom* 4, 11. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith, which he had yet being uncircumciſed: that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo. *Luke* 17, 5. And the apoſtles ſaid unto the Lord, Increaſe our Faith. *Rom*, 1, 16. For I am not aſhamed of the goſpel of Chriſt: for it is the power of God unto ſalvation to every one that believeth, to the Jew firſt, and alſo to the Greek, *v.* 17. For therein is the righteouſneſs of God revealed from faith to faith: as it is written, The juſt ſhall live by faith.

II. e *John* 4, 42. And ſaid unto the woman, Now we believe, not becauſe of thy ſaying; for we have heard him our ſelves, and know that this is indeed the Chriſt, the Sa-

which each particular Paſſage thereof containeth; yielding Obedience to the Commands *f*, trembling at the Threatnings *g*, and embracing the promiſes of God for this Life and that which is to come *h*. But the principal Acts of ſaving Faith are, Accepting, Receiving, and Reſting upon Chriſt alone for Juſtification, Sanctification, and eternal Life, by Vertue of the Covenant of Grace *i*.

III. This Faith is different in Degrees, weak or ſtrong *k*; may be often and many Ways aſſailed and weakned, but gets the

Saviour of the World, 1 *Theſſ* 2, 13, For this cauſe alſo thank we God without ceaſing, becauſe when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh alſo in you that believe. 1 *John* 5, 10. He that believeth on the Son of God hath the witneſs in himſelf: he that believeth not God, hath made him a liar, becauſe he believeth not the record that God gave of his Son. *Acts* 24. 14. But this I confeſs unto thee, that after the way which they call hereſy, ſo worſhip I the God of my Fathers, believing all things which are written in the law and the prophets.

f *Rom* 16, 26. But now is made manifeſt, and by the ſcriptures of the prophets, according to the commandment of the everlaſting God, made known to all nations for the obedience of faith.

g *Iſa* 66, 2. For all thoſe things hath mine hand made, and all thoſe things have been, ſaith the Lord: but to this man will I look, even to him that is poor and of a contrite ſpirit, and trembleth at my word.

h *Heb* 11. 13. Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſwaded of them, and embraced them, and confeſſed that they were ſtrangers and pilgrims on the earth. 1 *Tim* 4, 8. For bodily exerciſe profiteth little: but godlineſs is profitable unto all things, having promiſe of the life that now is, and of that which is to come.

i *John* 1, 12. But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name. *Acts* 16, 31. And they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved and thy houſe. *Gal* 2, 20 I am crucified with Chriſt: Nevertheleſs I live; yet not I, but Chriſt liveth in me: and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me. *Acts* 15, 11. But we believe that through the grace of the Lord Jeſus Chriſt, we ſhall be ſaved even as they.

III. *k* *Heb* 5. 13. For every one that uſeth milk, is unskilful in the word of righteouſneſs: for he is a babe. *v*, 14. But ſtrong meat belongeth to them that are of full age, even thoſe who by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evil *Rom* 4. 19. And being not weak in faith, he conſidered not his own body now dead, when he was about an hundred years old, neither yet the deadneſs of Sarahs womb: *v* 20. He ſtaggered, not at the promiſe of God through unbelief, but was ſtrong in Faith, giving glory to God. *Matth* 6. 30. Wherefore if God ſo clothe the graſs

the victory l; growing up in many to the Attainment of a full Aſſurance through Chriſt m, who is both the Author and finiſher of our Faith n.

Chap. XV. *Of Repentance unto Life.*

REPENTANCE unto Life is an Evangelical Grace a, the Doctrine whereof is to be preached by every Miniſter of the Goſpel, as well as that of Faith in Chriſt b.

II. By

of the field, which to day is, and to morrow is caſt into the oven, ſhall he not much more clothe you, O ye of little faith? *Matth* 8. 10. When Jeſus heard it, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael.

l *Luke* 22. 31. And the Lord ſaid, Simon, Simon, behold, Satan, hath deſired to have you, that he may ſift you as wheat: *v* 32. But I have prayed for thee that thy faith fail not; and when thou art converted, ſtrengthen thy brethren. *Eph*, 6, 16. Above all, taking the ſhield of faith, wherewith ye ſhall be able to quench the fiery darts of the wicked. 1 *John*. 5, 4. For whatſoever is born of God, overcometh the World: and this is the victory that overcometh the world, even our faith. *v* 5, Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God?

m *Heb* 6. 11. And we deſire, that every one of you do ſhew the ſame diligence, to the full aſſurance of hope unto the end. *v* 12 That ye be not ſlothful, but followers of them who through faith and patience inherit the promiſes. *Heb*, 10 22. Let us draw near with a true heart in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water. *Col* 2, 2. That their hearts might be comforted, being knit together in love, and unto all riches of the full aſſurance of underſtanding, to the acknowledgment of the myſtery of God, and of the Father, and of Chriſt.

n *Heb* 12, 2. Looking unto Jeſus, the author and finiſher of our faith; who for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right-hand of the throne of God.

1. a *Zech* 12, 10. And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one mourneth for his only ſon, and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt-born. *Acts* 11. 18. When they heard theſe things, they held their peace, and glorified God ſaying, Then hath God alſo to the Gentiles granted repentance unto life.

b *Luke* 24, 47. And that repentance and remiſſion of ſins ſhould be preached in his name, among all nations, beginning at Jeruſalem. *Mark* 1: 15. And ſaying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the goſpel. *Acts* 20. 21. Teſtifying both to the Jews, and alſo to the Greeks, repentance toward God and

II. By it a Sinner, out of the Sight and Senſe, not only of the Danger, but alſo of the Filthineſs and Odiouſneſs of his Sins, as contrary to the holy Nature and righteous Law of God; and upon the Apprehenſion of his Mercy in Chriſt to ſuch as are penitent, ſo grieves for and hates his Sins, as to turn from them all unto God c purpoſing and endeavouring to walk with him in all the ways of his Commandments d.

III. Although Repentance be not to be reſted in, as any Satisfaction for Sin, or any Cauſe of the Pardon thereof.

and faith toward our Lord Jeſus Chriſt.

II. c *Ezek* 18. 30. Therefore I will judge you, O houſe of Iſrael, every one according to his ways, ſaith the Lord God: repent and, turn your ſelves from all your tranſgreſſions; ſo iniquity ſhall not be your ruin. *v* 31. Caſt away from you all your tranſgreſſions, whereby ye have tranſgreſſed, and make you a new heart and a new ſpirit; for why will ye die, O houſe of Iſrael? *Ezek* 36 31. Then ſhall ye remember your own evil ways, and your doings that were not good, and ſhall lothe your ſelves in your own ſight, for your iniquities, and for your abominations. *Iſa.* 30 22. Ye ſhall defile alſo the covering of thy graven images of ſilver, and the ornament of thy molten images of gold: thou ſhalt caſt them away as a menſtruous cloth: thou ſhalt ſay unto it, Get thee hence. *Pſalm.* 51. 4 Againſt thee, thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt. *Jer.* 31. 18 I have ſurely heard Ephraim bemoaning himſelf thus, Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed to the yoke: turn thou me, and I ſhall be turned; for thou art the Lord my God. *v* 19. Surely after that I was turned, I repented; and after that I was inſtructed, I ſmote upon my thigh: I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth, *Joel.* 2 12. Therefore alſo now, ſaith the Lord, Turn ye even to me with all your heart, and with faſting, and with weeping, and with mourning. *v* 13. And rent your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs and repenteth him of the evil. *Amos* 5, 15. Hate the evil, and love the good, and eſtabliſh judgment in the gate: it may be that the Lord God of hoſts will be gracious unto the remnant of Joſeph. *Pſalm.* 119, 128. Therefore I eſteem all thy precepts concerning all things to be right; and I hate every falſe way. 2 *Cor.* 7. 11 For behold, this ſelf-ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you, yea, what clearing of your ſelves. yea, what indignation, yea, what fear, yea, what vehement deſire, yea, what zeal, yea what revenge! in all things ye have approved your ſelves to be clear in this matter.

d *Pſalm.* 119. 6 Then ſhall I not be aſhamed, when I have reſpect unto all thy commandments. *v* 59.

of e, which is the Act of God's free Grace in Chriſt f; yet is it of ſuch neceſſity to all Sinners, that none may expect Pardon without it g.

IV. As there is no Sin ſo ſmall, but it deſerves Damnation h; So there is no Sin ſo great, that it can bring Damnation upon thoſe who truly repent i. V. Men

I thought on my ways, and turned my feet unto thy teſtimonies. *v.* 106. I have ſworn and I will perform it, that I will keep thy righteous judgments. *Luke* 1. 6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameleſs, 2 *Kings* 23. 25. And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his ſoul, and with all his might, according to all the law of Moſes; neither after him aroſe there any like him.

III. e *Ezek.* 36. 31. Then ſhall ye remember your own evil ways, and your doings that were not good, and ſhall lothe your ſelves in your own ſight, for your iniquities and for your abominations. *v.* 32. Not for your ſakes do I this, ſaith the Lord God, be it known unto you: be aſhamed and confounded for your own ways, O houſe of Iſrael. *Ezek.* 16. 61. Then thou ſhalt remember thy ways, and be aſhamed, when thou ſhalt receive thy ſiſters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. *v.* 62. And I will eſtabliſh my covenant with thee, and thou ſhalt know that I am the Lord. *v.* 63. That thou mayeſt remember and be confounded, and never open thy mouth any more, becauſe of thy ſhame, when I am pacified toward thee for all that thou haſt done, ſaith the Lord God.

f *Hoſ.* 14. 2. Take with you words, and turn to the Lord, ſay unto him, Take away all iniquity, and receive us graciouſly: ſo will we render the calves of our lips. *v.* 4. I will heal their backſliding, I will love them freely; for mine anger is turned away from him. *Rom.* 3. 24. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt. *Eph.* 1. 7. In whom we have redemption through his blood, the forgiveneſs of ſins according to the riches of his grace

g *Luke* 13 3. I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh. *v.* 5. I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh. *Acts* 17. 30. And the times of this ignorance God winked at; but now commandeth all men every where to repent *v.* 31. Becauſe he hath appointed a day, in the which he will judge the world in righteouſneſs, by that man whom he hath ordained; whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.

IV. h *Rom.* 6. 23. For the wages of ſin is death; but the gift of God is eternal life, through Jeſus Chriſt our Lord. *Rom.* 5. 12. Wherefore, as by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned. *Mat.* 12. 36. But I ſay unto you, that every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment.

i *Iſa.* 55. 7. Let the wicked forſake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. *Rom.* 8. 1. There is therefore now no condem

V. Men ought not to content themſelves with a general Repentance, but it is every Man's Duty to endeavour to repent of his particular Sins particularly k.

VI. As every Man is bound to make private Confeſſion of his Sins to God, praying for the pardon thereof; upon which, and the forſaking of them, he ſhall find Mercy m; So he that ſcandalizeth his Brother, or the Church of Chriſt, ought to be willing, by a private or publick Confeſſion and Sorrow for his Sin, to declare his Repentance to thoſe that are offended n, who are thereupon

demnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit. *Iſa.* 1. 16. Waſh ye, make you clean, put away the evil of your doings from before mine eyes, ceaſe to do evil. *v.* 18. Come now and let us reaſon together, ſaith the Lord: though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wooll.

V. k *Pſalm* 19. 13. Keep back thy ſervant alſo from preſumptuous ſins, let them not have dominion over me; then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion. *Luke* 19. 8. And Zaccheus ſtood and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by falſe accuſation, I reſtore him fourfold. 1 *Tim.* 1. 13. Who was before a blaſphemer, and a perſecutor, and injurious. But I obtained mercy, becauſe I did it ignorantly, in unbelief. *v.* 15 this is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners; of whom I am chief.

VI. l *Pſal.* 5. 4. Againſt thee, thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt. *v.* 5. Behold, I was ſhapen in iniquity: and in ſin did my mother conceive me. *v* 7. Purge me with hyſſop, and I ſhall be clean: waſh me, and I ſhall be whiter than ſnow. *v.* 9. Hide thy face from my ſins! and blot out all mine iniquities. *v.* 14. Deliver me from bloodguiltineſs, O God, thou God of my ſalvation: and my tongue ſhall ſing aloud of thy righteouſneſs. *Pſalm* 32. 5. I acknowledged my ſin unto thee, and mine iniquity have I not hid: I ſaid, I will confeſs my tranſgreſſions unto the Lord; and thou forgaveſt the iniquity of my ſin. Selah. *v.* 6. For this ſhall every one that is godly, pray unto thee, in a time when thou mayeſt be found: ſurely in the floods of great waters, they ſhall not come nigh unto him.

m *Prov.* 28. 13. He that covereth his ſins, ſhall not proſper: but whoſo confeſſeth and forſaketh them, ſhall have mercy. 1 *John* 1. 9. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.

n *James* 5. 16. Confeſs your faults one to another, and pray one for another, that ye may be healed: The effectual fervent prayer of a righteous man availeth much. *Luke* 17. 3. Take heed to your ſelves: If thy brother treſpaſs againſt thee, rebuke him,

upon to be reconciled to him, and in Love to receive him o,

Chap XVI. *Of Good Works.*

GOOD Works are only ſuch as God hath commanded in his holy Word a, and not ſuch as, without the Warrant thereof, are deviſed by Men, out of blind Zeal, or upon any Pretence of good Intention b.

II, Theſe good Works done in Obedience to God's Commandments, are the Fruits and Evidences of a true and live-

him; and if he repent, forgive him. *v* 4. And if he treſpaſs againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, I repent; thou ſhalt forgive him. *Joſh.* 7 19. And Joſhua ſaid unto Achan, My Son, give, I pray thee glory to the Lord God of Iſrael, and make confeſſion unto him? and tell me now what thou haſt done, hide it not from me. (*Pſalm.* 51 *throughout.*)

o 2 *Cor* 2. 8. Wherefore I beſeech you, that you would confirm your love towards him.

I. a *Mic* 6. 8. He hath ſhewed thee, O Man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God? *Rom.* 12 2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. *Heb* 13 21. Make you perfect in every good work to do his will, working in you that which is well pleaſing in his ſight, through Jeſus Chriſt; to whom be glory for ever and ever, Amen.

b *Mat* 15 9. But in vain they do worſhip me teaching for doctrines the commandments of men. *Iſa.* 29. 13. Wherefore the Lord ſaid, Foraſmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me; and their fear towards me is taught by the precept of men. 1 *Pet*, 1. 18. Foraſmuch as ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation, received by tradition from your Fathers. *Rom* 10 2. For I bear them record, that they have a zeal of God, but not according to knowledge. *John.* 16 2. They ſhall put you out of the ſynagogues, yea, the time cometh, that whoſoever killeth you, will think that he doth God ſervice. 1 *Sam.* 15. 21. But the people took of the ſpoil, ſheep and oxen, the chief of the things which ſhould have been utterly deſtroyed to ſacrifice unto the Lord thy God in Gilgal. *v* 22. And Samuel ſaid, Hath the Lord as great delight in burnt offerings and ſacrifices, as in obeying the voice of the Lord? Behold to obey is better than ſacrifice. and to hearken, than the fat of rams. *v* 23. For rebellion is as the ſin of witchcraft, and ſtubbornneſs is as iniquity and idolatry: becauſe thou haſt rejected the word of the Lord, he hath alſo rejected thee from being king.

lively Faith c. And by them Believers manifeſt their Thankfulneſs d, ſtrengthen their Aſſurance e, edify their Brethren f, adorn the Profeſſion of the Goſpel g, ſtop the Mouths of the Adverſaries h, and glorify God i, whoſe

II. c *James* 2, 18. Yea, a man may ſay, Thou haſt faith, and I have works: ſhew me thy faith without thy works, and I will ſhew thee my faith by my works. *v.* 22. Seeſt thou how faith wrought with his works, and by works was faith made perfect?

d *Pſalm* 116. 12. What ſhall I render unto the Lord for all his benefits towards me? *v.* 13. I will take the cup of ſalvation, and call upon the name of the Lord. 1 *Pet.* 2 9. But ye are a choſen generation, a royal Prieſt-hood, an holy nation, a peculiar people; that ye ſhould ſhew forth the praiſes of him, who hath called you out of darkneſs into his marvellous light.

e 1 *John* 2 3. And hereby we do know that we know him, if we keep his commandments. *v.* 5. But whoſo keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 2 *Pet* 1. 5. And beſides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; *v* 6. And to knowledge, temperance; and to temperance, patience; and to patience, godlineſs; *v* 7. And to godlineſs, brotherly kindneſs; and to brotherly kindneſs, charity. *v.* 8. For if theſe things be in you, and abound, they make you that ye ſhall neither be barren, nor unfruitful in the knowledge of our Lord Jeſus Chriſt. *v* 9. But he that lacketh theſe things, is blind, and cannot ſee far off, and hath forgotten that he was purged from his old ſins. *v.* 10 Wherefore the rather, brethren, give diligence to make your calling and election ſure: for if ye do theſe things, ye ſhall never fall.

f 2 *Cor* 9, 2. For I know the forwardneſs of your mind, for which I boaſt of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. *Matth* 5. 16. Let your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven.

g *Tit*, 2 5. To be diſcreet, chaſte, keepers at home, good, obedient to their own husbands, that the word of God be not blaſphemed. *v* 9. Exhort ſervants to be obedient unto their own maſters, & to pleaſe them well in all things; not anſwering again. *v* 10. Not purloining, but ſhewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. *v* 11. For the grace of God that bringeth ſalvation, hath appeared to all men; *v* 12. Teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly: and godly in this preſent world. 1 *Tim* 6. 1. Let as many ſervants as are under the yoke, count their own maſters worthy of all honour; that the name of God and his Doctrine be not blaſphemed.

h 1 *Pet* 2. 15. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men.

i 1 *Pet* 2. 12. Having your converſation honeſt among the Gentiles; that whereas they ſpeak againſt you as evil-doers, they may by your good works which they ſhall behold, glorify God in the day of viſi-

whoſe Workmanſhip they are, created in Chriſt Jeſus thereunto k; that having their Fruit unto Holineſs, they may have the End eternal Life l.

III. Their Ability to do good Works, is not at all of themſelves, but wholly from the Spirit of Chriſt m, And that they may be enabled thereunto, beſides the Graces they have already received, there is required an actual Influence of the ſame Holy Spirit, to work in them to will and to do of his good Pleaſure n: Yet are they not hereupon to grow negligent, as if they were not bound to perform any Duty, unleſs upon a ſpecial Motion of the Spirit; but they ought to be diligent in ſtirring up the Grace of God that is in them o.

IV. They

viſitation; *Phil.* 1. 11. Being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt, unto the glory and praiſe of God. *John* 15. 8. Herein is my Father glorified, that ye bear much fruit, ſo ſhall ye be my diſciples.

k *Eph* 2. 10. For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them.

l *Rom.* 6. 22. But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life.

III. m *John* 15. 4. Abide in me, and I in you. As the branch cannot bear fruit of it ſelf, except it abide in the vine: no more can ye, except ye abide in me. * v. 5. I am the vine, ye are the branches: He that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing. v. 6. If a man abide not in me, he is caſt forth as a branch, and is withered; and men gather them and caſt them into the fire, and they are burned. *Ezek.* 36 26 A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh. v. 27. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do them.

n *Phil.* 2. 13. For it is God which worketh in you, both to will and to do, of his good pleaſure. *Phil.* 4. 13. I can do all things through Chriſt which ſtrengthneth me, 2 *Cor.* 3. 5. Not that we are ſufficient of our ſelves to think any thing as of our ſelves: but our ſufficiency is of God;

o *Phil* 2. 12. Wherefore, my beloved, as ye have always obeyed, not as in my preſence only, but now much more in my abſence; work out your own ſalvation with fear and trembling *Heb.* 6. 11. And we deſire that every one of you do ſhew the ſame diligence, to the full aſſurance of hope unto the end: v. 12. That ye be not ſlothful, but followers of them who through faith and patience inherit the promiſes. 2. *Pet.* 1. 3. According as his divine power hath given unto us all things that pertain unto life and godlineſs, through the knowledge of him that hath called us to glory

IV. They who in their Obedience attain to the greateſt Height which is poſſible in this Life, are ſo far from being able to ſupererogate and to do more than God requires, as that they fall ſhort of much which in Duty they are bound to do p.

V. We cannot, by our beſt Works, merit pardon of Sin, or eternal Life at the Hand of God, by reaſon of the great Diſproportion that is between them and the Glory to come, and the infinite Diſtance that is between us and God, whom by them we can neither profit, nor ſatisfy for the Debt, of our former Sins q; but, when we have done all we can, we

glory and virtue. *v.* 5, And beſides this, giving all diligence, add to your Faith virtue; and to virtue knowledge. *v* 10. Wherefore the rather, brethren, give diligence to make your calling and election ſure: for if ye do theſe things, ye ſhall never fall: *v* 11. For ſo an entrance ſhall be miniſtred unto you abundantly, into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt. *Iſa.* 64 7. And there is none that calleth upon thy name, that ſtirreth up himſelf to take hold of thee: for thou haſt hid thy face from us, and haſt conſumed us, becauſe of our iniquities. 2 *Tim.* 1. 6. Wherefore I put thee in remembrance, that thou ſtir up the gift of God which is in thee, by the putting on of my hands. *Acts* 26. 6. And now I ſtand, and am judged for the hope of the promiſe made of God unto our fathers. *v* 7. Unto which promiſe our twelve tribes inſtantly ſerving God day and night, hope to come: for which hopes ſake, king Agrippa, I am accuſed of the Jews. *Jude* 20. But ye beloved, building up your ſelves on your moſt holy faith, praying in the holy Ghoſt, *v.* 21. Keep your ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life.

IV. p *Luke* 17: 10. So likewiſe ye, when ye ſhall have done all thoſe things which are commanded you, ſay, we are unprofitable ſervants: we have done that which was our duty to do. *Neh.* 13. 22. And I commanded the Levites, that they ſhould cleanſe themſelves, and that they ſhould come and keep the gates to ſanctify the ſabbath-day. Remember me, O my God, concerning this alſo, and ſpare me according to the greatneſs of thy mercy. *Job.* 9. 2. I know it is ſo of a truth: but how ſhould man be juſt with God? *v* 3. If he will contend with him, he cannot anſwer him one of a thouſand. *Gal.* 5 17. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.

V. q *Rom.* 3. 20. Therefore by the deeds of the law, there ſhall no fleſh be juſtified in his ſight: for by the law is the knowledge of ſin. *Rom* 4. 2. For if Abraham were juſtified by works, he hath whereof to glory, but not before God. *v.* 4. Now to him that worketh, is the reward not reckoned of grace, but of debt. *v* 6. Even as David alſo deſcribeth the bleſſedneſs of the man, unto whom God imputeth righte-

we have done but our Duty, and are unprofitable Servants r; and becauſe, as they are good, they proceed from his Spirit ſ; and, as they are wrought by us, they are defiled and mixed with ſo much Weakneſs and Imperfection, that they cannot endure the Severity of God's Judgment t,

VI. Yet notwithſtanding, the Perſons of Believers being accepted through Chriſt, their good Works alſo are accepted in him v, not as though they were in this Life wholly un-

righteouſneſs without works. *Eph.* 2. 8. For by grace are ye ſaved, through faith; and that not of your ſelves: it is the gift of God. *v* 9. Not of works, leſt any man ſhould boaſt. *Tit.* 3. 5. Not by works of righteouſneſs which we have done, but according to his mercy, he ſaved us by the waſhing of regeneration, and renewing of the holy Ghoſt. *v* 6. Which he ſhed on us abundantly, through Jeſus Chriſt our Saviour. *v* 7. That being juſtified by his grace, we ſhould be made heirs according to the hope of eternal life. *Romans.* 8 18. For I reckon, that the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us. *Pſalm.* 16. 2. O my ſoul thou haſt ſaid unto the Lord, Thou art my Lord: my goodneſs extendeth not to thee. *Job.* 22. 2. Can a man be profitable unto God, as he that is wiſe may be profitable unto himſelf? *v* 3. Is it any pleaſure to the Almighty that thou art righteous? or is it gain to him that thou makeſt thy ways perfect? *Job.* 35 7. If thou be righteous, what giveſt thou him? or what receiveth he of thine hand? *v* 8. Thy wickedneſs may hurt a man as thou art, and thy righteouſneſs may profit the Son of man.

r *Luke*, 17 10. *(See letter* P *in this Chapter)*

ſ *Gal.* 5 20 But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, *v* 23. Meekneſs, temperance: againſt ſuch there is no law.

t *Iſa.* 64 6. But we are all as an unclean thing, and all our righteouſneſſes are as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away. *Gal* 5. 17. For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would. *Rom.* 7 15. For that which I do, I allow not: for what I would, that do I not, but what I hate, that do I. *v* 18 I know, that in me (that is, in my fleſh) dwelleth no good thing: for to will is preſent with me, but how to perform that which is good, I find not. *Pſalm.* 143. 2. And enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified. *Pſalm.* 130. 3 If thou, Lord, ſhouldſt mark iniquities: O Lord, who ſhall ſtand?

v *Eph.* 16. To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved, 1 *Pet*, 2. 5. Ye alſo, as lively ſtones, are built up a ſpiritual houſe, an holy prieſthood, to offer up ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt. *Exod* 28. 38. And it ſhall be upon Aarons forehead, that Aaron may bear the iniquity of the holy things, which the Chil-

unblameable and unreproveable in God's Sight w; but that he, looking upon them in his Son, is pleaſed to accept and reward that which is ſincere, although accompanied with many Weakneſſes and Imperfections x.

VII, Works done by unregenerate Men, although, for the Matter of them, they may be Things which God commands and of good Uſe both to themſelves and others y; Yet, becauſe they proceed not from an Heart purified by Faith,

children of Iſrael ſhall hallow in all their holy gifts: and it ſhall be always upon his forehead, that they may be accepted before the Lord. *Gen.* 4. 4. And Abel he alſo brought of the firſtlings of his flock, and of the fat thereof; and the Lord had reſpect unto Abel, and to his offering. *With Heb.* 11. 4. By faith Abel offered unto God a more excellent ſacrifice than Cain, by which he obtained witneſs that he was righteous, God teſtifying of his gifts: and by it he being dead, yet ſpeaketh.

w *Job* 9. 20. If I juſtify my ſelf, my own mouth ſhall condemn me. If I ſay, I am perfect, it ſhall alſo prove me perverſe. *Pſalm* 143. 2. And enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified.

x *Heb.* 13. 20. Now the God of peace, that brought again from the dead our Lord Jeſus, that great Shepherd of the Sheep, through the blood of the everlaſting covenant, *v.* 21. Make you perfect in every good work to do his will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt; to whom be glory for ever and ever. Amen. 2 *Cor.* 8. 12. For if there be firſt a willing mind, it is accepted, according to that a man hath, and not according to that he hath not. *Heb.* 6. 10. For God is not unrighteous, to forget your work and labour of love, which ye have ſhewed towards his name, in that ye have miniſtred to the ſaints, and do miniſter. *Math.* 25. 21. His lord ſaid unto him, well done, thou good and faithful ſervant; thou haſt been faithful over a few things I will make thee ruler over many things: enter thou into the joy of thy lord. v. 23. His lord ſaid unto him well done, good and faithful ſervant thou haſt been faithful over a few things I will make thee ruler over many things: enter thou into the joy of thy lord.

VII. y 2 *Kings*, 10. 30. And the Lord ſaid unto Jehu, Becauſe thou haſt done well in executing that which is right in mine eyes, and haſt done unto the houſe of Ahab according to all that was in mine heart, thy children of the fourth generation ſhall ſit on the throne of Iſrael. v 31. But Jehu took no heed to walk in the law of the Lord God of Iſrael, with all his heart: for he departed not from the ſins of Jeroboam, which made Iſrael to ſin. 1 *Kings*. 21. 27. And it came to paſs when Ahab heard thoſe words, that he rent his clothes, and put ſackcloth upon his fleſh, and faſted and lay in ſackcloth, and went ſoftly. v 29. Seeſt thou how Ahab humbleth himſelf before me? becauſe he humbleth himſelf before me, I will not bring the evil in his days: but in his ſons days will I bring the evil upon his houſe. *Phil.* 1 15. Some indeed preach Chriſt even

Faith z; nor are done in a right Manner, according to the Word a: nor to a right End, the glory of God b; they are therefore ſinful, and cannot pleaſe God, or make a Man meet to receive Grace from God c. And yet their Neglect of them is more ſinful, and diſpleaſing unto God d.

CHAP.

even of envy and ſtriſe; and ſome alſo of good-will. v 16. The one preach Chriſt of contention, not ſincerely, ſuppoſing to add affliction to my bonds. v 18. What then? notwithſtanding every way, whether in pretence, or in truth, Chriſt is preached; and I therein do rejoice, yea and will rejoice.

z *Gen* 4. 5. But unto Cain and to his offering he had no reſpect. And Cain was very wroth, and his countenance fell. *With* *Heb.* 11. 4. By faith Abel offered unto God a more excellent ſacrifice than Cain, by which he obtained witneſs that he was righteous, God teſtifying of his gifts: and by it he being dead, yet ſpeaketh. *Heb.* 11. 6. But without faith it is impoſſible to pleaſe him: for he that cometh to God, muſt believe that he is, and that he is a rewarder of them that diligently ſeek him.

a 1 *Cor* 13. 3. And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. *Iſa.* 1: 12. When ye come to appear before me, who hath required this at your hand, to tread my courts?

b *Mat.* 6. 2. Therefore, when thou doſt thine alms, do not ſound a trumpet before thee, as the hypocrites do, in the ſynagogues, and in the ſtreets, that they may have glory of men. Verily, I ſay unto you, they have their reward. v 5. And when thou prayeſt, thou ſhalt not be as the hypocrites are: for they love to pray ſtanding in the ſynagogues, and in the corners of the ſtreets, that they may be ſeen of men, Verily, I ſay unto you, they have their reward: v 16. Moreover when ye faſt, be not as the hypocrites, of a ſad countenance: for they diſfigure their faces, that they may appear unto men to faſt. Verily, I ſay unto you, they have their reward.

c *Hag.* 2. 14. Then anſwered Haggai, and ſaid, So is this people, and ſo is this nation before me, ſaith the Lord; And ſo is every work of their hands, and that which they offer there is unclean. *Tit*, 1. 15. Unto the pure all things are Pure: but unto them that are defiled and unbelieving is nothing pure, but even their mind and conſcience is defiled. *Amos*, 5. 21. I hate, I deſpiſe your feaſt-days, and I will not ſmell in your ſolemn aſſemblies; v 22. Though ye offer me burnt offerings, and your meat-offerings I will not accept them; neither will I regard the peace-offerings of your fat beaſts. *Hoſ.* 1 4. And the Lord ſaid unto him, call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the houſe of Jehu, and will cauſe to ceaſe the kingdom of the houſe of Iſrael. *Rom.* 9. 16. So then it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy, *Tit.* 3 5. Not by works of righteouſneſs, which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the holy Ghoſt.

d *Pſal.* 14. 4. Have all the workers of iniquity no knowledge? who eat up

CHAP: XVII. *Of the Perseverance of the Saints.*

THEY whom God hath accepted in his Beloved effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the State of Grace; but shall certainly persevere therein to the End, and be eternally saved a.

II. This Perseverance of the Saints depends not upon their own Free-will, but upon the Immutability of the Decree of Election, flowing from the free and unchangeable Love of God the Father b; upon the Efficacy of the Merit

up my people as they eat bread, and call not upon the Lord. *psal.* 36. 3. The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good. *Job.* 21 14. Therefore they say unto God, Depart from us, for we desire not the knowledge of thy ways, *v.* 15. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him? *Mat* 25. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. *v* 42. For I was an hungred and ye gave me no meat: I was thirsty, and ye gave me no drink: *v* 43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick and in prison, and ye visited me not. *v* 45. Then shall he answer them, saying, Verily, I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me, *Mat.* 23 23. Wo unto you scribes and Pharisees, hypocrites; for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

a *Phil.* 1. 6. Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. 2 *Pet.* 1 10. Wherefore the rather brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. *John,* 10. 28. And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. *v* 29. My Father, which gave them me, is greater than all: and none is able to pluck them out of my Fathers hand. 1 *John* 3. 9. Whosoever is born of God, doth not commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God. 1 *Pet.* 1. 5. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, *v* 9. Receiving the end of your faith, even the salvation of your souls.

II. b 2 *Tim* 2. 18 Who concerning the truth have erred, saying, that the resurrection is past already; and overthrow the faith of some: *v.* 19. Nevertheless, the foundation of God standeth sure, having this seal, The Lord knows them that are his. And, Let every one that nameth the name of Christ depart from iniquity. *Jer.* 31. 3. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee.

Faith z; nor are done in a right Manner, according to the Word a: nor to a right End, the glory of God b; they are therefore ſinful, and cannot pleaſe God, or make a Man meet to receive Grace from God c. And yet their Neglect of them is more ſinful, and diſpleaſing unto God d.

CHAP.

even of envy and ſtriſe; and ſome alſo of good-will. v 16. The one preach Chriſt of contention, not ſincerely, ſuppoſing to add affliction to my bonds. v 18. What then? notwithſtanding every way, whether in pretence, or in truth, Chriſt is preached; and I therein do rejoice, yea and will rejoice.

z *Gen* 4. 5. But unto Cain and to his offering he had no reſpect. And Cain was very wroth, and his countenance fell. *With* *Heb.* 11. 4. By faith Abel offered unto God a more excellent ſacrifice than Cain, by which he obtained witneſs that he was righteous, God teſtifying of his gifts: and by it he being dead, yet ſpeaketh. *Heb.* 11. 6. But without faith it is impoſſible to pleaſe him: for he that cometh to God, muſt believe that he is, and that he is a rewarder of them that diligently ſeek him.

a 1 *Cor* 13. 3. And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. *Iſa.* 1: 12. When ye come to appear before me, who hath required this at your hand, to tread my courts?

b *Mat.* 6. 2. Therefore, when thou doſt thine alms, do not ſound a trumpet before thee, as the hypocrites do, in the ſynagogues, and in the ſtreets, that they may have glory of men. Verily, I ſay unto you, they have their reward. v 5. And when thou prayeſt, thou ſhalt not be as the hypocrites are: for they love to pray ſtanding in the ſynagogues, and in the corners of the ſtreets, that they may be ſeen of men, Verily, I ſay unto you, they have their reward: v 16. Moreover when ye faſt, be not as the hypocrites, of a ſad countenance: for they diſfigure their faces, that they may appear unto men to faſt. Verily, I ſay unto you, they have their reward.

c *Hag.* 2. 14. Then anſwered Haggai, and ſaid, So is this people, and ſo is this nation before me, ſaith the Lord; And ſo is every work of their hands, and that which they offer there is unclean. *Tit*, 1. 15. Unto the pure all things are Pure. but unto them that are defiled and unbelieving is nothing pure, but even their mind and conſcience is defiled. *Amos*, 5. 21. I hate, I deſpiſe your feaſt-days, and I will not ſmell in your ſolemn aſſemblies; v 22. Though ye offer me burnt offerings, and your meat-offerings I will not accept them; neither will I regard the peace-offerings of your fat beaſts. *Hoſ.* 1 4. And the Lord ſaid unto him, call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the houſe of Jehu, and will cauſe to ceaſe the kingdom of the houſe of Iſrael. *Rom.* 9. 16. So then it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy, *Tit.* 3 5. Not by works of righteouſneſs, which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the holy Ghoſt.

d *Pſal.* 14. 4. Have all the workers of iniquity no knowledge? who eat up

CHAP: XVII. *Of the Perseverance of the Saints.*

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II. This Perseverance of the Saints depends not upon their own Free-will, but upon the Immutability of the Decree of Election, flowing from the free and unchangeable Love of God the Father b; upon the Efficacy of the Merit

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Merit and Interceſſion of Jeſus Chriſt [c]; the Abiding of the Spirit and of the Seed of God within them [d]; and the Nature

c *Heb.* 10 10. By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once for all. v 14. For by one offering he hath perfected for ever them that are ſanctified. *Heb* 13. 20. Now the God of peace, that brought again from the dead our Lord Jeſus, that great ſhepherd of the ſheep, through the blood of the everlaſting covenant. v 21. Make you perfect in every good work to do his will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt; to whom he glory for ever and ever. Amen. *Heb.* 9. 12. Neither by the blood of goats, and calves, but by his own blood he entred in once into the holy place, having obtained eternal redemption for us. v 13. For if the blood of bulls, and of goats and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh; v 14. How much more ſhall the blood of Chriſt, who, through the eternal Spirit, offered himſelf without ſpot to God, purge your conſcience from dead works, to ſerve the living God? v 15. And for this cauſe he is the mediator of the new teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called, might receive the promiſe of eternal inheritance. *Rom.* 8. 33. Who ſhall lay any thing to the charge of Gods elect? It is God that juſtifieth: v 34 Who is he that condemneth? It is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us. v 35. Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution or famine, or nakedneſs, or peril, or ſword? v 36. (As it is written, for thy ſake we are killed all the day long; we are counted as ſheep for the ſlaughter.) v 37. Nay, in all theſe things we are more than conquerors through him that loved us. v 38. For I am perſwaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come. v 39. Nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord. *John.* 17. 11. And now I am no more in the world, but theſe are in the world, and I come to thee. Holy Father, keep through thine own name, thoſe whom thou haſt given me, that they may be one, as we are. v 24. Father, I will, that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world. *Luke* 22, 32. But I have prayed for thee, that thy faith fail not; and when thou art converted, ſtrengthen thy brethren. *Heb.* 7. 25. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

d *John.* 14, 16. And I will pray the Father, and he ſhall give you another comforter, that he may abide with you for ever; v 17. Even the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him: but ye know him for he dwelleth with you, and ſhall be in you. 1 *John.* 2. 27. But the anointing which ye have received of him abideth in you: and ye

ture of the Covenant of Grace e; From all which ariſeth alſo the Certainty and Infallibility thereof f.

III. Nevertheleſs they may, through the Temptations of Satan and of the World, the Prevalency of Corruption remaining in them, and the neglect of the Means of their Preſervation, fall into grievous Sins g; and for a Time continue therein h: Whereby they incur God's Diſpleaſure i, and grieve his holy Spirit k; come to be deprived of ſome Meaſure of their Graces and Comforts l; have their

ye need not that any man teach you: But, as the ſame anointing teacheth you of all things, and is truth, and is no lie: and even as it hath taught you, ye ſhall abide in him. 1 *John* 3. 9. Whoſoever is born of God, doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God.

e *Jer.* 32. 40. And I will make an everlaſting covenant with them, That I will not turn away from them to do them good; but I will put my fear in their hearts, that they ſhall not depart from me.

f *John* 10. 28. And I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand. 2 *Theſſ.* 3. 3: But the Lord is faithful, who ſhall ſtabliſh you, and keep you from evil. 1 *John* 2. 19. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifeſt, that they were not all of us.

III. g *Matth.* 26. 70. But he denied before them all, ſaying, I know not what thou ſayeſt, *v.* 72. And again he denied with an Oath, I do not know the man. *v.* 74. Then began he to curſe and to ſwear, ſaying, I know not the man. And immediately the cock crew.

h *Pſalm.* 51. *The title.* To the chief muſician, A pſalm of David, when Nathan the prophet came unto him, after he had gone in to Bathſheba. *v.* 14. Deliver me from blood-guiltineſs, O God, thou God of my ſalvation: and my tongue ſhall ſing aloud of thy righteouſneſs.

i *Iſa* 64. 5. Thou meeteſt him that rejoiceth, and worketh righteouſneſs, thoſe that remember thee in thy ways: behold, thou art wroth, for we have ſinned: in thoſe is continuance, and we ſhall be ſaved, *v.* 7. And there is none that calleth upon thy name, that ſtirreth up himſelf to take hold of thee: for thou haſt hid thy face from us, and haſt conſumed us, becauſe of our iniquities, *v.* 9. Be not wroth very ſore, O Lord, neither remember iniquity for ever, behold, ſee we beſeech thee, we are all thy people. 2 *Sam.* 11. 27. And when the mourning was paſt, David ſent and fet her to his houſe, and ſhe became his wife, and bare him a ſon: but the thing that David had done, diſpleaſed the Lord

k *Eph.* 4. 30. And grieve not the holy Spirit of God, whereby ye are ſealed unto the day of redemption.

l *Pſalm* 51. 8. Make me to hear joy and gladneſs; that the bones, which thou haſt broken may rejoice *v.* 10, Create in me a clean heart, O God, and renew a right ſpirit within me. v. 12. Reſtore unto me the joy of thy ſalvation; and up-

their Hearts hardned m, and their Conſciences wounded n; hurt and ſcandalize others o, and bring temporal Judgments upon themſelves p.

CHAP: XVIII.

Of the Aſſurance of Grace and Salvation.

ALTHOUGH Hypocrites and other unregenerate Men may vainly deceive themſelves, with falſe Hopes and carnal Preſumptions, of being in the Favour of God and Eſtate of Salvation a; which Hope of theirs ſhall

hold me with thy free Spirit. *Rev.* 2. 4. Nevertheleſs, I have ſomewhat againſt thee, becauſe thou haſt left thy firſt love. *Cant.* 5. 2. I ſleep, but my heart waketh: it is the voice of my beloved that knocketh, ſaying, Open to me, my ſiſter, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. *v* 3. I have put off my coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them? *v* 4. My beloved put into his hand by the hole of the door, and my bowels were moved for him. *v* 6. I opened to my beloved, but my beloved had withdrawn himſelf, and was gone? my ſoul failed when he ſpake: I ſought him, but I could not find him; I called him, but he gave me no anſwer.

m *Iſa.* 63 17 O Lord, why haſt thou made us to err from thy ways? and hardned our heart from thy fear? Return for thy ſervants ſake, the tribes of thine inheritance, *Mark.* 6 52. For they conſidered not the miracle of the loaves, for their heart was hardned. *Mark.* 16. 14. Afterwards he appeared unto the eleven, as they ſat at meat, and upbraided them with their unbelief and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen.

n *Pſalm,* 32 3. When I kept ſilence, my bones waxed old, through my roaring all the day long. *v* 4. For day and night thy hand was heavy upon me: my moiſture is turned into the drought of ſummer. *pſal.* 51, 8. Make me to hear joy and gladneſs: that the bones which thou haſt broken may rejoice.

o 2 *Sam.* 12 14. Howbeit becauſe by this deed thou haſt given great occaſion to the enemies of the Lord to blaſpheme, the child alſo that is born unto thee, ſhall ſurely die.

p *Pſalm.* 89. 31. If they break my ſtatutes, and keep not my commandments: *v* 32. Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes; 1 *Cor* 11 32. But when we are judged, we are chaſtned of the Lord, that we ſhould not be condemned with the world.

1. a *Job.* 8 13. So are the paths of all that forget God, and the hypocrites hope ſhall periſh: *v* 14. Whoſe hope ſhall be cut off, and whoſe truſt ſhall be a ſpiders web. *Mic.* 3. 11. The heads thereof judge for reward, and the prieſts thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and ſay, Is not the Lord among us? none e-

vil

shall perish b: Yet such as truly believe in the Lord Jesus, and love him in Sincerity, endeavouring to walk in all good Conscience before him, may in this Life be certainly assured that they are in the State of Grace c, and may rejoice in the Hope of the glory of God, which Hope shall never make them ashamed d.

II. This Certainty is not a bare conjectural and probable Perswasion, grounded upon a fallible Hope e; but an infallible Assurance of Faith, founded upon the Divine Truth of the Promises of Salvation f, the inward Evidence of those

vil can come upon us, *Deut* 29. 19. And it came to pass when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst. *John*. 8. 41. Ye do the deeds of your Father. Then said they to him, We be not born of fornication, we have one Father even God.

b *Matth* 7. 22. Many shall say to me in that day, Lord, Lord, have we not prophesied in thy Name? and in thy name have cast out devils? and in thy name done many wonderful works? *v* 23. And then will I profess unto them, I never knew you; depart from me ye that work iniquity.

c 1 *John*. 2. 3. And hereby we do know that we know him, if we keep his commandments. 1 *John*. 3 14 We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother, abideth in death. v 18. My little children, let us not love in word, neither in tongue, but in deed and in truth. v 19. And hereby we know that we are of the truth, and shall assure our hearts before him. v 21. Beloved, if our heart condemn us not, then have we confidence towards God. v 24. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit that he hath given us. 1 *John*. 5. 13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

d *Rom* 5. 2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. v 5. And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the holy Ghost, which is given unto us.

II. e *Heb*. 6 11. And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end. v 19. Which hope we have as an anchor of the soul, both sure and stedfast, and which entreth into that within the vail.

f *Heb*, 6: 17. Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: *v* 18. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

thoſe Graces unto which theſe Promiſes are made g, the Teſtimony of the Spirit of Adoption witneſſing with our Spirits that we are the Children of God h: Which Spirit is the Earneſt of our Inheritance, whereby we are ſealed to the Day of Redemption i.

III. This infallible Aſſurance doth not ſo belong to the Eſſence of Faith, but that a true Believer may wait long, and conflict with many Difficulties, before he be Partaker of it k; Yet being enabled by the Spirit to know the Things which are freely given him of God, he may, without extraordinary Revelation, in the right Uſe of ordinary Means, attain

g 2 *Pet.* 1. 4. Whereby are given unto us exceeding great and precious promiſes, that by theſe you might be partakers of the divine nature, having eſcaped the corruption that is in the world through luſt. *v.* 5. and beſides this, giving diligence, add to your faith, virtue; and to virtue, knowledge. *v.* 10 Wherefore the rather, brethren, give diligence to make your calling and election ſure: for if ye do theſe things, ye ſhall never fall: *v.* 11. For ſo an entrance ſhall be miniſtred unto you abundantly, into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt. 1 *John* 2. 3. And hereby we do know that we know him, if we keep his commandments. 1 *John* 3 14. We know that we have paſſed from death unto life, becauſe we love the brethren: he that loveth not his brother, abideth in death 2 *Cor.* 1. 12. For our rejoicing is this, The teſtimony of our conſcience, that in ſimplicity, and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world, and more abundantly to you-wards.

h *Rom* 8. 15. For ye have not received the ſpirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father. *v.* 16. The Spirit it ſelf, beareth witneſs with our ſpirit, that we are the children of God.

i *Eph.* 1. 13. In whom ye alſo truſted, after that ye heard the word of truth, the goſpel of your ſalvation: In whom alſo, after that ye believed, ye were ſealed with that holy Spirit of promiſe, *v* 14. Which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory. *Eph.* 4. 30. And grieve not the holy Spirit of God, whereby ye are ſealed unto the day of redemption. 2 *Cor.* 1. 21. Now he which ſtabliſheth us with you, in Chriſt, and hath anointed us, is God: *v* 22. Who hath alſo ſealed us, and given the earneſt of the Spirit in our hearts.

III. k 1 *John* 5. 13. Thoſe things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. *Iſa.* 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light? let him truſt in the name of the Lord, and ſtay upon his God. *Mark* 9. 24. And ſtraightway the father of the Child cried out, and ſaid with tears, Lord, I believe; help thou mine unbelief. (*See Pſal.* 88. *throughout.* *Pſalm* 77. *to the* 12. *verſe.*) 1 1 *Cor.*

attain thereunto l. And therefore it is the Duty of every one, to give all Diligence to make his Calling and Election ſure m; that thereby his Heart may be enlarged in Peace and Joy in the Holy Ghoſt, in Love and Thankfulneſs to God, and in Strength and Chearfulneſs in the Duties of Obedience; the proper Fruits of this Aſſurance n: So far is it from inclining Men to Looſneſs o. IV. True

l 1 *Cor.* 2. 12. Now we have received, not the Spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. 1 *John* 4. 13: Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit. *Heb.* 6. 11. And we deſire, that every one of you do ſhew the ſame diligence, to the full aſſurance of hope unto the end: *v.* 12. That you be not ſlothful, but followers of them, who through faith and patience inherit the promiſes. *Eph.* 3. 17. That Chriſt may dwell in your hearts by faith, that ye being rooted and grounded in love, *v.* 18. May be able to comprehend with all ſaints, what is the breadth and length, and depth and height, *v.* 19. And to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God.

m 2 *Pet.* 1. 10, Wherefore the rather, brethren, give diligence to make your calling and election ſure, for if ye do theſe things, ye ſhall never fall.

n *Rom.* 5. 1. Therefore being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt. *v.* 2. By whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoice in hope of the glory of God, *v.* 5. And hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts, by the holy Ghoſt, which is given unto us. *Rom.* 14. 17. For the kingdom of God is not meat and drink, but righteouſneſs and peace, and joy in the holy Ghoſt. *Rom.* 15. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy Ghoſt. *Eph.* 1. 3. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt, v. 4 According as he hath choſen us in him, before the foundation of the world, that we ſhould be holy, and without blame before him in love. *Pſalm* 4. 6. There be many that ſay, Who will ſhew us any good? Lord, lift thou up the light of thy countenance upon us, v. 7. Thou haſt put gladneſs in my heart, more than in the time that their corn and their wine increaſed. *Pſalm.* 119. 32. I will run the way of thy commandments, when thou ſhalt enlarge my heart.

o 1 *John* 2. 1. My little children, theſe things write I unto you, that ye ſin not, And if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, v. 2, And he is the propitiation for our ſins: and not for ours only, but alſo for the ſins of the whole world. *Rom.* 6. 1. What ſhall we ſay then? ſhall we continue in ſin, that grace may abound? v. 2. God forbid; how ſhall we that are dead to ſin, live any longer therein? *Tit.* 2 11. For the grace of God that bringeth ſalvation, hath appeared to all men, v. 12. Teaching us, that denying ungodlineſs and worldly luſts, we ſhould

IV. True Believers may have the Assurance of their Salvation divers Ways shaken, diminished and intermitted; as by Negligence in preserving of it, by falling into some special Sin, which woundeth the Conscience, and grieveth the Spirit, by some sudden or vehement Temptation, by God's withdrawing the Light of his Countenance, and suffering even such as fear him to walk in darkness and to have no Light p: Yet are they never utterly destitute of that Seed

should live soberly, righteously and godly in this present world. v 14. who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 2 *Cor.* 7. 1. Having therefore these promises (dearly beloved) let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. *Rom*, 8. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. *v* 12. Therefore brethren, we are debtors, not to the flesh, to live after the flesh. 1 *John* 3. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him: for we shall see him as he is. *v* 3. And every man that hath this hope in him, purifieth himself even as he is pure. *Psalm*, 130, 4. But there is forgiveness with thee that thou mayest be feared. 1 *John* 1 6. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. *v* 7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

IV. p *Cant*, 4 2. I sleep but my heart waketh: it is the voice of my beloved that knocketh, saying, open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. *v* 3. I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them? *v* 6. I opened to my beloved, but my beloved had withdrawn himself, and was gone: my soul failed when he spake; I sought him, but I could not find him; I called him, but he gave me no answer. *Psalm.* 51. 8: Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. *v* 12, Restore unto me the joy of thy salvation: and uphold me with thy free Spirit. *v.* 14. Deliver me from bloodguiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness. *Eph*, 4. 30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. *v* 31. Let all bitterness and wrath, and anger, and clamour, and evil speaking be put away from you with all malice. *Psalm.* 77. 1. I cried unto God with my voice: even unto God with my voice, and he gave ear unto me. *v* 2. In the day of my trouble I sought the Lord; my sore ran in the night, and ceased not: my soul refused to be comforted. *v* 3. I remembred God, and was troubled: I complained, and my spirit was overwhelmed. Selah. *v* 4. Thou holdest mine eyes waking: I am so troubled, that I cannot speak. *v* 5. I have considered the days of old

the

Seed of God, and Life of Faith, that Love of Chriſt and the Brethren, that Sincerity of Heart and Conſcience of Duty; out of which, by the Operation of the Spirit, this Aſſurance may in due Time be revived q, and by the which, in the mean Time, they are ſupported from utter Deſpair r.

CHAP.

the years of ancient times. *v.* 6. I call to remembrance my ſong in the night: I commune with mine own heart, and my ſpirit made diligent ſearch. *v.* 7. Will the Lord caſt off for ever? and will he be favourable no more? *v.* 8. Is his mercy clean gone for ever? doth his promiſe fail for evermore? *v.* 9. Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies? Selah. * *v.* 10. And I ſaid, This is my infirmity, but I will remember the years of the right hand of the moſt High. *Matth.* 26. 69. Now Peter ſat without in the Palace; and a damſel came unto him, ſaying, thou alſo waſt with Jeſus of Galilee, *v.* 70. But he denied before them all, ſaying, I know not what thou ſayeſt, *v.* 71. And when he was gone out into the porch, another maid ſaw him, and ſaid unto them that were there, This fellow was alſo with Jeſus of Nazareth. *v.* 72. And again he denied with an oath, I do not know the man. *Pſal* 31. 22. For I ſaid in my haſte, I am cut off from before thine eyes: nevertheleſs thou heardeſt the voice of my ſupplications, when I cried unto thee. [*Pſal.* 88. *throughout.*] *Iſa.* 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs and hath no light? let him truſt in the name of the Lord, and ſtay upon his God.

q 1 *John* 3. 9. Whoſoever is born of God, doth not commit ſin: for his ſeed remaineth in him, and he cannot ſin, becauſe he is born of God *Luke* 22. 32. But I have prayed for thee that thy faith fail not; and when thou art converted, ſtrengthen thy brethren: *Job* 13. 15. Though he ſlay me, yet will I truſt in him: but I will maintain mine own ways before him. *Pſalm* 73. 15. If I ſay, I will ſpeak thus: behold, I ſhould offend againſt the generation of thy children. *Pſal.* 51. 8. 12. [*See letter* p *immediately before.*] *Iſa* 50. 10. (*See letter* p *immediately foregoing.*)

r *Mic.* 7. 7. Therefore I will look unto the Lord: I will wait for the God of my ſalvation; my God will hear me. *v.* 8. rejoice not againſt me, O mine enemy; when I fall, I ſhall ariſe; when I ſit in darkneſs, the Lord ſhall be a light unto me. *v.* 9. I will bear the indignation of the Lord, becauſe I have ſinned againſt him, until he plead my cauſe, and execute judgment for me: he will bring me forth to the light, and I ſhall behold his righteouſneſs. *Jer.* 32. 40. And I will make an everlaſting covenant with them, That I will not turn away from them, to do them good; but I will put my fear in their hearts, that they ſhall not depart from me. *Iſa.* 54. 7. For a ſmall moment have I forſaken thee, but with great mercies will I gather thee. *v.* 8. In a little wrath I hid my face from thee, for a moment; but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy Redeemer, *v.* 9. For this is as the waters of Noah unto me: for as I have ſworn that the waters of Noah ſhould no more go over the earth; ſo have I ſworn that I would not be wroth with thee, nor rebuke thee. *v.* 10. For the mountains

ſhall

Chap. XIX. *Of the Law of God.*

GOD gave to *Adam* a Law, as a Covenant of Works, by which he bound him and all his Poſterity to perſonal, entire, exact and perpetual Obedience; promiſed Life upon the fulfilling, and threatned Death upon the Breach of it; and endued him with Power and Ability to keep it a.

II. This Law, after his Fall, continued to be a perfect Rule of Righteouſneſs, and, as ſuch, was delivered by God upon Mount *Sinai* in Ten Commandments, and written in Two Tables b; the Four firſt Commandments containing

ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord, that hath mercy on thee *Pſal* 22. 1. My God, my God, why haſt thou forſaken me? why art thou ſo far from helping me, and from the words of my roaring? (*Pſal.* 88. *throughout*,)

I. a *Gen.* 1. 26. And God ſaid, Let us make man in our image, after our likeneſs: and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. *v.* 17. So God created man in his own image, in the image of God created he him: male and female created he them *With Gen.* 2. 17. But of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely die. *Rom.* 2. 14. For when the Gentiles which have not the law, do by nature the things contained in the law, theſe having not the law, are a law unto themſelves: *v.* 15. which ſhew the works of the law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another. *Rom.* 10. 5. For Moſes deſcribeth the righteouſneſs which is of the law, that the man which doth thoſe things, ſhall live by them. *Rom.* 5. 12. Wherefore, as by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned. *v.* 19. For as by one mans diſobedience many were made ſinners: ſo by the obedience of one ſhall many be made righteous. *Gal.* 3. 10. For as many as are of the works of the law, are under the curſe: for it is written, Curſed is every one that continueth not in all things which are written in the book of the law, to do them. *v.* 12. And the law is not of faith: but, The man that doth them, ſhall live in them. *Eccl.* 7. 29. Lo, this only have I found, that God hath made man upright: but they have ſought out many inventions. *Job* 28. 28. And unto man he ſaid, Behold the fear of the Lord, that is wiſdom; and to depart from evil, is underſtanding.

II. b *James* 1. 25. But whoſo looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſ-

ing our Duty towards God, and the other Six, our Duty to Man c.

III. Beſide this Law, commonly called Moral, God was pleaſed to give to the People of *Iſrael*, as a Church under Age, Ceremonial Laws, containing ſeveral typical Ordinances, partly of Worſhip, prefiguring Chriſt, his Graces, Actions, Sufferings and Benefits d; and partly holding forth divers Inſtructions of Moral Duties e. All which Ceremonial

bleſſed in his deed. *James* 2, 8. if ye fulfil the royal law, according to the ſcripture, Thou ſhalt love thy neighbour as thy ſelf, ye do well. *v* 10. For whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all: *v* 11. For he that ſaid, Do not commit adultery; ſaid alſo, do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſor of the law. *v* 12. So ſpeak ye, and ſo do, as they that ſhall be judged by the law of Liberty. *Rom.* 13. 8. Owe no man any thing, but to love one another: for he that loveth another, hath fulfilled the law. *v* 9. For this, Thou ſhalt not commit adultery. Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet, and if there be any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thy ſelf. *Deut* 5, 32. Ye ſhall obſerve to do therefore as the Lord your God hath commanded you, you ſhall not turn aſide to the right-hand or to the left. *Deut* 10. 4. And he wrote on the tables, according to the firſt writing, the ten commandments, which the Lord ſpake unto you in the mount, out of the midſt of the fire, in the day of the aſſembly: and the Lord gave them unto me. *Exod.* 34. 1 And the Lord ſaid unto Moſes, Hew thee two tables of ſtone like unto the firſt; and I will write upon theſe tables the words that were in the firſt tables which thou brakeſt.

c *Matth* 22. 37. Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. *v.* 38. This is the firſt and great commandment. v. 39. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thy ſelf. v 40. On theſe two commandments hang all the law and the prophets.

III. d [*Heb* 9. *Chapter*) *Heb* 10. 1. For the law having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices, which they offered year by year continually, make the comers thereunto perfect. *Gal.* 4. 1. Now I ſay, that the heir as long as he is a Child, differeth nothing from a ſervant, though he be lord of all: v. 2. But is under tutors and governors, until the time appointed of the father. v 3. Even ſo we, when we were children, were in bondage under the elements of the world. *Col* 2. 17, Which are a ſhadow of things to come, but the body is of Chriſt.

e 1 *Cor* 5, 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened: for even Chriſt, our paſſover is ſacrificed for us: 2 *Cor* 6, 17. Wherefore come out from among them, and be ye ſeperate, ſaith the Lord, and touch not the unclean thing; and I will receive you. *Jude* 23. And others ſave with fear, pulling them out of the

nial Laws are now abrogated under the New Teſtament f.

IV, To them alſo, as a Body politick, he gave ſundry judicial Laws, which expired together with the State of that People, not obliging any other now, further than the general Equity thereof may require g.

V. The moral Law doth for ever bind all, as well juſtified Perſons as others, to the Obedience thereof h; and that not

the fire; hating even the garments ſpotted by the fleſh.

f *Col.* 2. 14: Blotting out the hand-writting of ordinances, that was againſt us, which was contrary to us, and took it out of the way, nailing it to his croſs. *v.* 16. Let no man therefore judge you in meat or in drink, or in reſpect of an holy day, or of the new moon, or of the ſabbath-days, *v.* 17. Which are a ſhadow of things to come, but the body is of Chriſt. *Dan.* 9. 27. And he ſhall confirm the covenant with many for one week: and in the midſt of the week, he ſhall cauſe the ſacrifice and the oblation to ceaſe; and for the overſpreading of abominations, he ſhall make it deſolate, even until the conſummation and that determined ſhall be poured upon the deſolate. *Eph* 2. 15 Having abolliſhed in his fleſh, the enmity, even the law of commandments, contained in ordinances, for to make in himſelf of twain, one new man, ſo making peace; v. 16. And that he might reconcile both unto God in one body by the croſs, having ſlain the enmity thereby.

IV. g (*Exod.* 21. *chapter Exod* 22. 1. *to the* 29 *verſe*: *See both in the Bible.*) *Gen.* 49, 10. The ſceptre ſhall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him ſhall the gathering of the people be. *With* 1 *Pet.* 2. 13. Submit your ſelves to every ordinance of man for the Lords ſake, whether it be to the king, as ſupreme; *v.* 14: Or unto governors, as unto them that are ſent by him, for the puniſhment of evil doers, and for the praiſe of them that do well. *Mat.* 5. 17: Think not that I am come to deſtroy the law and the prophets: I am not come to deſtroy, but to fulfil. *With v.* 38. Ye have heard, that it hath been ſaid, An eye for an eye, and a tooth for a tooth *v.* 39. But I ſay unto you, that ye reſiſt not evil; but whoſoever ſhall ſmite thee on thy right cheek, turn to him the other alſo. 1 *Cor* 9. 8. Say I theſe things as a man? or ſaith not the law the ſame alſo? *v.* 9. For it is written in the law of Moſes, Thou ſhalt not muzzle the mouth of the ox that treadeth out the corn: Doth God take care for oxen? *v.* 10. Or ſaith he it altogether for our ſakes? for our ſakes no doubt; this is written, that he that ploweth ſhould plow in hope; and that he that threſheth in hope, ſhould be partaker of his hope.

V h *Exod.* 13, 8, 9. [*See above in letter* b] *v.* 10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. *Eph.* 6. 2. Honour thy father and mother, which is the firſt commandment with promiſe. 1 *John* 2. 3. And hereby do we know, that we know him, if we keep his commandments *v.* 4, He that ſaith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. *v.* 7. Brethren, I write no new command-

not only in regard of the Matter contained in it, but alſo in reſpect of the Authority of God the Creator who gave it i. Neither doth Chriſt in the Goſpel any way diſſolve, but much ſtrengthen this Obligation k.

VI. Although true Believers be not under the Law as a Covenant of Works, to be thereby juſtified or condemned l; Yet is it of great Uſe to them, as well as to others; in that, as a Rule of Life, informing them of the Will of God and their Duty, it directs and binds them to walk accordingly m; diſcovering alſo the ſinful Pollutions of their Nature,

mandment unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye have heard from the beginning. *v.* 8. Again, a new commandment I write unto you, which thing is true in him and in you: becauſe the darkneſs is paſt, and the true light now ſhineth.

i *James* 2. 10. 11. (*See in letter* b.)

k *Matth.* 5. 17. (*See in letter* g.) *v.* 18. For verily I ſay unto you, Till heaven and earth paſs, one jot or one tittle ſhall in no ways paſs from the law, till all be fulfilled. *v.* 19. Whoſoever therefore ſhall break one of theſe leaſt commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdom of heaven: but whoſoever ſhall do, and teach them, the ſame ſhall be called great in the kingdom of heaven. *Jam.* 2: 8. (*See in letter* b *before.*) *Rom.* 3. 31. Do we then make void the law through faith? God forbid: yea, we eſtabliſh the law.

VI. l *Rom.* 6. 14. For ſin ſhall not have dominion over you: for ye are not under the law, but under grace. *Gal.* 2. 16. Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt: that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified. *Gal* 3. 13. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed is every one that hangeth on a tree. *Gal.* 4. 4. But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law, *v.* 5. To redeem them that were under the law, that we might receive the adoption of ſons. *Acts* 13. 39. And by him all that believe are juſtified from all things, from the which ye could not be juſtified by the law of Moſes. *Rom.* 8. 1. There is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit.

m *Rom.* 7. 12. Wherefore the law is holy; and the commandment holy and juſt, and good. *v.* 22. For I delight in the law of God, after the inward man. *v* 25, I thank God, through Jeſus Chriſt our Lord. So then, with the mind, I my ſelf ſerve the law of God; but with the fleſh, the law of ſin. *Pſalm* 119. 4. Thou haſt commanded us to keep thy precepts diligently *v.* 5. O that my ways were directed to keep thy ſtatutes! v. 6. Then ſhall I not be aſhamed, when I have reſpect unto all thy commandments. 1 *Cor.* 7

19.

ture, Hearts and Lives n; ſo as examining themſelves thereby, they may come to further Conviction of, Humiliation for, and Hatred againſt Sin o; together with a clearer Sight of the Need they have of Chriſt, and the Perfection of his Obedience p. It is likewiſe of Uſe to the Regenerate, to reſtrain their Corruptions, in that it forbids Sin q; and the Threatnings of it ſerve to ſhew what even their Sins deſerve, and what Afflictions in this Life they may expect for them, altho' freed from the Curſe thereof threatned in the Law r, The Promiſes of it, in like manner, ſhew them God's

19. Circumciſion is nothing and uncircumciſion is nothing, but the keeping of the commandments of God. *Gal.* 5. 14. 16. 18, 19. 20. 21, 22, 23. *See in the Bible.*

n *Rom.* 7. 7. What ſhall we ſay then? Is the law ſin? God forbid. Nay, I had not known ſin, but by the law: for I had not known luſt, except the law had ſaid, Thou ſhalt not covet. *Rom.* 3. 20. Therefore by the deeds of the law there ſhall no fleſh be juſtified in his ſight: for by the law is the knowledge of ſin.

o *James* 1. 23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glaſs: v. 24. For he beholdeth himſelf, and goeth his way, and ſtraightway forgetteth what manner of man he was. v. 25. But whoſo looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed. *Rom.* 7. 9. For I was alive without the law once: but when the commandment came, ſin revived, and I died. v. 14. For we know that the law is ſpiritual: but I am carnal, ſold under ſin. v. 24. O wretched man that I am, who ſhall deliver me from the body of this death?

p *Gal.* 3. 24 Wherefore the law was our ſchool-maſter, to bring us unto Chriſt, that we might be juſtified by faith. *Rom.* 7. 24. (*See before in the letter* o: v. 25. *in letter* m) *Rom.* 8. 3: For what the law could not do, in that it was weak through the fleſh, God ſending his own Son, in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh: v. 4. That the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.

q *James* 2. 11. For he that ſaid, Do not commit adultery, ſaid alſo, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſor of the law. *Pſalm.* 119. 101, I have refrained my feet from every evil way: that I may keep thy word. *v.* 104. Through thy Precepts I get underſtanding: therefore I hate every falſe way. v. 128. Therefore I eſteem all thy precepts concerning all things to be right, and I hate every falſe way.

r *Ezra* 9. 13. And after all that is come upon us for our evil deeds, and for our great treſpaſs, ſeeing that thou our God has puniſhed us leſs than our iniquities deſerve, and haſt given us ſuch deliverance as this. v. 14. Should we again break thy commandments, and join in affinity with the people of theſe abominations? wouldſt not thou be angry with us, till

God's Approbation of Obedience, and what Bleſſings they may expect upon the Performance thereof s, although not as due to them by the Law, as a Covenant of Works t, So as a Man's doing Good, and refraining from Evil, becauſe the Law encourageth to the one, and deterreth from the other, is no Evidence of his being under the Law, and not under Grace v.

VII. Nei-

till thou hadſt conſumed us, ſo that there ſhould be no remnant nor eſcaping? *Pſal* 89 30. If his children forſake my law, and walk not in my judgments; *v* 31. If they break my ſtatutes, and keep not my commandments: *v* 32. Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes. *v* 33. Nevertheleſs, my loving kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail. *v* 34. My covenant will I not break, nor alter the thing that is gone out of my lips.

[*Lev* 26. *to the* 14. *verſe*] *With* 2 *Cor* 6, 16. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath ſaid, I will dwell in them, and walk in them; and I will be their God, and they ſhall be my people. *Eph* 6, 2. Honour thy father and thy mother (which is the firſt commandment with promiſe.) *v* 3. That it may be well with thee, and thou mayeſt live long on the earth. *Pſal* 37. 11. But the meek ſhall inherit the earth: and ſhall delight themſelves in the abundance of peace. *With Matth* 5, 5. Bleſſed are the meek, for they ſhall inherit the earth. *Pſalm* 19, 11. Moreover, by them is thy ſervant warned: and in keeping of them there is great reward.

t *Gal* 2, 16. Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified. *Luke* 17, 10. So likewiſe ye, when ye ſhall have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants: we have done that which was our duty to do.

v *Rom.* 6. 12. Let not ſin therefore reign in your mortal body, that ye ſhould obey it in the luſt thereof. *v* 14. For Sin ſhall not have dominion over you: for ye are not under the law, but under grace. 1 *Pet* 3, 8. Finally, be ye all of one mind, having compaſſion one of another, love as brethren, be pitiful, be courteous. *v* 9. Not rendering evil for evil, or railing for railing: but contrariwiſe, bleſſing: knowing that ye are thereunto called, that ye ſhould inherit a bleſſing. *v* 10. For he that will love life, and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile. *v* 11. Let him eſchew evil, and do good; let him ſeek peace and enſue it. *v* 12. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is againſt them that do evil. *With Pſalm* 34. 12: What man is he that deſireth life, and loveth many days, that he may ſee good? *v* 13. Keep thy tongue from evil, and thy lips from ſpeaking guile. *v* 14. Depart from evil, and do good: ſeek peace and purſue it. *v.* 15. The eyes of the Lord are upon the righteous, and his ears

are

VII. Neither are the forementioned Uſes of the Law contrary to the Grace of the Goſpel, but do ſweetly comply with it w; the Spirit of Chriſt ſubduing and enabling the Will of Man to do that freely and cheerfully, which the Will of God revealed in the Law requireth to be done x.

CHAP. XX. *Of Chriſtian Liberty, and Liberty of Conſcience.*

THE Liberty which Chriſt hath purchaſed for Believers under the Goſpel, conſiſts in their Freedom from the Guilt of Sin, the condemning Wrath of God, the Curſe of the Moral Law a; and in their being delivered from this preſent evil World, Bondage to Satan and Dominion of Sin b, from

are open unto their cry: *v* 16: The face of the Lord is againſt them that do evil, to cut off the remembrance of them from the earth. *Heb* 12. 28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may ſerve God acceptably with reverence and godly fear. *v* 29: For our God is a conſuming fire:

VII. w *Gal* 3 21. Is the law then againſt the promiſes of God? God forbid: For if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law.

x *Ezek* 36, 27. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do them. *Heb.* 8, 10. For this is the covenant that I will make with the houſe of Iſrael after thoſe Days, ſaith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they ſhall be to me a people: *With Jer*, 31, 33. But this ſhall be the covenant that I will make with the houſe of Iſrael, after thoſe days, ſaith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they ſhall be my people.

I. a *Tit* 2. 14. Who gave himſelf for us, that he might redeem us from all iniquity; and purify unto himſelf a peculiar people, zealous of good works: 1 *Theſſ* 1. 10 And to wait for his Son from heaven, whom he raiſed from the dead, even Jeſus which delivered us from the wrath to come. *Gal* 3, 13. Chriſt hath redemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed is every one that hangeth on a tree.

b *Gal* 1, 4. Who gave himſelf for our ſins, that he might deliver us from this preſent evil world, according to the will of God and our Father. *Col* 1, 13. Who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear Son. *Acts* 26. 18. To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and in-

from the Evil of Afflictions, the Sting of Death, the Victory of the Grave, and everlasting Damnation c; as also in their free Access to God d, and their yielding Obedience unto him, not out of slavish Fear, but a child-like Love and willing Mind e. All which were common also to Believers under the Law f: But, under the New Testament, the Liberty of Christians is further enlarged, in their Freedom from the Yoke of the Ceremonial Law, to which the Jewish Church was subjected g; and in greater Boldness of Access to the

inheritance among them which are sanctified by faith that is in me. *Rom.* 6. 14. For sin shall not have dominion over you: for ye are not under the law, but under grace.

c *Rom.* 8. 28. We know that all things work together for good, to them that love God, to them who are the called according to his purpose. *Psalm* 119. 71. It is good for me that I have been afflicted: that I might learn thy statutes. 1 *Cor.* 15. 54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. *v.* 55. O death, where is thy sting? O grave, where is thy victory? *v.* 56. The sting of death is sin; and the strength of sin is the law. *v* 57. But thanks be to God which giveth us the victory, through our Lord Jesus Christ. *Rom.* 8. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

d *Rom.* 5. 1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. *v.* 2. By whom also we have access by faith into his grace wherein we stand, and rejoice in hope of the glory of God.

e *Rom.* 8. 14. For as many as are led by the Spirit of God, they are the sons of God. *v.* 15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 1 *John* 4. 18. There is no fear in love; but perfect love casteth out fear: because fear hath torment: he that feareth is not made perfect in love.

f *Gal.* 3. 9. So then they which be of faith, are blessed with faithful Abraham, *v.* 14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

g *Gal.* 4. 1. Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; *v.* 2. But is under tutors and governors, until the time appointed of the father. *v.* 3. Even so we, when we were children, were in bondage under the elements of the world. *v.* 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. *v.* 7. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. *Gal.* 5. 1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. *Acts* 15. 10. Now therefore why tempt ye God, to put a yoke upon the neck of the disci-

the Throne of Grace h, and in fuller Communications of the free Spirit of God, than Believers under the Law did ordinarily partake of.

II. God alone is Lord of the Conſcience k, and hath left it free from the Doctrines and Commandments of Men, which are in any Thing contrary to his Word, or beſide it, in Matters of Faith or Worſhip l. So that to believe ſuch Doctrines, or to obey ſuch Commandments out of Conſcience, is

ples, which neither our fathers nor we were able to bear: *v* 11. But we believe, that through the grace of the Lord Jeſus Chriſt, we ſhall be ſaved even as they

h *Heb* 4, 14. Seeing then that we have a great high prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us hold fait our profeſſion. *v* 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Heb*, 10. 19. Having therefore, brethren, boldneſs to enter into the holieſt, by the blood of Jeſus. *v* 20. By a new and living way which he hath conſecrated for us through the vail, that is to ſay, his fleſh, *v* 21. And having an high prieſt over the houſe of God: *v* 22. Let us draw near with a true heart, in full aſſurance of Faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.

i *John* 7, 38. He that believeth on me, as the Scripture hath ſaid, out of his belly ſhall flow rivers of living water. *v* 39. But this ſpake he of the Spirit, which they that believe on him, ſhould receive: for the holy Ghoſt was not yet given, becauſe that Jeſus was not yet glorified. 2. *Cor* 3. 13. And not as Moſes, which put a vail over his face, that the children of Iſrael could not ſtedfaſtly look to the end of that which is abolifhed. *v* 17. Now the Lord is that Spirit, and where the Spirit of the Lord is, there is Liberty. *v*. 18. But we all with open face, beholding as in a glaſs, the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord.

II. k *Jam* 4. 12. There is one lawgiver, who is able to ſave, and to deſtroy: who art thou that judgeſt another? *Rom* 14, 4. Who art thou that judgeſt another mans ſervant? to his own maſter he ſtanderh or falleth: Yea, he ſhall be holden up: for God is able to make him ſtand

l *Acts* 4. 19. But Peter and John anſwered and ſaid unto them, Whether it be right in the ſight of God to hearken unto you, more than unto God, judge ye. *Acts* 5, 29. Then Peter and the other apoſtles anſwered and ſaid, We ought to obey God rather than men. 1 *Cor* 7. 23, Ye are bought with a price, be not ye the ſervants of men *Matth* 23. 8. But be not ye called Rabbi, for one is your Maſter, even Chriſt, and all ye are brethren. *v* 9. And call no man your father upon the earth: for one is your Father, which is in heaven. *v* 10. Neither be ye called maſters; for one is your Maſter, even Chriſt. 2 *Cor* 1 24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye ſtand. *Matth.* 15. 9. But in vain they do worſhip me, teaching for doctrines the commandments of men.

m *God*

is to betray true Liberty of Conſcience m; and the requiring of an implicite Faith, and an abſolute and blind Obedience, is to deſtroy Liberty of Conſcience, and Reaſon alſo n.

III, They who, upon pretence of Chriſtian Liberty, do practiſe any Sin, or cheriſh any Luſt, do thereby deſtroy the End of Chriſtian Liberty; which is, that being delivered out of the Hands of our Enemies, we might ſerve the Lord without Fear, in Holineſs and Righteouſneſs before him all the Days of our Life o.

IV. And

m *Col.* 2. 20. Wherefore if ye be dead with Chriſt from the rudiments of the world; why, as though living in the world, are ye ſubject to ordinances, *v.* 22 Which all are to periſh with the uſing, after the commandments and doctrines of men? *v.* 23. Which things have indeed a ſhew of wiſdom in will-worſhip and humility, and neglecting of the body, not in any honour to the ſatisfying of the fleſh. *Gal.* 1. 10. For do I now perſwade men, or God? or do I ſeek to pleaſe men? for if I yet pleaſed men, I ſhould not be the ſervant of Chriſt. *Gal.* 2. 4. And that becauſe of falſe brethren unawares brought in, who came in privily to ſpy out our liberty, which we have in Chriſt Jeſus, that they might bring us into bondage: *v.* 5. To whom we gave place by ſubjection, no not for an hour: that the truth of the goſpel might continue with you. *Gal.* 5. 1. Stand faſt therefore in the liberty wherewith Chriſt hath made us free, and be not intangled again with the yoke of bondage.

n *Rom* 10. 17. So then, faith cometh by hearing, and hearing by the word of God. *Rom.* 14. 23. And he that doubteth, is damned if he eat, becauſe he eateth not of faith: for whatſoever is not of faith, is ſin. *Iſa.* 8, 20. To the law and to the teſtimony; if they ſpeak not according to this word, it is becauſe there is no light in them *Acts* 17. 11. Theſe were more noble than thoſe in Theſſalonica, in that they received the word with all readineſs of mind, and ſearched the ſcriptures daily, whether thoſe things were ſo. *John* 4. 22. Ye worſhip ye know not what: we know what we worſhip; for ſalvation is of the Jews. *Hoſ.* 5. 11. Ephraim is oppreſſed, and broken in judgment; becauſe he willingly walketh after the commandment. *Rev.* 13. 12. And he exerciſeth all the power of the firſt beaſt before him, and cauſeth the earth, and them which dwell therein, to worſhip the firſt beaſt, whoſe deadly wound was healed. *v.* 16. And he cauſeth all both ſmall and great, rich and poor, free and bond, to receive a mark in their right-hand, or in their fore-heads; *v.* 17. And that no man might buy, or ſell, ſave he that had the mark, or the name of the beaſt, or the number of his name. *Jer.* 8. 9. The wiſe men are aſhamed, they are diſmayed and taken; lo, they have rejected the word of the Lord, and what wiſdom is in them?

III. o *Gal.* 5. 13. For, brethren, ye have been called unto liberty, only uſe not liberty for an occaſion to the fleſh, but by love ſerve one another: 1 *Pet.* 2. 16. As free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. 2 *Pet* 2. 19. While they promiſe them liberty, they themſelves are the ſervants of corruption: for of whom a man is overcome, of the

IV. And, becauſe the Powers which God hath ordained, and the Liberty which Chriſt hath purchaſed, are not intended by God to deſtroy, but mutually to uphold and preſerve one another; they who, upon Pretence of Chriſtian Liberty, ſhall oppoſe any lawful Power, or the lawful Exerciſe of it, whether it be Civil or Eccleſiaſtical, reſiſt the Ordinance of God p. And for their publiſhing of ſuch Opinions, or maintaining of ſuch practices, as are contrary to the Light of Nature, or to the known Principles of Chriſtianity, whether concerning Faith, Worſhip, or Converſation; or to the Power of Godlineſs; or ſuch erroneous Opinions or Practices, as either in their own Nature, or in the Manner of publiſhing or maintaining them, are deſtructive to the external Peace and Order which Chriſt hath eſtabliſhed in the Church; they may lawfully be called to Account, and proceeded againſt by the Cenſures of the Church q, and

ſame is he brought in bondage. *John* 8. 34. Jeſus anſwered them, Verily, verily, I ſay unto you, whoſoever committeth ſin, is the ſervant of ſin. *Luke* 1. 74. That he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear. v. 75. In holineſs and righteouſneſs before him all the days of our life.

IV. p *Matth.* 12, 25 And Jeſus knew their thoughts, and ſaid unto them, every kingdom divided againſt itſelf, is brought to deſolation: and every city or houſe divided againſt it ſelf, ſhall not ſtand. 1 *Pet.* 2. 13. Submit your ſelves to every ordinance of man for the Lords ſake: whether it be to the king as ſupreme; v. 14. Or unto governors, as unto them that are ſent by him, for the puniſhment of evil doers, and for the praiſe of them that do well. v. 16. As free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. (*Rom.* 13. 1. *to the* 8. *verſe*) *Heb.* 13. 17. Obey them that have the rule over you, and ſubmit your ſelves: for they watch for your ſouls, as they that muſt give account: That they may do it with joy and not with grief: for that is unprofitable for you.

q *Rom.* 1. 32. Who knowing the judgment of God, (that they which commit ſuch things are worthy of death) not only do the ſame, but have pleaſure in them that do them. *With* 1 *Cor.* 5. 1. It is reported commonly that there is fornication among you, and ſuch fornication as is not ſo much as named amongſt the Gentiles; that one ſhould have his fathers wife. v. 5. To deliver ſuch an one unto Satan, for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus. v. 11. But now I have written unto you, not to keep company, if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch an one, no not to eat. v. 13. But them that are without, God judgeth. Therefore

and by the Power of the Civil Magiſtrate 1.

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fore put away from among your ſelves that wicked perſon. 2 *John* 10. If there come any unto you, and bring not this doctrine, receive him not into your houſe, neither bid him God ſpeed. v. 11: For he that biddeth him God ſpeed, is partaker of his evil deeds. *And* 2 *Theſſ.* 3, 14. And if any man obey not our word by this epiſtle, note that man, and have no company with him, that he may be aſhamed. *And* 1 *Tim.* 6. 3. If any man teach otherwiſe, and conſent not to wholeſome words, even the words of our Lord Jeſus Chriſt, and to the doctrine which is according to godlineſs; v. 4. He is proud, knowing nothing, but doting about queſtions and ſtrifes of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings, v. 5. Perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs: from ſuch withdraw thy ſelf. *And Tit.* 1, 10. For there are many unruly and vain talkers & deceivers, eſpecially they of the circumciſion, v. 11. Whoſe mouths muſt be ſtopped, who ſubvert whole houſes, teaching things which they ought not, for filthy lucres ſake. v. 13. This witneſs is true: wherefore rebuke them ſharply, that they may be ſound in the faith. *And Tit* 3. 10 A man that is an heretick, after the firſt and ſecond admonition, reject. *With Matth.* 18. 15. Moreover if thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone: if he ſhall hear thee, thou haſt gained thy brother. v. 16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witneſſes, every word may be eſtabliſhed v 17. And if he ſhall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 1 *Tim.* 1. 19. Holding faith and a good conſcience; which ſome having put away, concerning faith have made ſhipwrack. v. 20. Of whom is Hymeneus and Alexander: whom I have delivered unto Satan, that they may learn not to blaſpheme. *Rev.* 2. 2. I know thy works, and thy labour, and thy patience, and how thou canſt not bear them which are evil: and thou haſt tried them, which ſay they are apoſtles, and are not; and haſt found them liars. v. 14. But I have a few things againſt thee, becauſe thou haſt there them that hold the doctrine of Balaam, who taught Balac to caſt a ſtumbling-block before the children of Iſrael, to eat things ſacrificed unto idols, and to commit fornication. *v.* 15. So haſt thou alſo them that hold the doctrine of the Nicolaitans, which thing I hate. *v.* 20. Notwithſtanding, I have a few things againſt thee, becauſe thou ſuffereſt that woman Jezebel, which calleth her ſelf a propheteſs, to teach, and ſeduce my ſervants to commit fornication, and to eat things ſacrificed unto idols. *Rev* 3. 9. Behold I will make them of the ſynagogue of Satan, (which ſay they are Jews, and are not, but do lie.) behold, I will make them to come and worſhip before thy feet, and to know that I have loved thee.

1 (*Deut:* 13. 6 *to the* 12) *Rom.* 13. 3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame. *v,* 4: For he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth

not the ſword in vain; for he is the miniſter of God, a revenger to execute wrath upon him that doth evil. *With* 2 *John* 10, 11 [*See in the letter* q) *Ezra* 7. 23. Whatſoever is commanded by the God of heaven, let it be diligently done, for the houſe of the God of heaven: for why ſhould there be wrath againſt the realm of the king and his ſons? *v.* 25. And thou, Ezra, after the wiſdom of God, that is in thine hand, ſet magiſtrates and judges, which may judge all the people that are beyond the river, all ſuch as know the laws of thy God, and teach ye them that know them not. *v.* 26. And whoſoever will not do the law of thy God, and the law of the king, let judgment be executed ſpeedily upon him, whether it be unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment. *v.* 27. Bleſſed be the Lord God of our fathers, which hath put ſuch a thing as this in the king's heart, to beautify the houſe of the Lord, which is in Jeruſalem: *v.* 28. And hath extended mercy unto me, before the king, and his counſellers, and before all the kings mighty princes: and I was ſtrengthned, as the hand of the Lord my God was upon me, and I gathered together out of Iſrael, chief men to go up with me. *Rev.* 17. 12. And the ten horns which thou ſaweſt, are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beaſt. *v.* 16. And the ten horns which thou ſaweſt upon the beaſt, theſe ſhall hate the whore, and ſhall make her deſolate, and naked, and ſhall eat her fleſh, and burn her with fire: *v* 17. For God hath put in their hearts to fulfil his will, and to agree, and to give their kingdom unto the beaſt, until the words of God ſhall be fulfilled. *Neh.* 13. 15. In thoſe days ſaw I in Judah, ſome treading wine-preſſes on the ſabbath, and bringing in ſheaves, and lading aſſes; as alſo wine, grapes, and figs, and all manner of burdens, which they brought into Jeruſalem on the ſabbath-day: and I teſtified againſt them in the day wherein they ſold victuals. *v.* 17. Then I contended with the nobles of Judah, and ſaid unto them, What evil thing is this that ye do, and profane the ſaboath-day? *v.* 21. Then I teſtified againſt them, and ſaid unto them, Why lodge ye about the wall? if ye do ſo again, I will lay hands on you. From that time forth came they no more on the ſabbath. *v.* 22. And I commanded the Levites, that they ſhould cleanſe themſelves, and that they ſhould come, and keep the gates, to ſanctify the ſabbath-day. Remember me, O my God concerning this alſo, and ſpare me according to the greatneſs of thy mercy. *v.* 25. And I contended with them, and curſed them, and ſmote certain of them, and pluckt off their hair, and made them ſwear by God, ſaying, Ye ſhall not give your daughters unto their ſons, nor take their daughters unto your ſons, or for your ſelves. *v.* 3. Thus cleanſed I them from all ſtrangers, and appointed the wards of the prieſts, and the Levites, every one in his buſineſs, 2 *Kings* 23. 5. And he put down the idolatrous prieſts, whom the kings of Judah had ordained to burn incenſe in the high places in the cities of Judah, and in the places round about Jeruſalem, them alſo that burnt incenſe unto Baal, to the ſun, and to the moon, and to the planets, and to all the hoſt of heaven. *v.* 6. And he brought out the grove from the houſe of the Lord, without Jeruſalem, unto the brook Kidron, and burnt it at the brook Kidron, and ſtampt it ſmall to powder; and caſt the powder thereof upon

Chap: XXI.

Of Religious Worſhip, and the Sabbath-day.

THE Light of Nature ſheweth that there is a God, who hath Lordſhip and Sovereignty over all; is good, and doth Good unto all; and is therefore to be feared, loved, praiſed, called upon, truſted in, and ſerved, with all the Heart, and with all the Soul, and with all the Might a. But the acceptance

upon the graves of the children of the people. *v.* 9 Nevertheleſs, the prieſts of the high places came not up to the altar of the Lord in Jeruſalem, but they did eat of the unleavened bread among their brethren. *v.* 20. And he ſlew all the prieſts of the high places that were there, upon the altars, and burnt mens bones upon them, and returned to Jeruſalem: *v.* 21. And the king commanded all the people, ſaying, Keep the paſſover unto the Lord your God, as it is written in the book of this covenant. 2 *Chron.* 34. 33. And Joſiah took away all the abominations out of all the countries that pertained to the children of Iſrael, and made all that were preſent in Iſrael to ſerve, even to ſerve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers. 2 *Chron.* 15. 12. And they entred into a covenant to ſeek the Lord God of their fathers, with all their heart, and with all their ſoul; *v.* 13. That whoſoever would not ſeek the Lord God of Iſrael, ſhould be put to death, whether ſmall or great, whether man or woman. *v.* 16. And alſo concerning Maachah the mother of Aſa the king, he removed her from being queen, becauſe ſhe had made an idol in a grove: and Aſa cut down her idol, and ſtamped it, and burnt it at the brook Kidron. *Dan.* 3 29. Therefore I make a decree, That every people, nation, and language, which ſpeak any thing amiſs againſt the God of Shadrach, Meſhach, and Abed nego, ſhall be cut in pieces, and their houſes ſhall be made a dunghil, becauſe there is no other god that can deliver after this ſort. 1 *Tim* 2. 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godlineſs and honeſty. *Iſa.* 49. 23. And kings ſhall be thy nurſing-fathers, and their queens thy nurſing-mothers: they ſhall bow down to thee, with their face toward the earth, and lick up the duſt of thy feet, and thou ſhalt know that I am the Lord: for they ſhall not be aſhamed that wait for me. *Zech.* 13 2, And it ſhall come to paſs in that day, ſaith the Lord of hoſts, that I will cut off the names of the idols out of the land, and they ſhall no more be remembred: and alſo I will cauſe the prophets, and the unclean ſpirit to paſs out of the land. *v.* 3. And it ſhall come to paſs, that when any ſhall yet prophene, then his father and his mother, that begat him, ſhall ſay unto him, Thou ſhalt not live; for thou ſpeakeſt lies in the name of the Lord: and his father and his mother, that begat him, ſhall thruſt him through when he propheſieth.

a *Rom.* 1. 29. For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead; ſo that they are without

ceptable Way of Worſhipping the true God, is inſtituted by himſelf, and ſo limited by his own revealed Will, that he may not be worſhipped according to the Imaginations and Devices of Men, or the Suggeſtions of Satan, under any viſible Repreſentation, or any other Way not preſcribed in the holy Scripture b.

II. Religious Worſhip is to be given to God, the Father, Son,

excuſe. *Acts* 17. 24. God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, *Pſal.* 119. 68. Thou art good, and doeſt good: teach me thy ſtatutes. *Jer.* 10. 7. Who would not fear thee, O King of nations? for to thee doth it appertain; for as much as among all the wiſe men of the nations, and in all their kingdoms, there is none like unto thee: *Pſal.* 31. 23. O love the Lord, all ye his ſaints: for the Lord preſerveth the faithful, and plentifully rewardeth the proud doer. *Pſal.* 18. 3. I will call upon the Lord, who is worthy to be praiſed; ſo ſhall I be ſaved from mine enemies, *Rom.* 10. 12. For there is no difference between the Jew and the Greek: for the ſame Lord over all, is rich unto all that call upon him. *Pſal.* 62. 8. Truſt in him at all times; ye people, pour out your heart before him: God is a refuge for us. *Joſh.* 24. 14. Now therefore, fear the Lord, and ſerve him in ſincerity and in truth, and put away the gods which your fathers ſerved on the other ſide of the flood, and in Egypt: and ſerve ye the Lord. *Mark* 12, 33. And to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love his neighbour as himſelf, is more than all whole burnt-offerings and ſacrifices.

b *Deut.* 12. 32. What thing ſoever I command you, obſerve to do it: thou ſhalt not add thereto, nor diminiſh from it. *Mat.* 15. 9. But in vain do they worſhip me, teaching for doctrines the commandments of men. *Acts* 17. 25. Neither is worſhipped with mens hands, as though he needed any thing, ſeeing he giveth to all life, and breath, and all things. *Matth.* 4. 9. And ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me. *v.* 10. Then ſaith Jeſus unto him, Get thee hence, Satan: for it is written. Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. (*Deut.* 15. *to the* 20 *verſe*) *Exod.* 20. 4. Thou ſhalt not make unto thee any graven image, or any likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. *v.* 5. Thou ſhalt not bow down thyſelf to them, nor ſerve them: for I the Lord thy God am a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: *v.* 6. And ſhewing mercy unto thouſands of them that love me, and keep my commandments. *Col.* 2. 23. Which things have indeed a ſhew of wiſdom in will-worſhip and humility, and neglecting of the body, not in any honour to the ſatisfying of the fleſh.

II. c *Mat.*

Son, and Holy Ghoſt; and to Him alone c: Not to Angels, Saints, or any other Creature d: And, ſince the Fall, not without a Mediator; nor in the Mediation of any other but of Chriſt alone e.

III. Prayer with Thankſgiving, being one ſpecial Part of Religious Worſhip f, is by God required of all Men g; and, that it may be accepted, it is to be made in the Name of the Son h, by the Help of his Spirit i, according to his Will k, with Underſtanding, Reverence, Humility, Fervency, Faith, Love, and Perſeverance l; and, if Vocal, in

II. c *Mat* 4, 10. (*See before in letter* b.) *With John* 5 23. That all men ſhould honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath ſent him. *And* 2 *Cor* 13, 24. The grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt, be with you all, Amen.

d *Col* 2. 18. Let no man beguile you of your reward, in a voluntary humility, and worſhipping of angels, intruding into thoſe things which he hath not ſeen, vainly puft up by his fleſhly mind. *Rev*, 19, 10. And I fell at his feet to worſhip him: and he ſaid unto me, See thou do it not: I am thy fellow-ſervant, and of thy Brethren that have the teſtimony of Jeſus: worſhip God: for the teſtimony of Jeſus is the ſpirit of prophecy. *Rom.* 1 25. Who changed the truth of God into a lie, and worſhipped and ſerved the creature more than the Creator, who is bleſſed for ever, Amen.

e *John* 14, 6. Jeſus ſaith unto him, I am the way, and the truth, and the life: no man cometh to the Father but by me: 1 *Tim* 2. 5. For there is one God, and one Mediator between God and men, the man Chriſt Jeſus. *Eph* 2 18. For through him we both have an acceſs by one Spirit unto the Father. *Col.* 3. 17. And whatſoever ye do in word or in deed, do all in the name of the Lord Jeſus, giving thanks to God and the Father by him.

III. f *Phil* 4. 6. Be careful for nothing: but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God.

g *Pſal* 65 2. O thou that heareſt prayer, unto thee ſhall all fleſh come.

h *John* 14. 13. And whatſoever ye ſhall ask in my name, that will I do, that the Father may be glorified in the Son. v 14. If ye ſhall ask any thing in my name, I will do it. 1 *Pet.* 2, 5. Ye alſo as lively ſtones, are built up a ſpiritual houſe, an holy prieſthood to offer up ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt.

i *Rom* 8, 26. Likewiſe the Spirit alſo helpeth our infirmities: for we know not what we ſhould pray for as we ought: but the Spirit itſelf maketh interceſſion for us with groanings which cannot be uttered.

k 1 *John* 5. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

l *Pſal* 47, 7. For God is the King of all the earth, ſing ye praiſes with underſtanding. *Eccl*, 5, 1. Keep thy foot when thou goeſt to the houſe of

in a known Tongue [m].

IV. Prayer is to be made for things lawful [n], and for all Sorts of Men living, or that ſhall live hereafter [o]; but not for the Dead [p], nor for thoſe of whom it may be

of God, and be more ready to hear, than to give the ſacrifice of fools: for they conſider not that they do evil. *v.* 2. Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. *Heb* 12 28. Wherefore we receiving a kingdom, which cannot be moved, let us have grace, whereby we may ſerve God acceptably with reverence and godly fear. *Gen* 18. 27. And Abraham anſwered and ſaid, Behold now, I have taken upon me to ſpeak unto the Lord, which am but duſt and aſhes. *Jam* 5 16. Confeſs your faults one to another, and pray one for another, that ye may be healed: The effectual fervent prayer of a righteous man availeth much. *Jam.* 1, 6. But let him ask in faith, nothing wavering: for he that wavereth, is like a wave of the ſea, driven with the wind and toſſed. *v* 7. For let not that man think that he ſhall receive any thing of the Lord. *Mark* 11. 24. Therefore I ſay unto you, What things ſoever ye deſire when ye pray, believe that ye receive them, and ye ſhall have them. *Mat* 6, 12 And forgive us our debts, as we forgive our debters. *v.* 14 For if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you, *v*, 15. But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes. *Col* 4, 2 Continue in prayer and watch in the ſame with thankſgiving. *Eph* 6. 18. Praying always, with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints.

m 1 *Cor* 14, 14. For if I pray in an unknown tongue, my ſpirit prayeth, but my underſtanding is unfruitful.

IV. n (1 *John* 5 14. *See letter* k.)

o 1 *Tim* 2, 1, I exhort therefore, that firſt of all, ſupplications, prayers, interceſſions, and giving of thanks, be made for all men: *v.* 2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godlineſs and honeſty. *John* 17, 20. Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word. 2 *Sam* 7, 29. Therefore now let it pleaſe thee to bleſs the houſe of thy ſervant, that it may continue for ever before thee: for thou, O Lord God, haſt ſpoken it, and with thy bleſſing let the houſe of thy ſervant be bleſſed for ever. *Ruth* 4, 12. And let thy houſe be like the houſe of Pharez, (whom Tamar bare unto Judah) of the ſeed which the Lord ſhall give thee of this young woman.

p 2 *Sam* 12. 21. Then ſaid his ſervants unto him, What thing is this that thou haſt done? thou didſt faſt and weep for the child while it was alive; but when the child was dead, thou didſt ariſe and eat bread *v* 22 And he ſaid, While the child was yet alive, I faſted and wept: for I ſaid, Who can tell whether God will be gracious to me, that the child may live? *v* 13, But now he is dead, wherefore ſhould I faſt? Can I bring him back again? I ſhall go to him, but he ſhall not return to me. (*with Luke* 16. 25.) But Abraham ſaid, Son, remember that thou in thy lifetime receivedſt thy good things, and likewiſe Lazarus evil things: but now

be known that they have ſinned the Sin unto Death q.

V. The reading of the Scriptures with godly Fear r; the ſound preaching ſ, and conſcionable Hearing of the Word, in Obedience unto God, with Underſtanding, Faith, and Reverence t; Singing of Pſalms with Grace in the Heart v; as alſo, the due Adminiſtration, and worthy Receiving of the Sacraments inſtituted by Chriſt; are all Parts of the ordinary Religious Worſhip of God w: Beſides Religious Oaths

now he is comforted, and thou art tormented. *v.* 26. And beſides all this, between us and you there is a great guif fixed: ſo that they which would paſs from hence to you cannot; neither can they paſs to us, that would come from thence. *Rev.* 14. 13. And I heard a voice from heaven, ſaying unto me. Write, Bleſſed are the dead, which die in the Lord, from henceforth. Yea, ſaith the Spirit, that they may reſt from their labours, and their works do follow them.

q 1 *John* 5. 16. If any man ſee his brother ſin a ſin which is not unto death, he ſhall ask, and he ſhall give him life for them that ſin not unto death. There is a ſin unto death: I do not ſay, that he ſhall pray for it.

V. r *Acts* 15. 21 For Moſes of old time hath in every city, them that preach him, being read in the ſynagogues every ſabbath-day. *Rev.* 1, 3. Bleſſed is he that readeth, and they that hear the words of this prophecy, and keep thoſe things which are written therein: for the time is at hand.

ſ 2 *Tim.* 4. 2. Preach the word, be inſtant in ſeaſon, out of ſeaſon; reprove, rebuke, exhort with all long-ſuffering and doctrine.

t *Jam.* 1 22. But be ye doers of the word, and not hearers only, deceiving your own ſelves. *Acts* 10. 33 Immediately therefore I ſent to thee; and thou haſt well don, that thou art come. Now therefore are we all here preſent before God, to hear all things that are commanded thee of God, *Matth.* 13. 19. When any one heareth the word of the kingdom, and underſtandeth it not, then cometh the wicked one, and catcheth away that which was ſown in his heart: this is he, which received ſeed by the way-ſide. *Heb.* 4. 2. For unto us was the goſpel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. *Iſa.* 66. 2. For all thoſe things hath mine hand made, and all thoſe things have been, ſaith the Lord: but to this man will I look, even to him that is poor, and of a contrite ſpirit, and trembleth at my word.

v *Col.* 3. 16 Let the word of Chriſt dwell in you richly in all wiſdom; teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord. *Eph.* 5. 19. Speaking to your ſelves in pſalms, and hymns, and ſpiritual ſongs, ſinging, and making melody in your hearts to the Lord. *James* 5. 13. Is any among you afflicted? let him pray. Is any merry? let him ſing pſalms.

w *Matth.* 28. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt. (1 *Cor.* 11. 23. *to verſe* 29) *Acts* 2. 42 And they continued ſtedfaſtly in the apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers.

x *Deut*

Oaths x and Vows y, ſolemn Faſtings z, and Thankſgivings upon ſeveral Occaſions a, which are, in their ſeveral Times and Seaſons, to be uſed in an holy and religious Manner b.

VI. Neither Prayer, nor any other Part of religious Worſhip, is, now under the Goſpel, either tied unto, or made more acceptable by any Place in which it is performed, or towards which it is directed c: But God is to be worſhipped every where d in Spirit and Truth

x *Deut.* 6. 13. Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his name. *With Neh.* 10. 29. They cleave to their brethren, their nobles, and entred into a curſe, and into an oath, to walk in God's law, which was given by Moſes the ſervant of God, and to obſerve and do all the commandments of the Lord our God, and his judgments and his ſtatutes.

y *Iſa.* 19. 11. And the Lord ſhall be known to Egypt, and the Egyptians ſhall know the Lord in that day, and ſhall do ſacrifice and oblation; yea, they ſhall vow a vow unto the Lord, and perform it. *With Eccl.* 5. 4. When thou voweſt a vow unto God, deter not to pay it, for he hath no pleaſure in fools; pay that which thou haſt vowed. v. 5. Better is it that thou ſhouldſt not vow, than that thou ſhouldſt vow and not pay.

z *Joel* 2 12. Therefore alſo now, ſaith the Lord, Turn ye even to me with all your heart, and with faſting, and with weeping, and with mourning. *Eſth.* 4. 16. Go, gather together all the Jews that are preſent in Shuſhan, and faſt ye for me, and neither eat nor drink three days, night nor day: I alſo and my maidens will faſt likewiſe, and ſo will I go in unto the king, which is not according to the law: and if I periſh, I periſh. *Mat.* 9. 15. And Jeſus ſaid unto them, can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom ſhall be taken from them, and then ſhall they faſt. 1 *Cor.* 7. 5. Defraud you not one the other, except it be with conſent for a time, that ye may give your ſelves to faſting and prayer; and come together again, that Satan tempt you not for your incontinency.

a (*Pſalm* 107 *throughout.*) *Eſther* 9. 22. As the days wherein the Jews reſted from their enemies, and the month which was turned unto them from ſorrow to joy, and from mourning unto a good day, that they ſhould make them days of feaſting and joy, and of ſending portions one to another, and gifts to the poor.

b *Heb.* 12. 28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may ſerve God acceptably, with reverence and godly fear.

VI. c *John* 4. 21. Jeſus ſaith unto her, woman, believe me, the hour cometh, when ye ſhall neither in this mountain, nor yet at Jeruſalem, worſhip the Father.

d *Mal.* 1. 11. For from the riſing of the ſun even unto the going down of the ſame, my name ſhall be great among the Gentiles, and in every place incenſe ſhall be offered unto my name, and a pure offering: for my name ſhall be great among the heathen, ſaith the Lord of hoſts. 1 *Tim.* 2. 8. I will therefore, that men

Truth e; As in private Families f daily g, and in ſecret each one by himſelf h; ſo more ſolemnly in the publick Aſſemblies, which are not careleſly or wilfully to be neglected or forſaken, when God by his Word or Providence calleth thereunto i.

VII. As

men pray every where, lifting up holy hands, without wrath and doubting.

e *John* 4. 13. But the hour cometh, and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and in truth: for the Father ſeeketh ſuch to worſhip him. v. 24. God is a ſpirit, and they that worſhip him, muſt worſhip him in ſpirit and in truth.

f *Jer.* 10. 25. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and conſumed him, and have made his habitation deſolate. *Deut.* 6. 6. And theſe words which I command thee this day, ſhall be in thine heart: v. 7. And thou ſhalt teach them diligently unto thy children, and ſhall talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lyeſt down, and when thou riſeſt up. *Job.* 1. 5. And it was ſo, when the days of their feaſting were gone about, that Job ſent and ſanctified them, and roſe up early in the morning, and offered burnt-offerings, according to the number of them all: for Job ſaid, It may be that my ſons have ſinned, and curſed God in their hearts. Thus did Job continually. 2 *Sam.* 6. 18. And aſſoon as David had made an end of offering burnt-offerings, and peace-offerings, he bleſſed the people in the name of the Lord of hoſts. v. 20. Then David returned to bleſs his houſhould, 1 *Peter* 3. 7. Likewiſe ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker veſſel, and as being heirs together of the grace of life that your prayers be not hindered *Acts* 10. 2. A devout man, and one that feared God with all his houſe, which gave much alms to the people, and prayed to God alway.

g *Matth.* 6. 11. Give us this day our daily bread.

h *Mat.* 6. 6. But thou when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly. *Eph.* 6. 18. Praying always, with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints.

i *Iſa.* 56. 6. Alſo the ſons of the ſtranger, that join themſelves to the Lord to ſerve him, and to love the name of the Lord, to be his ſervants, every one that keepeth the ſabbath from polluting it, and taketh hold of my covenant; v. 7. Even them will I bring to my holy mountain, and make them joyful in my houſe of prayer: their burnt-offerings and their ſacrifices ſhall be accepted upon mine altar; for mine houſe ſhall be called an houſe of prayer for all people. *Heb.* 10. 25. not forſaking the aſſembling of our ſelves together, as the manner of ſome is; but exhorting one another: and ſo much the more, as ye ſee the day approaching, *Prov.* 1. 20. Wiſdom crieth without, ſhe uttereth her voice in the ſtreets: v. 21. She crieth in the chief place of concourſe, in the openings of the gates: in the city, ſhe uttereth

her

VII. As it is of the Law of Nature, that in general, a due proportion of Time be ſet apart for the Worſhip of God; ſo, in his Word, by a poſitive, moral, and perpetual Commandment, binding all Men in all Ages, he hath particularly appointed One Day in Seven, for a Sabbath, to be kept holy unto him k: Which, from the Beginning of the World to the Reſurrection of Chriſt, was the laſt Day of the Week; and, from the Reſurrection of Chriſt, was changed into the firſt Day of the Week l, which in Scripture is called the Lord's Day m, and is to be continued to the End of the World, as the Chriſtian Sabbath n. VIII.

her words, ſaying, *v.* 24. Becauſe I have called, and ye refuſed, I have ſtretched out my hand, and no man regard d. *Prov.* 8. 34. Bleſſed is the man that heareth me, watching daily at my gates, waiting at the poſts of my doors. *Acts* 13. 42. And when the Jews were gone out of the ſynagogue, the Gentiles beſought that theſe words might be preached to them the next ſabbath. *Luke* 4. 16. And he came to Nazareth, where he had been brought up: and, as his cuſtom was, he went into the ſynagogue on the ſabbath-day, and ſtood up for to read. *Acts* 2. 42. And they continued ſtedfaſtly in the apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers.

VII. k *Exod.* 20. 8. Remember the ſabbath-day, to keep it holy. *v.* 10. But the ſeventh day is the ſabbath of the Lord thy God: in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattle, nor thy ſtranger which is within thy gates. *v.* 11. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefor the Lord bleſſed the ſabbath-day, and hallowed it. *Iſa.* 56. 2. Bleſſed is the man that doth this, and the ſon of man that layeth hold on it; that keepeth the ſabbath from polluting it, and keepeth his hand from doing any evil *v.* 4. For thus ſaith the Lord unto the eunuchs that keep my ſabbaths, and chooſe the things that pleaſe me, and take hold of my covenant. *v.* 6, 7. (*See in letter* i.)

l *Gen.* 2. 2. And on the ſeventh day, God ended his work which he had made: and he reſted on the ſeventh day from all his work which he had made. *v.* 3. And God bleſſed the ſeventh day, and ſanctified it: becauſe that in it he had reſted from all his work, which God created and made. 1 *Cor.* 16. 1. Now concerning the collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye. *v.* 2. Upon the firſt day of the week, let every one of you lay by him in ſtore, as God hath proſpered him, that there be no gatherings when I come. *Acts* 20. 7. And upon the firſt day of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech until midnight.

m *Rev* 1. 10. I was in the Spirit on the Lords day, and heard behind me a great voice, as of a trumper.

n *Exod.* 20. 8, 10 (*See letter* k.) *With Mat.* 5. 17. Think not that I am come to deſtroy the law or the prophets: I am

VIII. This Sabbath is then kept holy unto the Lord, when Men, after a due Preparing of their Hearts, and Ordering of their common Affairs before-hand, do not only obſerve an holy Reſt all the Day, from their own Works, Words and Thoughts, about their worldly Employments and Recreations o; but alſo are taken up the whole Time in

am not come to deſtroy, but to fulfil. *v.* 18. For verily I ſay unto you, till heaven and earth paſs, one jot or one tittle ſhall in no wiſe paſs from the law, till all be fulfilled.

VIII. o *Exod.* 20. 8. (*See letter* k.) *Exod* 16. 23. And he ſaid unto them, This is that which the Lord hath ſaid, To morrow is the reſt of the holy ſabbath unto the Lord: bake that which you will bake, to day, and ſeethe that ye will ſeethe; and that which remaineth over, lay up for you to be kept until the morning. *v* 25. And Moſes ſaid, Eat that to day; for to day is a ſabbath unto the Lord: to day ye ſhall not find it in the field. *v.* 26. Six days ye ſhall gather it, but on the ſeventh day which is the ſabbath, in it there ſhall be none. *v.* 29. See, for that the Lord hath given you the ſabbath, therefore he giveth you on the ſixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the ſeventh day. *v.* 30. So the people reſted on the ſeventh day. *Exod.* 31. 15. Six days may work be done, but in the ſeventh is the ſabbath of reſt, holy to the Lord: whoſoever doth any work in the ſabbath-day, he ſhall ſurely be put to death. *v* 16. Wherefore the children of Iſrael ſhall keep the ſabbath, to obſerve the ſabbath throughout their generations, for a perpetual covenant. *v.* 17. It is a ſign between me, and the children of Iſrael for ever: for in ſix days the Lord made heaven and earth, and on the ſeventh day he reſted, and was refreſhed. *Iſa* 58. 13. If thou turn away thy foot from the ſabbath, from doing thy pleaſure on my holy day, and call the ſabbath a delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words. *Neh* 13. 15. In thoſe days ſaw I in Judah ſome treading wine preſſes on the ſabbath, and bringing in ſheaves, and lading aſſes; as alſo wine, grapes, and figs, and all manner of burdens, which they brought into Jeruſalem on the ſabbath-day: and I teſtified againſt them in the day wherein they ſold victuals. *v.* 16. There dwelt men of Tyre alſo therein, which brought fiſh, and all manner of ware, and ſold on the ſabbath, unto the children of Judah, and in Jeruſalem *v.* 17 Then I contended with the nobles of Judah, and ſaid unto them, What evil thing is this that ye do, and profane the ſabbath-day? *v.* 18. Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Iſrael, by profaning the ſabbath. v. 19. And it came to paſs, that when the gates of Jeruſalem began to be dark before the ſabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the ſabbath; and ſome of my ſervants ſet I at the gates, that there ſhould no burden be brought in on the ſabbath-day. v. 21. Then I teſ-

in the publick and private Exerciſes of his Worſhip, and in the Duties of Neceſſity and Mercy p.

CHAP. XXII. *Of Lawful Oaths and Vows.*

A Lawful Oath is a Part of Religious Worſhip a, wherein, upon juſt Occaſion, the Perſon ſwearing, ſolemnly calleth God to witneſs what he aſſerteth or promiſeth; and to judge him according to the Truth or Falſhood of what he ſweareth b.

II. The Name of God only is that by which Men ought to ſwear, and therein it is to be uſed with all holy Fear and Reverence c. Therefore, to ſwear vainly or raſhly by that glorious and dreadful Name, or to ſwear at all by any other Thing, is ſinful, and to be abhorred d. Yet, as in Matters of

teſtified againſt them, and ſaid unthem, Why lodge ye about the wall? If ye do ſo again, I will lay hands on you. From that time forth, came they no more on the ſabbath. *v.* 22. And I commanded the Levites, that they ſhould cleanſe themſelves, and that they ſhould come and keep the gates, to ſanctify the ſabbath-day. Remember me, O my God, concerning this alſo, and ſpare me according to the greatneſs of thy mercy.

p *Iſa.* 58 13. (*See in letter* o.) *Mat.* 12. 1. *to the* 13 *verſe.*)

I. a *Deut.* 10. 20. Thou ſhalt fear the Lord thy God; him ſhalt thou ſerve, and to him ſhalt thou cleave, and ſwear by his name.

b *Exod.* 20. 7. Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain. *Lev.* 19. 12. And ye ſhall not ſwear by my name falſly, neither ſhalt thou profane the name of thy God: I am the Lord. 2 *Cor.* 1. 23. Moreover, I call God for a record upon my ſoul, that to ſpare you, I came not as yet unto Corinth. 2 *Chron.* 6. 22. If a man ſin againſt his neighbour, and an oath be laid upon him, to make him ſwear, and the oath come before thine altar in this houſe; *v.* 23. Then hear thou from heaven, and do, and judge thy ſervants, by requiting the wicked, by recompenſing his way upon his own head, and by juſtifying the righteous, by giving him according to his righteouſneſs.

II. c *Deut.* 6. 13. Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his name.

d *Exod.* 20. 7. (*See letter* b.) *Jer.* 5, 7, How ſhall I pardon thee for this? thy children have forſaken me, and ſworn by them that are no gods: when I fed them to the full, then they committed adultery, and aſſembled themſelves by troops in the harlots houſes. *Mat* 5. 34. But I ſay unto you, Swear not at all; neither by heaven, for it is God's throne. *v.* 37. But let your communication be yea, yea; Nay, nay: for whatſoever is more than theſe, cometh of evil. *James* 5. 12. But

of Weight and Moment, an Oath is warranted by the Word of God, under the New Teſtament, as well as under the Old e; ſo a lawful Oath being impoſed by lawful Authority, in ſuch Matters, ought to be taken f.

III. Whoſoever taketh an Oath, ought duly to conſider the Weightineſs of ſo ſolemn an Act, and therein to avouch nothing, but what he is fully perſwaded is the Truth g; Neither may any Man bind himſelf by Oath to any Thing, but what is good and juſt, and what he believeth ſo to be, and what he is able and reſolved to perform h. Yet it is a Sin to refuſe an Oath touching any Thing that is good and juſt, being impoſed by lawful Authority i. IV. An

But above all things, my brethren, ſwear not, neither by heaven, neither by the earth, neither by any other oath, but let your Yea, be yea, and your Nay, nay; leſt ye fall into condemnation.

e *Heb* 6 16 For men verily ſwear by the greater: and an oath for confirmation is to them an end of all ſtrife. 2 *Cor* 1 23 (*See Letter* b) *Iſa*, 65. 16. That he who bleſſeth himſelf in the earth, ſhall bleſs himſelf in the God of truth; and he that ſweareth in the earth, ſhall ſwear by the God of truth; becauſe the former troubles are forgotten, and becauſe they are hid from mine Eyes.

f 1 *Kings*. 8. 31. If any man treſpaſs againſt his neighbour, and an oath be laid upon him, to cauſe him to ſwear, and the oath come before thine Altar in this houſe. *Neh*, 13. 25. And I contended with them, and curſed them, and ſmote certain of them, and pluckt off their hair, and made them ſwear by God, ſaying, Ye ſhall not give your daughters unto their ſons, nor take their daughters unto your ſons, or for your ſelves. *Ezra*. 10. 5. Then aroſe Ezra, and made the chief prieſts, the Levites, and all Iſrael to ſwear, that they ſhould do according to this word: and they ſware.

III: g *Exod*. 20 7: (*See letter* b) *Jer* 4. 2: And thou ſhalt ſwear, The Lord liveth, in Truth, in judgment, and in righteouſneſs; and the nations ſhall bleſs themſelves in him, and in him ſhall they glory.

h *Gen* 24. 2. And Abraham ſaid unto his eldeſt ſervant of his houſe, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: *v* 3. And I will make thee ſwear by the Lord, the God of heaven, and the God of the earth, that thou ſhalt not take a wife unto my ſon, of the daughters of the Canaanites, amongſt whom I dwell. *v* 5. And the ſervant ſaid unto him, Peradventure the woman will not be willing to follow me unto this land: muſt I needs bring thy ſon again unto the land from whence thou cameſt? *v* 6. And Abraham ſaid unto him, Beware thou, that thou bring not my ſon thither again. *v* 8. And if the woman will not be willing to follow thee, then thou ſhalt be clear from this my oath: only bring not my ſon thither again. *v* 9. And the ſervant put his hand under the thigh of Abraham his Maſter, and ſware to him concerning that matter.

i *Num*. 5 19. And the prieſt ſhall charge her by an oath, and ſay unto the woman, if no man hath lien

IV. An Oath is to be taken in the plain and common Sense of the Words, without Equivocation or mental Reservation k. It cannot oblige to Sin; but, in any Thing not Sinful, being taken, it binds to Performance, although to a Mans own Hurt l. Nor is it to be violated, although made to Hereticks or Infidels m. V. A

with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse v. 21. Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The Lord make thee a curse and an oath among the people, when the Lord doth make thy thigh to rot, and thy belly to swell, *Neh.* 5 12. Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise. *Exod.* 22. 7. If a man shall deliver unto his neighbour money or stuff to keep, and if it be stolen out of the mans house, if the thief be found, let him pay double. v 8. If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbours goods. v 9. For all manner of trespass, Whether it be forox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his: the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour. v 10. If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast to keep; and it die, or be hurt, or driven away, no man seeing it, v 11. Then shall the oath of the Lord be between them both, that he hath not put his hand unto his neighbours goods: and the owner of it shall accept thereof, and he shall not make it good.

IV. k *Jer* 4. 2. (*See letter* g) Psal 24. 4. He that hath clean hands, and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully.

l 1 *Sam.* 25. 22. So and more also do God unto the enemies of David, if I leave of all that pertain to him, by the morning light, any that pisseth against the wall. *v* 32. And David said unto Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me: v 33. And blessed be thy advice, and blessed be thou that hast kept me this day from coming to shed blood, and from avenging my self with mine own hand. v 34. For in very deed as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal, by the morning light, any that pisseth against the wall. *Psalm*, 15. 4. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord: he that sweareth to his own hurt, and changeth not.

m *Ezek.* 17. 16. As I live, saith the Lord God, Surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die v 18. Seeing he despised the oath, by breaking the covenant (when lo he had given his hand) and hath done all these things, he shall not escape. v 19. Therefore thus

V. A Vow is of the like Nature with a promiſſory Oath, and ought to be made with the like religious Care, and to be performed with the like Faithfulneſs n.

VI. It is not to be made to any Creature, but to God alone o: And, that it may be accepted, it is to be made voluntarily, out of Faith, and Conſcience of Duty, in Way of Thankfulneſs for Mercy received, or for the obtaining of what we want; whereby we more ſtrictly bind ourſelves to neceſſary Duties, or to other Things, ſo far and ſo long as they may fitly conduce thereunto p.

VII. No

thus ſaith the Lord God, As I live, ſurely mine oath that he hath deſpiſed, and my covenant that he hath broken, even it will I recompenſe upon his own head. *Joſh.* 9. 18. And the Children of Iſrael ſmote them not, becauſe the princes of the congregation had ſworn unto them, by the Lord God of Iſrael: and all the Congregation murmured againſt the princes. *v* 19. But all the princes ſaid unto all the Congregation, We have ſworn unto them by the Lord God of Iſrael: Now therefore we may not touch them. *With* 2 *Sam.* 21. 1. Then there was a famine in the days of David, three years, year after year; and David enquired of the Lord. And the Lord anſwered, It is for Saul and his bloody houſe, becauſe he ſlew the Gibeonites.

V. n *Iſa.* 19. 21. And the Lord ſhall be known to Egypt, and the Egyptians ſhall know the Lord in that day, and ſhall do ſacrifice and oblation, yea, they ſhall vow a vow unto the Lord, and perform it, *Eccl.* 5, 4. When thou voweſt a vow unto God, defer not to pay it: for he hath no pleaſure in fools; pay that which thou haſt vowed. *v* 5. Better is it that thou ſhouldſt not vow, than that thou ſhouldſt vow, and not pay. *v* 6. Suffer not thy mouth to cauſe thy fleſh to ſin, neither ſay thou before the angel, that it was an error: Wherefore ſhould God be angry at thy voice, and deſtroy the work of thine hands? *Pſal.* 61 8. So will I ſing praiſe unto thy name for ever, that I may daily perform my vows. *Pſal.* 66. 13. I will go into thy houſe with burnt-offerings: I will pay thee my vows, *v* 14. Which my lips have uttered, and my mouth hath ſpoken when I was in trouble.

VI. o *Pſal.* 76. 11. Vow and pay unto the Lord your God; let all that be round about him bring preſents unto him that ought to be feared. *Jer.* 44. 25. Thus ſaith the Lord of hoſts, the God of Iſrael, ſaying, ye and your wives have both ſpoken with your mouths, and fulfilled with your hand, ſaying, We will ſurely perform our vows that we have vowed, to burn incenſe to the queen of heaven, and to pour out drink-offerings unto her: ye will ſurely accompliſh your vows, and ſurely perform your vows, *v* 26. Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt, Behold, I have ſworn by my great Name, ſaith the Lord, that my name ſhall no more be named in the mouth of any man of Judah, in all the land of Egypt, ſaying, The Lord God liveth.

p *Deut.* 23. 21. When thou ſhalt vow a vow unto the Lord thy God

VII. No Man may vow to do any Thing forbidden in the word of God, or what would hinder any Duty therein commanded, or which is not in his own Power, and for the Performance whereof he hath no Promiſe or Ability from God q. In which Reſpects, Popiſh Monaſtical Vows of perpetual ſingle Life, profeſſed Poverty, and regular Obedience, are ſo far from being Degrees of higher Perfection,

thou ſhalt not ſlack to pay it: for the Lord thy God will ſurely require it of thee; and it would be ſin in thee. *v* 22. But if thou ſhalt forbear to vow, it ſhall be no ſin in thee. *v.* 23. That which is gone out of thy lips, thou ſhalt keep and perform: even a free-will offering, according as thou haſt vowed unto the Lord thy God, which thou haſt promiſed with thy mouth. *Pſal.* 50. 14. Offer unto God thankſgiving, and pay thy vows unto the moſt High. *Gen.* 28. 20. And Jacob vowed a vow, ſaying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on. *v*, 21. So that I come again to my fathers houſe in peace: then ſhall the Lord be my God. *v* 22. And this ſtone, which I have ſet for a pillar, ſhall be Gods houſe: and of all that thou ſhalt give me, I will ſurely give the tenth unto thee. 1 *Sam.* 1. 11. And ſhe vowed a vow, and ſaid, O Lord of hoſts, if thou wilt indeed look on the Affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then will I give him unto the Lord all the days of his life, and there ſhall no razor come upon his head. *Pſal.* 66. 13. 14. (*See letter* n.) *Pſal.* 132. 2. How he ſware unto the Lord, and vowed unto the mighty God of Jacob. v 3. Surely I will not come in to the tabernacle of my houſe, nor go up into my bed: v 4. I will not give ſleep to mine eyes, or ſlumber to mine eye-lids, v 5. Untill I find out a place for the Lord; an habitation for the mighty God of Jacob.

VII. q *Acts.* 23. 12. And when it was day, certain of the Jews banded together, and bound themſelves under a curſe, ſaying, That they would neither eat nor drink, till they had killed Paul. v 14. And they came to the chief prieſts and elders, and ſaid, We have bound our ſelves under a great curſe, that we will eat nothing until we have ſlain Paul. *Mark.* 6 26. And the king was exceeding ſorry, yet for his oaths ſake, and for their ſakes which ſat with him, he would not reject her. *Num.* 30 5. But if her father diſallow her in the day that he heareth; not any of her vows, or of her bonds wherewith ſhe hath bound her ſoul, ſhall ſtand: And the Lord ſhall forgive her, becauſe her father diſallowed her. *v* 8. But if her husband diſallow her on the day that he heard it; then he ſhall make her vow which ſhe vowed, and that which ſhe uttered with her lips, wherewith ſhe bound her ſoul, of none effect: and the Lord ſhall forgive her. *v* 12. But if her husband hath utterly made them void on the day he heard them; then whatſoever proceeded out of her lips, concerning her vows, or concerning the bond of her ſoul, ſhall not ſtand: her husband hath made them void, and the Lord ſhall forgive her. *v* 13. Every vow, and every

fection, that they are ſuperſtitious and ſinful Snares, in which no Chriſtian may intangle himſelf r.

CHAP. XXIII: *Of the Civil Magiſtrate.*

GOD, the Supreme Lord and King of all the World, hath ordained Civil Magiſtrates to be under him, over the People, for his own Glory, and the Publick Good; and, to this End, hath armed them with the Power of the Sword, for the Defence and Encouragement of them that are good, and for the Puniſhment of Evil-doers a.

II. It is lawful for Chriſtians to accept and execute the Office of a Magiſtrate, when called thereunto b: In the managing:

every binding oath to afflict the ſoul, her husband may eſtabliſh it, or her husband may make it void.

r *Matth.* 19. 11. But he ſaid unto them, All men cannot receive this ſaying, ſave they to whom it is given. v 12. For there are ſome eunuchs, which were ſo born from their mothers womb: and there are ſome eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themſelves eunuchs for the kingdom of heavens ſake: He that is able to receive it, let him receive it. 1 *Cor.* 7 2. Nevertheleſs, to avoid fornication, let every man have his own wife, and let every woman have her own husband. v 9. But if they cannot contain, let them marry: for it is better to marry than to burn. *Eph.* 4. 28. Let him that ſtole, ſteal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. 1 *Pet.* 4. 2. That he no longer ſhould live the reſt of his time in the fleſh, to the luſts of men, but to the will of God. 1 *Cor.* 7. 23. Ye are bought with a price, be not ye the ſervants of men.

I a *Rom.* 13. 1. Let every ſoul be ſubject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. v 2. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation. v 3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: v 4. For he is the Miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger, to execute wrath upon him that doth evil. 1 *Pet.* 2. 13. Submit your ſelves to every ordinance of man for the Lords ſake: whether it be to the king as ſupreme; v 14. Or unto governors, as unto them that are ſent by him, for the puniſhment of evil-doers, and for the praiſe of them that do well.

II. b *Prov.* 8, 15. By me Kings reign, and princes decree juſtice. v 16. By me princes rule, and nobles, even all the judges of the earth. *Rom.* 13. 1, 2, 4. (*ſee in letter* a.)

naging whereof, as they ought especially to maintain Piety, Justice, and Peace, according to the wholsom Laws of each Common-wealth c; so, for that End, they may lawfully, now under the New Testament, wage War upon just and necessary Occasions d.

III. The Civil Magistrate may not assume to himself the Administration of the Word and Sacraments, or the Power of the Keys of the Kingdom of Heaven e: Yet he hath Authority, and it is his Duty, to take Order, that Unity and Peace

c *Psalm.* 2 10. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. v 11. Serve the Lord with fear, and rejoice with trembling. v 12. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little; blessed are all they that put their trust in him. 1 *Tim* 2. 2. For kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. *Psalm.* 82. 3. Defend the poor and fatherless: do justice to the afflicted and needy. v 4. Deliver the poor and needy: rid them out of the hand of the wicked. 2 *Sam.* 23. 3. The God of Israel said, the Rock of Israel spake to me; He that ruleth over men must be just, ruling in the fear of God. 1 *Pet.* 2. 13. (*See in letter* a)

d *Luke.* 3. 14. And the Soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsly, and be content with your wages. *Rom.* 13. 4. (*See letter* a.) *Mat.* 8. 9. For I am a man under authority, having soldiers under me. And I say to this man Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it. v 10. When Jesus heard it, he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith no not in Israel. *Acts* 10. 1. There was a certain man in Cesarea, called Cornelius, a Centurion of the band called the Italian band, v 2. A devout Man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. *Rev* 17. 14. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him, are called, and chosen, and faithful. v 16. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.

III. e 2 *Chron.* 26, 18. And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary, for thou hast trespassed, neither shall it be for thine honour from the Lord God. *With Mat* 18. 17. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man, and a publican. *And Mat.* 16 19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on

earth

Peace be preſerved in the Church, that the Truth of God be kept pure and entire, that all Blaſphemies and Hereſies be ſuppreſſed, all Corruptions and Abuſes in Worſhip and Diſcipline prevented or reformed; and all the Ordinances of God duly ſettled, adminiſtred, and obſerved *t*. For the better

earth ſhall be looſed in heaven. 1 *Cor.* 12. 28. And God hath ſet ſome in the Church, firſt apoſtles, ſecondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diverſities of tongues. v 29. Are all apoſtles? are all prophets? are all teachers? are all workers of miracles? *Eph.* 4, 11. And he gave ſome, apoſtles: and ſome, prophets: and ſome, evangeliſts: and ſome, paſtors, and teachers; v 12. For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt. 1 *Cor* 4. 1. Let a man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God. v 2. Moreover it is required in ſtewards, that a man be found faithful. *Rom* 10. 15: And how ſhall they preach, except they be ſent? as it is written, How beautiful are the feet of them that preach the goſpel of peace, and bring glad tidings of good things! *Heb.* 5. 4. And no man taketh this honour unto himſelf, but he that is called of God, as was Aaron.

t *Iſa.* 49, 23. And kings ſhall be thy nurſing fathers, and their queens thy nurſing mothers; they ſhall bow down to thee with their face toward the earth, and lick up the duſt of thy feet, and thou ſhalt know that I am the Lord: for they ſhall not be aſhamed that wait for me. *Pſal.* 122. 9. Becauſe of the houſe of the Lord our God, I will ſeek thy good. *Ezra.* 7. 23. Whatſoever is commanded by the God of heaven, let it be diligently done, for the houſe of the God of heaven: for why ſhould there be wrath againſt the realm of the King and his ſons? v 25. And thou, Ezra, after the wiſdom of thy God, that is in thine hand, ſet magiſtrates and judges, which may judge all the people that are beyond the river, all ſuch as know the laws of thy God; and teach ye them that know them not. v 26. And whoſoever ſhall not do the law of thy God, and the law of the king, let judgment be executed ſpeedily upon him, whether it be unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment. v 27. Bleſſed be the Lord God of our fathers, which hath put ſuch a thing as this in the kings heart, to beautify the houſe of the Lord which is in Jeruſalem: v. 28. And hath extended mercy unto me, before the king, and his counſellers, and before all the kings mighty princes: and I was ſtrengthned as the hand of the Lord my God was upon me, and I gathered together out of Iſrael chief men to go up with me. *Lev.* 24. 16. And he that blaſphemeth the name of the Lord, he ſhall ſurely be put to death, and all the congregation ſhall certainly ſtone him: as well the ſtranger, as he that is born in the land, when he blaſphemeth the name of the Lord, ſhall be put to death. *Deut.* 13. 5. And that prophet, or that dreamer of dreams, ſhall be put to death, (becauſe he hath ſpoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the houſe of bondage, to

better effecting whereof, he hath Power to call Synods, to be preſent at them, and to provide that whatſoever is tranſacted in them be according to the Mind of God g:

IV. It is the Duty of People to pray for Magiſtrates h, to honour their Perſons i, to pay them Tribute and other Dues,

thruſt thee out of the way which the Lord thy God commanded thee to walk in) ſo ſhalt thou put the evil away from the midſt of thee. *v* 6. If thy Brother the Son of thy mother, or thy Son, or thy daughter, or the wife of thy boſom, or thy friend, which is as thine own ſoul, entice thee ſecretly, ſaying, Let us go and ſerve other gods, which thou haſt not known, thou, nor thy fathers. *v* 12. If thou ſhalt hear ſay in one of thy cities, which the Lord thy God hath given thee to dwell there, ſaying. 2 *Kings* 18 4. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen ſerpent that Moſes had made: for unto thoſe days the children of Iſrael did burn incenſe to it, and he called it Nehuſhtan. (1 *Chro* 13. 1. *to the* 9 *verſe.* 2 *Kings* 23. 1. *to the* 26. *verſe.*) 2 *Chro.* 34. 33. And Joſiah took away all the abominations out of all the countries that pertained to the children of Iſrael, and made all that were preſent in Iſrael to ſerve, even to ſerve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers. 2 *Chron.* 15. 12. And they entred into a covenant, to ſeek the Lord God of their fathers, with all their heart, and with all their ſoul; *v* 13. That whoſoever would not ſeek the Lord God of Iſrael, ſhould be put to death, whether ſmall or great, whether man or woman.

g 2 *Chron.* 19. 8. Moreover, in Jeruſalem did Jehoſhaphat ſet of the Levites, and of the prieſts, and of the chief of the fathers of Iſrael, for the judgment of the Lord, and for controverſies, when they returned to Jeruſalem. *v* 9. And he charged them, ſaying, Thus ſhall yè do in the fear of the Lord, faithfully, and with a perfect heart. *v* 10. And what cauſe ſoever ſhall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, ſtatutes and judgments, ye ſhall even warn them that they treſpaſs not againſt the Lord, and ſo wrath come upon you, and upon your brethren: this do, and ye ſhall not treſpaſs. *v* 11. And behold, Amariah the chief prieſt is over you in all matters of the Lord, and Zebadiah the ſon of Iſhmael, the ruler of the houſe of Judah, for all the kings matters: alſo the Levites ſhall be officers before you. Deal couragiouſly, and the Lord ſhall be with the good. (2 *Chro* 29. and 30. *chapters.*) *Mat.* 2. 4. And when he had gathered all the chief prieſts and ſcribes of the people together, he demanded of them where Chriſt ſhould be born. *v* 5. And they ſaid unto him, In Bethlehem of Judea: for thus it is written by the prophet.

IV. h 1 *Tim.* 2. 1. I exhort therefore, that firſt of all, ſupplications, prayers, interceſſions, and giving of thanks, be made for all men: *v* 2. For Kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty:

i 1 *Pet.* 2. 17. Honour all men. Love the brotherhood. Fear God. Honour the King.

k *Rom:*

Dues k, to obey their lawful Commands, and to be ſubject to their Authority, for Conſcience Sake l. Infidelity, or Difference in Religion, doth not make void the Magiſtrate's juſt and legal Authority, nor free the People from their due Obedience to him m; From which Eccleſiaſtical Perſons are not exempted n: much leſs hath the Pope any Power or Juriſdiction over them in their Dominions, or over any of their

k *Rom.* 13. 6. For, for this cauſe pay you tribute alſo: for they are Gods miniſters, attending continually upon this very thing. *v.* 7. Render therefore to all their dues, tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

l *Rom.* 13. 5. Wherefore ye muſt needs be ſubject, not only for Wrath, but alſo for conſcience ſake. *Tit.* 3. 1. Put them in mind to be ſubject to principalities and powers, to obey magiſtrates, to be ready to every good work.

m 1 *Pet.* 2. 13. Submit your ſelves to every ordinance of man for the Lords ſake, whether it be to the king, as ſupreme, *v.* 14. Or unto governors, as unto them that are ſent by him, for the puniſhment of evil doers, and for the praiſe of them that do well. *v.* 16. As free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God.

n *Rom.* 13. 1. Let every ſoul be ſubject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. 1 *Kings* 2. 35. And the king put Benaiah the ſon of Jehoiadah in his room over the hoſt; and Zadok the prieſt did the king put in the room of Abiathar. *Acts* 25. 9. But Feſtus willing to do the Jews a pleaſure, anſwered Paul, and ſaid, Wilt thou go up to Jeruſalem, and there be judged of theſe things before me? *v.* 10. Then ſaid Paul, I ſtand at Ceſars judgment-ſeat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knoweſt. *v.* 11. For if I be an offender, or have committed any thing worthy of death, I refuſe not to die: but if there be none of theſe things whereof theſe accuſe me, no man may deliver me unto them. I appeal unto Ceſar. 2 *Pet.* 2. 1. But there were falſe prophets alſo among the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction. *v.* 10. But chiefly them that walk after the fleſh, in the luſt of uncleanneſs, and deſpiſe government, preſumptuous are they, ſelf-willed: they are not afraid to ſpeak evil of dignities: *v.* 11. Whereas angels, which are greater in power and might, bring no railing accuſation againſt them before the Lord. *Jude* 8. Likewiſe alſo theſe filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of dignities. *v.* 9. Yet Michael the archangel, when contending with the devil, he diſputed about the body of Moſes, durſt not bring againſt him a railing accuſation, but ſaid, The Lord rebuke thee. *v.* 10. But theſe ſpeak evil of thoſe things which they know not: but what they know naturally, as brute-beaſts, in thoſe things they corrupt themſelves. *v.* 11. Wo unto them, for they have gone in the way of Cain, and

their People: and leaſt of all to deprive them of their Dominions or Lives, if he ſhall judge them to be Hereticks, or upon any other Pretence whatſoever o.

Chap. XXIV. *Of Marriage and Divorce.*

MARRIAGE is to be between one Man and one Woman; neither is it lawful for any Man to have more than one Wife, nor for any Woman to have more than one Huſband at the ſame Time a

II. Marriage was ordained for the mutual Help of Husband and Wife b; for the Increaſe of Mankind with a legitimate Iſſue, and of the Church with an holy Seed c; and for preventing of Uncleanneſs d

III. It is lawful for all Sorts of People to marry, who are able with Judgment to give their Conſent e. Yet it is the Duty

and ran greedily after the error of Balaam for reward, and periſhed in the gain-ſaying of Core.

o 2 *Theſ.* 2. 4. Who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped; ſo that he as God ſitteth in the temple of God, ſhewing himſelf that he is God. *Rev.* 13. 15. And he had power to give life unto the image of the beaſt, that the image of the beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the image of the beaſt ſhould be killed. *v.* 16. And he cauſeth all, both ſmall and great, rich and poor, free and bond, to receive a mark in the right-hand, or in their fore-heads: *v.* 17. And that no man might buy or ſell, ſave he that had the mark, or the name of the beaſt, or the number of his name.

I. a *Gen.* 2. 24. Therefore ſhall a man leave his father and his mother, and ſhall cleave unto his wife; and they ſhall be one fleſh, *Mat.* 19. 5. And ſaid, For this cauſe ſhall a man leave father and mother, and ſhall cleave to his wife: and they twain ſhall be one fleſh. *v.* 6. Wherefore they are no more twain, but one fleſh. What therefore God hath joined together, let no man put aſunder. *Prov.* 2. 17. Which forſaketh the guide of her youth, and forgetteth the covenant of her God.

II. b *Gen.* 2. 18. And the Lord God ſaid, It is not good that the man ſhould be alone; I will make him an help meet for him.

c *Mal.* 2. 15. And did not he make one? yet had he the reſidue of the Spirit: and wherefore one? that he might ſeek a godly ſeed: therefore take heed to your ſpirit, and let none deal treacherouſly againſt the wife of his youth.

d 1 *Cor.* 7. 2. Nevertheleſs, to avoid fornication, let every man have his own wife, and let every woman have her own husband. *v.* 9. But if they cannot contain, let them marry: for it is better to marry than to burn.

III. e *Heb.* 13. 4. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. 1 *Tim.* 4. 3. For-

Duty of Chriſtians to marry only in the Lord f: And therefore ſuch as profeſs the true reformed Religion, ſhould not marry with Infidels, Papiſts or other Idolaters: Neither ſhould ſuch as are godly be unequally yoked, by marrying with ſuch as are notoriouſly wicked in their Life, or maintain damnable Hereſies g.

IV. Mar-

Forbidding to marry, and commanding to abſtain from meats, which God hath created to be received with thankſgiving, of them which believe and know the truth. 1 *Cor* 7. 36. But if any man think, that he behaveth himſelf uncomely towards his virgin, if ſhe paſs the flower of her age, and need ſo require, let him do what he will, he ſinneth not: let them marry. *v* 37. Nevertheleſs, he that ſtandeth ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed in his heart that he will keep his virgin, doth well. *v* 38 So then, he that giveth her in marriage, doth well; but he that giveth her not in marriage, doth better. *Gen* 24, 57. And they ſaid, We will call the damſel, and enquire at her mouth, *v*. 58. And they called Rebekah and ſaid unto her, Wilt thou go with this man? and ſhe ſaid, I will go.

f 1 *Cor* 7, 39, The Wife is bound by the law as long as her husband liveth: but if her husband be dead, ſhe is at liberty to be married to whom ſhe will; only in the Lord.

g *Gen* 34, 14. And they ſaid unto them, We cannot do this thing, to give our ſiſter to one that is uncircumciſed: for that were a reproach unto us. *Exod* 34, 16. And thou take of their daughters unto thy Sons, and their daughters go a whoring after their gods, and make thy ſons go a whoring after their gods. *Deut*. 7. 3. Neither ſhalt thou make marriages with them; thy daughter thou ſhalt not give unto his ſon, nor his daughter ſhalt thou take unto thy ſon. *v*, 4. For they will turn away thy ſon from following me, that they may ſerve other gods: ſo will the anger of the Lord be kindled againſt you, and deſtroy thee ſuddenly. 1 *Kings* 11, 4. For it came to paſs when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, as was the heart of David his father. *Neh* 13: 5. And I contended with them, and curſed them, and ſmote certain of them, and pluckt off their hair, and made them ſwear by God, ſaying, Ye ſhall not give your daughters unto their ſons, nor take their daughters unto your Sons, or for your ſelves. *v*, 26. Did not Solomon king of Iſrael ſin by theſe things? Yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Iſrael: nevertheleſs, even him did outlandiſh women cauſe to ſin, *v* 27. Shall we then hearken unto you to do all this great evil, to trangreſs againſt our God in marrying ſtrange wives? *Mal* 2. 11. Judah hath dealt treacherouſly, and an abomination is committed in Iſrael, and in Jeruſalem: for Judah hath profaned the holineſs of the Lord, which he loved, and hath married the daughter of a ſtrange god. v. 12. The Lord will cut of the man that doth this: the maſter and the ſcholar out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hoſts. 2 *Cor* 6 14. Be ye not unequally yoked together with unbelievers: for what fellowſhip hath righteouſneſs with unrighteouſ-

neſs

IV. Marriage ought not to be within the Degrees of Conſanguinity or Affinity forbidden in the Word h; nor can ſuch inceſtuous Marriages ever be made lawful by any Law of Man, or Conſent of Parties, ſo as thoſe Perſons may live together as Man and Wife i. The Man may not marry any of his Wife's Kindred nearer in Blood than he may of his own, nor the Woman of her Husband's Kindred nearer in Blood than of her own k.

V. Adultery or Fornication committed after a Contract, being detected before Marriage, giveth juſt Occaſion to the innocent Party to diſſolve that Contract l. In the Caſe of Adultery after Marriage, it is lawful for the innocent Party to

nets? and what communion hath light with darkneſs?

IV. h (*Lev* 18, *chapter.*) 1 *Cor* 5. 1: It is reported commonly that there is fornication among you, and ſuch fornication as is not ſo much as named amongſt the Gentiles, that one ſhould have his fathers wife; *Amos* 2, 7. That pant after the duſt of the earth on the head of the poor, and turn aſide the way of the meek: and a man, and his father will go in unto the ſame maid, to profane my holy name.

i *Mark* 6. 18. For John had ſaid unto Herod, It is not lawful for thee to have thy Brothers wife; *Lev.* 18, 24. Defile not your ſelves in any of theſe things: for in all theſe the nations are defiled which I caſt out before you. v 25. And the land is defiled: therefore I do viſit the iniquity thereof upon it, and the land it ſelf vomiteth out her inhabitants: v. 26. Ye ſhall therefore keep my ſtatutes and my judgments, and ſhall not commit any of theſe abominations; neither any of your own nation, nor any ſtranger that ſojourneth among you: v. 27: (For all theſe abominations have the men of the land done, which were before you, and the land is defiled.) v. 28. That the land ſpue not you out alſo, when ye defile it, as it ſpued out the nations that were before you.

k *Lev*, 20. 19: And thou ſhalt not uncover the nakedneſs of thy mothers ſiſter, nor of thy Fathers ſiſter; for he uncovereth his near kin: they ſhall bear their iniquity: v, 20. And if a Man ſhall lie with his uncles wife, he hath uncovered his uncles nakedneſs: they ſhall bear their ſin, they ſhall die childleſs. v. 21. And if a man ſhall take his brothers wife, it is an unclean thing: he hath uncovered his brothers nakedneſs, they ſhall be childleſs.

V. l *Mat* 1. 18. Now the birth of Jeſus Chriſt was on this wiſe; When as his mother Mary was eſpouſed to Joſeph, before they came together, ſhe was found with child of the Holy Ghoſt. v. 19. Then Joſeph her husband being a juſt man, and not willing to make her a publick example, was minded to put her away privily. v. 20. But while he thought on theſe things, behold, the Angel of the Lord appeared unto him in a dream, ſaying, Joſeph, thou ſon of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the holy Ghoſt.

m *Mat:*

to ſue out a Divorce m; and after the Divorce, to marry another, as if the offending Party were dead n.

VI. Although the Corruption of Man be ſuch as is apt to ſtudy Arguments, unduly to put aſunder thoſe whom God hath joined together in Marriage; yet nothing but Adultery, or ſuch wilful Deſertion as can no Way be remedied by the Church or civil Magiſtrate, is Cauſe ſufficient of diſſolving the Bond of Marriage o: Wherein a publick and orderly Courſe of proceeding is to be obſerved; and the Perſons concerned in it, not left to their own Wills and Diſcretion in their own Caſe p.

CHAP.

m *Mat.* 5. 31. It hath been ſaid, Whoſoever ſhall put away his wife, let him give her a writing of divorcement. v. 32. But I ſay unto you, that whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery: and whoſoever ſhall marry her that is divorced, committeth adultery.

n *Mat.* 19. 9. And I ſay unto you, Whoſoever ſhall put away his wife, except it be for fornication, and ſhall marry another, committeth adultery: and whoſoever marrieth her which is put away, doth commit adultery. *Rom.* 7. 2. For the woman which hath an husband, is bound by the law to her husband ſo long as he liveth: but if the husband be dead, ſhe is looſed from the law of her husband. v. 3. So then, if while her husband liveth, ſhe be married to another man, ſhe ſhall be called an adultereſs: but if her husband be dead, ſhe is free from that law; ſo that ſhe is no adultereſs, though ſhe be married to another man.

VI. o *Mat.* 19. 8. He ſaith unto them, Moſes, becauſe of the hardneſs of your hearts, ſuffered you to put away your wives: but from the beginning it was not ſo. v. 9. (*See letter* n.) 1 *Cor.* 7. 15. But if the unbelieving depart, let him depart. A brother or a ſiſter is not under bondage in ſuch caſes: but God hath called us to peace. *Mat.* 19. 6. Wherefore they are no more twain, but one fleſh. What therefore God hath joined together, let no man put aſunder.

p *Deut.* 24. 1. When a man hath taken a wife and married her, and it come to paſs that ſhe find no favour in his eyes, becauſe he hath found ſome uncleanneſs in her: then let him write her a bill of divorcement, and give it in her hand, and ſend her out of his houſe. v. 2. And when ſhe is departed out of his houſe, ſhe may go and be another mans wife. v. 3. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and ſendeth her out of his houſe, or if the latter husband die, which took her to be his wife; v. 4. Her former husband which ſent her away may not take her again to be his wife, after that ſhe is defiled: for that is abomination before the Lord, and thou ſhalt not cauſe the land to ſin, which the Lord thy God giveth thee for an inheritance.

Eph.

Chap. XXV. *Of the Church.*

THE Catholick or Univerſal Church, which is inviſible, conſiſts of the whole Number of the Elect, that have been, are, or ſhall be gathered into one, under Chriſt the Head thereof; and is the Spouſe, the Body, the Fulneſs of him that filleth all in all a.

II. The Viſible Church, which is alſo Catholick or Univerſal under the Goſpel, (not confined to one Nation, as before under the Law) conſiſts of all thoſe throughout the World, that profeſs the true Religion b, together with their Children c; and is the Kingdom of the Lord Jeſus Chriſt

I. a *Eph.* 1, 10: That in the diſpenſation of the fulneſs of times, he might gather together in one all things in Chriſt, both which are in heaven, and which are on earth, even in him. *v.* 22. And hath put all things under his feet, and gave him to be the head over all things to the church. *v.* 23. Which is his body, the fulneſs of him that filleth all in all. *Eph.* 5. 23. For the huſband is the head of the wife, even as Chriſt is the head of the church: and he is the Saviour of the body. *v.* 27. That he might preſent it to himſelf a glorious church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy, and without blemiſh. *v.* 32. This is a great myſtery: but I ſpeak concerning Chriſt and the church. *Col* 1. 18. And he is the head of the body, the church: who is the beginning, the firſt-born from the dead; that in all things he might have the preeminence.

II. b 1 *Cor.* 1. 2. Unto the church of God which is at Corinth, to them that are ſanctified in Chriſt Jeſus, called to be ſaints, with all that in every place call upon the name of Jeſus Chriſt our Lord, both theirs and ours. 1 *Cor.* 12. 12. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: ſo alſo is Chriſt. v. 13. For by one Spirit, are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. *Pſalm* 2. 8. Ask of me, and I ſhall give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion. *Rev.* 7. 9. After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. *Rom.* 15. 9 And that the Gentiles might glorify God for his mercy, as it is written, For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy name. v. 10: And again he ſaith, Rejoice ye Gentiles, with his people. v. 11. And again, Praiſe the Lord all ye Gentiles, and laud him all ye people: v. 12. And again, Eſaias ſaith, There ſhall be a Root of Jeſſe, and he that ſhall riſe to reign over the Gentiles; in him ſhall the Gentiles truſt.

c 1 *Cor.* 7. 14. For the unbelieving husband is ſanctified by the wife, and the unbelieving wife is ſanc-

Chriſt d, the Houſe and Family of God e, out of which there is no ordinary Poſſibility of Salvation f.

III. Unto this Catholick Viſible Church, Chriſt hath given the Miniſtry, Oracles, and Ordinances of God, for the gathering and perfecting of the Saints, in this Life, to the End of the World: And doth by his own Preſence and Spirit, according to his Promiſe, make them effectual thereunto g.

IV. This

ſanctified by the husband: elſe were your children unclean; but now are they holy: *Acts* 2. 39. For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call. *Ezek.* 16. 20 Moreover thou haſt taken thy ſons and thy daughters, whom thou haſt born unto me, and theſe haſt thou ſacrificed unto them to be devoured: is this of thy whoredoms a ſmall matter. v. 21. That thou haſt ſlain my children, and delivered them to cauſe them to paſs through the fire for them? *Rom.* 11. 16 For if the firſt fruit be holy, the lump is alſo holy; and if the root be holy, ſo are the branches. *Gen.* 3. 15. And I will put enmity between thee and the woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel. *Gen.* 17. 7. And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant; to be a God unto thee, and to thy ſeed after thee.

d *Mat.* 13. 47. Again, the kingdom of heaven is like unto a net that was caſt into the ſea, and gathered of every kind. *Iſa* 9. 7. Of the increaſe of his government and peace there ſhall be no end, upon the throne of David, and upon his kingdom, to order it, and to eſtabliſh it with judgment and with juſtice, from henceforth even for ever: the zeal of the Lord of hoſts will perform this.

e *Eph* 2. 19. Now therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhold of God. *Eph.* 3. 15. Of whom the whole family in heaven and earth is named.

f *Acts* 2. 47. Praiſing God, and having favour with all the people. And the Lord added to the church daily ſuch as ſhould be ſaved.

III. g 1 *Cor.* 12. 28. And God hath ſet ſome in the church, firſt apoſtles, ſecondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diverſities of tongues. *Eph.* 4. 11. And he gave ſome, apoſtles: and ſome, prophets: and ſome evangeliſts: and ſome paſtors and teachers; v. 12. For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt: v. 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt. *Mat.* 28 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt: v. 20. Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen. *Iſa.* 59. 21. As for me, this is my covenant with them, ſaith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, ſhall

not

IV. This Catholick Church hath been ſometimes more, ſometimes leſs viſible h. And particular Churches, which are Members thereof, are more or leſs pure, according as the Doctrine of the Goſpel is taught and embraced, Ordinances adminiſtred, and publick Worſhip performed more or leſs Purely in them i.

V. The pureſt Churches under Heaven are ſubject both to Mixture and Error k: And ſome have ſo degenerated, as to become no Churches of Chriſt, but Synagogues of Satan l. Never-

not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord, from henceforth and for ever.

IV. h *Rom.* 11. 3. Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they ſeek my life. *v.* 4. But what ſaith the anſwer of God unto him? I have reſerved to my ſelf ſeven thouſand men, who have not bowed the knee to the image of Baal. *Rev.* 12. 6. And the woman fled into the wilderneſs, where ſhe hath a place prepared of God, that they ſhould feed her there a thouſand two hundred and threeſcore days. *v.* 14. And to the woman were given two wings of a great eagle, that ſhe might flee into the Wilderneſs, into her place: where ſhe is nouriſhed for a time, and times, and half a time, from the face of the ſerpent.

i (*Rev.* 2, *and* 3. *chapters throughout.*) 1 *Cor.* 5. 6. Your glorying is not good: Know ye not that a little leaven leaveneth the whole lump? *v.* 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Chriſt our paſſover is ſacrificed for us.

V. k 1 *Cor.* 13. 12. For now we ſee thorow a glaſs, darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known. (*Rev.* 2. 3. *Chapters.*) *Matth.* 13. 24, 25, 26, 27, 28, 29, 30. Another parable put he forth unto them, ſaying, The kingdom of heaven is likened unto a man which ſowed good ſeed in his field: But while men ſlept, his enemy came and ſowed tears among the wheat, and went his way. But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo. *&c.* *v.* 47. Again, the kingdom of heaven is like unto a net that was caſt into the ſea, and gathered of every kind

l *Rev.* 18. 2. And he cried mightily with a ſtrong voice, ſaying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul ſpirit, and a cage of every unclean and hateful bird. *Rom.* 11. 18. Boaſt not againſt the branches: but if thou boaſt, thou beareſt not the root, but the root thee. *v.* 19. Thou wilt ſay then, The branches were broken off, that I might be grafted in. v. 20. Well, becauſe of unbelief they were broken off, and thou ſtandeſt by faith. Be not high-minded, but fear. v. 21. For if God ſpared not the natural branches, take heed leſt he alſo ſpare not thee. v. 22. Behold therefore the goodneſs, and ſeverity of God, on them which fell, ſeverity: but towards thee, goodneſs, if thou continue in his goodneſs: otherwiſe thou alſo ſhalt be cut off.

m *Mat.*

Nevertheleſs, there ſhall be always a Church on Earth, to worſhip God according to his Will m,

VI. There is no other Head of the Church but the Lord Jeſus Chriſt n. Nor can the Pope of *Rome* in any Senſe be Head thereof; but is that Antichriſt, that Man of Sin, and Son of perdition, that exalteth himſelf in the Church againſt Chriſt, and all that is called God o,

CHAP: XXVI. *Of the Communion of Saints.*

ALL Saints that are united to Jeſus Chriſt their Head, by his Spirit and by Faith, have Fellowſhip wtth him in his Graces, Sufferings, Death, Reſurrection and Glory a: And being

m *Mat.* 16. 18. And I ſay alſo unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell ſhall not prevail againſt it. *Pſalm* 72. 17. His name ſhall endure for ever: his name ſhall be continued as long as the ſun: and men ſhall be bleſſed in him; all nations ſhall call him bleſſed *Pſalm* 102, 28. The children of thy ſervants ſhall continue, and their ſeed ſhall be eſtabliſhed before thee, *Mat.* 28. 19, 20. (*See in letter* g.)

VI. n *Col.* 1. 18. And he is the head of the body, the church; who is the beginning, the firſt-born from the dead; that in all things he might have the preeminence. *Eph.* 1. 22. And hath put all things under his feet, and gave him to be the head over all things to the church.

o *Mat.* 23, 8. But be not ye called Rabbi: for one is your Maſter, even Chriſt, and all ye are brethren. *v.* 9. And call no man your father upon earth: for one is your Father, which is in heaven. *v.* 10. Neither be ye called maſters: for one is your Maſter, even Chriſt. 2 *Theſ.* 2, 3. Let no man deceive you by any means: for that day ſhall not come except there come a falling away firſt, and that man of ſin be revealed, the ſon of perdition: *v.* 4. Who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped; ſo that he as God ſitteth in the temple of God; ſhewing himſelf that he is God: *v.* 8. And then ſhall that wicked be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſs of his coming: *v.* 9. Even him whoſe coming is after the working of Satan with all power, and ſigns, and lying wonders. *Rev.* 13. 6. And he opened his mouth in blaſphemy againſt God, to blaſpheme his name and his tabernacle, and them that dwell in heaven.

I. a 1 *John* 1. 3. That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us, and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt, *Eph.* 3. 16, That he would grant you according to the riches of his glory, to be ſtrengthned with might, by his Spirit in the inner-man; *v.* 17. That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love. *v.* 18. May be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height; *v.* 19. And to know the love of

being united to one another in Love, they have Communion in each others Gifts and Graces [b]; and are obliged to the Performance of ſuch Duties, publick and private, as do conduce to their mutual Good, both in the inward and outward Man [c].

II. Saints, by Profeſſion, are bound to maintain an holy Fellowſhip and Communion in the Worſhip of God; and in performing ſuch other ſpiritual Services, as tend to their mutual Edification [d]; as alſo in relieving each other in outward Things,

Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God. *John* 1. 16. And of his fulneſs have all we received, and grace for grace. *Eph.* 2. 5. Even when we were dead in ſins, hath quickned us together with Chriſt, (by grace ye are ſaved.) *v.* 6. And hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus. *Phil.* 3. 10. That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death. *Rom.* 6. 5, For if we have been planted together in the likeneſs of his death: we ſhall be alſo in the likeneſs of his reſurrection. *v.* 6. Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. 2 *Tim.* 2. 12. If we ſuffer, we ſhall alſo reign with him: if we deny him, he alſo will deny us.

b *Eph.* 4. 15. But ſpeaking the truth in love, may grow up into him in all things, which is the head, even Chriſt. *v.* 16. From whom the whole body fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of it ſelf in love. 1 *Cor.* 12. 7. But the manifeſtation of the Spirit is given to every man to profit withal. 1 *Cor.* 3. 21. Therefore let no man glory in men. for all things are yours: *v.* 22. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things preſent, or things to come; all are yours; *v.* 23. And ye are Chriſts; and Chriſt is Gods. *Col* 2. 19. And not holding the head, from which all the body by joints and bands having nouriſhment miniſtred, and knit together, increaſeth with the increaſe of God.

c 1 *Theſſ.* 5. 11. Wherefore comfort your ſelves together, and edify one another, even as alſo ye do. *v* 14. Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, ſupport the weak, be patient toward all men. *Rom.* 1. 11. For I long to ſee you, that I may impart unto you ſome ſpiritual gift, to the end ye may be eſtabliſhed; *v.* 12. That is, that I may be comforted together with you, by the mutual faith both of you and me. *v.* 14. I am debter both to the Greeks, and to the Barbarians, both to the wiſe, and to the unwiſe. 1 *Joh.* 3. 16. Hereby perceive we the love of God, becauſe he laid down his life for us. and we ought to lay down our lives for the brethren. *v.* 17. But whoſo hath this worlds good, and ſeeth his Brother have need, and ſhutteth up his bowels of compaſſion from him; how dwelleth the love of God in him? *v.* 18. My little children, let us not love in word, neither in tongue, but in deed and in truth. *Gal.* 6. 10. As we have therefore opportunity, let us do good unto all men, eſpecially unto them who are of the houſhold of faith.

II, d *Heb.* 10. 24. And let us conſider

Things, according to their ſeveral Abilities and Neceſſities. Which Communion, as God offereth Opportunity, is to be extended unto all thoſe, who in every Place call upon the Name of the Lord Jeſus e.

III. This Communion which the Saints have with Chriſt, doth not make them in any wiſe Partakers of the ſubſtance of his Godhead, or to be equal with Chriſt in any Reſpect: Either of which to affirm, is impious and blaſphemous f. Nor doth their Communion one with another, as ſaints, take away, or infringe the Title or Property which each Man hath in his Goods and Poſſeſſions g. CHAP.

ſider one another to provoke unto love and to good works. *v.* 25. Not forſaking the aſſembling of our ſelves together, as the manner of ſome is; but exhorting one another: and ſo much the more, as you ſee the day approaching. *Acts* 2, 42. And they continued ſtedfaſtly in the apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayer. *v* 46. And they continuing daily with one accord in the temple, and breaking of bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart. *Iſa.* 2, 3. And many people ſhall go and ſay, Come ye, and let us go up to the monntain of the Lord, to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion ſhall go forth the law, and the word of the Lord from Jeruſalem. 1 *Cor*, 11, 20. When ye come together therefore into one place, this is not to eat the Lords ſupper.

e *Acts* 2. 44. And all that believed were together, and had all things common, *v* 45. And ſold their poſſeſſions and goods, and parted them to all men, as every man had need. 1 *John* 3, 17. (*See in letter* c.) (2 *Cor* 8 *and* 9 *chapters.*) *Acts* 11, 29. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea. *v* 30. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul.

III. f *Col* 1, 18 And he is the head of the body, the church: who is the beginning, the firſt-born from the dead; that in all things he might have the preeminence. *v* 19. For it pleaſed the Father that in him ſhould all fulneſs dwell. 1 *Cor* 8, 6. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jeſus Chriſt, by whom are all things, and we by him. *Iſa* 42, 8. I am the Lord, that is my name, and my glory will I not give to another, neither my praiſe to graven Images. 1 *Tim* 6, 15. Which in his times he ſhall ſhew, who is the bleſſed and only potentate, the King of kings, and Lord of lords, *v*, 16 Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath ſeen, nor can ſee: to whom be honour and power everlaſting, Amen. *Pſalm* 45, 7. Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God, thy God hath anointed thee with the oil of gladneſs above thy fellows. *With Heb* 1, 8. But unto the Son he ſaith, Thy throne, O God, is for ever and ever; a ſceptre of righteouſneſs is the ſceptre of thy kingdom: *v* 9. Thou haſt loved righteouſneſs, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows.

g *Exod* 20. 15. Thou ſhalt not ſteal. *Eph.*. 4, 28. Let him that ſtole, ſteal no more: but rather let him

Chap. XXVII. *Of the Sacraments.*

SACRAMENTS are holy Signs and Seals of the Covenant of Grace a, immediately inſtituted by God b, to repreſent Chriſt and his Benefits; and to confirm our Intereſt in him c; as alſo to put a viſible Difference between thoſe that belong unto the Church, and the reſt of the World d; and ſolemnly to engage them to the Service of God in Chriſt, according to his Word e. II, There

labour, working with his hands the thing which is good, that he may have to give to him that needeth. *Acts* 5. 4. Whiles it remained, was it not thine own? and after it was ſold, was it not in thine own power? why haſt thou conceived this thing in thine heart? thou haſt not lied unto men, but unto God.

I. a *Rom.* 4. 11. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith, which he had yet being uncircumciſed: that he might be the father of all them that believe, though they be not circumciſed, that righteouſneſs might be imputed unto them alſo. *Gen.* 17. 7. And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting Covenant; to be a God unto thee, and to thy ſeed after thee. *v.* 10. (*See below in letter* f)

b *Matth.* 28 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt, 1 *Cor.* 11. 23. For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread.

c 1 *Cor.* 10. 16. The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? the bread which we break, is it not the communion of the body of Chriſt? 1 *Cor.* 11: 25. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me. *v.* 26. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come: * *Gal.* 3. 27. For as many of you as have been baptized into Chriſt, have put on Chriſt. *Gal.* 3. 17 And this I ſay, That the covenant that was confirmed before of God in Chriſt, the law which was four hundred and thirty years after cannot diſannul, that it ſhould make the promiſe of none effect.

d *Rom.* 15. 8. Now I ſay, That Jeſus Chriſt was a miniſter of the circumciſion for the truth of God, to confirm the promiſes made unto the fathers. *Exod.* 12. 48. And when a ſtranger ſhall ſojourn with thee, and will keep the paſſover to the Lord, let all his males be circumciſed, and then let him come near and keep it; and he ſhall be as one that is born in the land: for no uncircumciſed perſon ſhall eat thereof. *Gen.* 34. 14. And they ſaid unto them, We cannot do this thing, to give our ſiſter to one that is uncircumciſed: for that were a reproach unto us.

e *Rom.* 6. 3. Know ye not, that ſo many of us as were baptized unto Jeſus Chriſt, were baptized into his death? *v.* 4. Therefore we are buried with him by baptiſm into death: that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life, 1 *Cor* 10. 16. 1 *See in letter* e) *v.* 21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lords table,

II. There is in every Sacrament a ſpiritual Relation, or ſacramental Union, between the Sign and the Thing ſignified; whence it comes to paſs, that the Names and Effects of the one, are attributed to the other [f].

III. The Grace which is exhibited in or by the Sacraments rightly uſed, is not conferred by any Power in them; neither doth the Efficacy of a Sacrament depend upon the Piety or Intention of him that doth adminiſter it [g]: But upon the Work of the Spirit [h]; and the Word of Inſtitution, which contains, together with a Precept authorizing the Uſe thereof, a Promiſe of Benefit to worthy Receivers [i].

IV. There be only Two Sacraments ordained by Chriſt our Lord in the Goſpel, that is to ſay, Baptiſm and the Supper of the Lord; neither of which may be diſpenſed by any, but by a Miniſter of the Word lawfully ordained [k].

V. The

table, and of the table of devils.

II. f *Gen.* 17. 10. This is my covenant, which ye ſhall keep between me and you, and thy ſeed after thee; Every man-child among you ſhall be circumciſed. *Mat.* 26. 27. And he took the cup, and gave thanks, and gave it to them, ſaying, drink ye all of it. *v.* 28. For this is my blood of the new teſtament, which is ſhed for many for the remiſſion of ſins. *Tit.* 3, 5. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the holy Ghoſt.

III. g *Rom.* 2. 28. For he is not a Jew, which is one outwardly; neither is that circumciſion, which is outward in the fleſh: *v.* 29. But he is a Jew, which is one inwardly; and circumciſion is that of the heart, in the ſpirit, and not in the letter, whoſe praiſe is not of men, but of God. 1 *Pet.* 3. 21. The like figure whereunto, even baptiſm, doth alſo now ſave us, (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt.

h *Mat.* 3. 11. I indeed baptize you with water unto repentance, but he that cometh after me, is mighter than I, whoſe ſhoes I am not worthy to bear: he ſhall baptize you with the holy Ghoſt and with fire. 1 *Cor.* 12. 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

i *Mat.* 26. 27, 28. (*See in letter* f.) *Mat.* 28. 19. (*See in letter* b) v. 20. Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

IV. k *Mat.* 28. 19. Goye therefore and teach all nations, baptizing them in the name of the Father, and of the ſon, and of the holy Ghoſt. 1 *Cor.* 11. 20. When ye come together therefore into one place, this is not to eat the Lords ſupper. v. 23. For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread. 1 *Cor.* 4. 1. Let a man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God. *Heb.* 5. 4. And no man taketh this honour unto himſelf, but he that is called of God, as was Aaron

V. The Sacraments of the Old Teſtament, in regard of the ſpiritual Things thereby ſignified and exhibited, were, for Subſtance, the ſame with thoſe of the new l.

CHAP. XXVIII. *Of Baptiſm.*

BAPTISM is a Sacrament of the New Teſtament, ordained by Jeſus Chriſt a; not only for the ſolemn admiſſion of the Party baptized into the viſible Church b; but alſo to be unto him a Sign and Seal of the Covenant of Grace c, of his Ingrafting into Chriſt d, of Regeneration e, of Remiſſion of Sins f, and of his giving up unto God through Jeſus Chriſt, to walk in Newneſs of Life g. Which Sacrament is by Chriſt's own Appointment to be continued in his Church until the end of the World h. II. The

V. l 1 *Cor.* 10. 1. Moreover, brethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea; v 2. And were all baptized unto Moſes in the cloud, and in the ſea; v 3. And did all eat the ſame ſpiritual meat; *v.* 4. And did all drink the ſame ſpiritual drink: (for they drank of that ſpiritual Rock that followed them: and that Rock was Chriſt.)

I. a *Mat.* 28. 19. (*See letter* k *of chapter foregoing.*)

b 1 *Cor.* 12. 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

c *Rom.* 4. 11. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith, which he had yet being uncircumciſed: that he might be the father of all them that believe, though they be not circumciſed: that righteouſneſs might be imputed unto them alſo. *With Col.* 2. 11. In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the Sins of the fleſh, by the circumciſion of Chriſt. *v* 12. Buried with him in Baptiſm, wherein alſo ye are riſen with him, through the faith of the operation of God, who hath raiſed him from the dead.

d *Gal* 3: 27. For as many of you as have been baptized into Chriſt, have put on Chriſt. *Rom.* 6. 5. For if we have been planted together in the likeneſs of his death: we ſhall be alſo in the likeneſs of his reſurrection.

e *Tit.* 3. 5. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the holy Ghoſt.

f *Mark.* 1. 4. John did baptize in the wilderneſs, and preach the baptiſm of repentance, for the remiſſion of ſins.

g *Rom.* 6: 3. Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death, *v* 4. Therefore we are buried with him by baptiſm into death: that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.

h *Mat.* 28, 19. (*See in letter* k *foregoing Chapter.*) *v* 20. Teaching them

II. The outward Element to be uſed in this Sacrament is Water, wherewith the Party is to be baptized in the Name of the Father, and of the Son, and of the Holy Ghoſt, by a Miniſter of the Goſpel lawfully called thereunto i,

III. Dipping of the Perſon into the Water is not neceſſary, but Baptiſm is rightly adminiſtred by pouring or ſprinkling Water upon the Perſon k.

IV, Not only thoſe that do actually profeſs Faith in, and Obedience unto Chriſt l, but alſo the infants of one or both believing Parents, are to be baptized m. V. Al-

them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

ii. i *Mat.* 3. 11. I indeed baptize you with water unto repentance; but he that cometh after me, is mightier than I, whoſe ſhoes I am not worthy to bear: he ſhall baptize you with the holy Ghoſt, and with fire. *John* 1. 33. And I knew him not: but he that ſent me to baptize with water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending, and remaining on him, the ſame is he which baptizeth with the holy Ghoſt. *Mat.* 28. 19 (*See letter* k *foregoing chapter.*) *v.* 20. (*See in letter* h.)

iii. k *Heb.* 9. 10, 19, 20, 21, 22. *Acts* 2. 41. Then they that gladly received his word, were baptized: and the ſame day there were added unto them about three thouſand ſouls. *Acts* 16 33. And he took them the ſame hour of the night, and waſhed their ſtripes, and was baptized, he and all his, ſtraightway, *Mark* 7. 4. And when they came from the market, except they waſh, they eat not. And many other things there be, which they have received to hold, as the waſhing of cups and pots, brazen veſſels, and of tables.

IV. l *Mark* 16. 15. And he ſaid unto them, Go ye into all the world, and preach ye the goſpel to every creature. *v.* 16. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. *Acts* 8. 37. And Philip ſaid, if thou believeſt with all thine heart, thou mayeſt. And he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God. *v.* 38. And he commanded the chariot to ſtand ſtill; and they went down both into the water, both Philip and the eunuch; and he baptized him.

m *Gen* 17. 7. And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant; to be a God unto thee, and to thy ſeed after thee. *v* 9. And God ſaid unto Abraham, Thou ſhalt keep my covenant therefore, thou, and thy ſeed after thee, in their generations. *With Gal.* 3. 9. So then they which be of faith, are bleſſed with faithful Abraham, *v.* 14. That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the ſpirit through faith. *And Col.* 2. 11. In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt: *v.* 12. Buried with him in baptiſm, wherein alſo ye are riſen with him through the faith of the operation of God: who hath raiſed him from the dead. *And Acts* 2. 38. Then Peter ſaid unto them, Repent, and be baptized every one of you, in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt. *v.* 39. For the pro-

V. Although it be a great Sin to contemn or neglect this Ordinance n, yet Grace and Salvation are not ſo inſeparably annexed unto it, as that no Perſon can be regenerated or ſaved without it o, or that all that are baptized are undoubtedly regenerated p.

VI. The Efficacy of Baptiſm is not tied to that Moment of Time wherein it is adminiſtred q; yet notwithſtanding, by the right Uſe of this Ordinance, the Grace promiſed is not only offered, but really exhibited and conferred by the Holy Ghoſt, to ſuch (whether of Age or Infants) as that Grace

miſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call. *And Rom.* 4 11, And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith, which he had yet being uncircumciſed: that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo: v. 12. And the father of circumciſion to them, who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which he had being yet uncircumciſed. 1 *Cor.* 7. 14 For the unbelieving husband is ſanctified by the wife, and the unbelieving wife is ſanctified by the husband: elſe were your children unclean; but now they are holy. *Mat.* 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt, *Mark* 10. 13. And they brought young children to him that he ſhould touch them; and his diſciples rebuked thoſe that brought them, v. 14. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not; for of ſuch is the kingdom of God. v. 15 Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. v. 16. And he took them up in his arms, put his hands upon them, and bleſſed them. *Luke* 18. 15. And they brought unto him alſo infants, that he would touch them; but when his diſciples ſaw it, they rebuked them.

V. n *Luke* 7. 30. But the Phariſees and lawyers rejected the counſel of God againſt themſelves, being not baptized of him. *With Exod.* 4. 24. And it came to paſs by the way in the inn, that the Lord met him, and ſought to kill him. v. 25. Then Zipporah took a ſharp ſtone, and cut off the fore-skin of her ſon, and caſt it at his feet, and ſaid, Surely a bloody husband art thou to me. v. 26. So he let him go: then ſhe ſaid, A bloody husband thou art, becauſe of the circumciſion.

o *Rom.* 4. 11. (*See in letter* m.) *Acts* 10. 2, 4, 22, 31, 45, 47.

p *Acts* 8. 13. Then Simon himſelf believed alſo; and when he was baptized, he continued with Philip, and wondred, beholding the miracles and ſigns which were done. v. 23. For I perceive that thou art in the gall of bitterneſs, and in the bond of iniquity.

VI. q *John* 3. 5. Jeſus anſwered, Verily, verily, I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. v. 8. The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and

Grace belongeth unto, according to the Counſel of God's own Will, in his appointed Time r.

VII. The Sacrament of Baptiſm is but once to be adminiſtred to any Perſon ſ.

CHAP: XXIX: *Of the Lord's Supper:*

OUR Lord Jeſus, in the Night wherein he was betrayed, inſtituted the Sacrament of his Body and Blood, called the Lord's Supper, to be obſerved in his Church unto the End of the World; for the perpetual Remembrance of the Sacrifice of himſelf in his Death, the ſealing all Benefits thereof unto true Believers, their ſpritual Nouriſhment and Growth in him, their farther Engagement in, and to all Duties which they owe unto him; and to be a Bond and Pledge of their Communion with him, and with each other, as Members of his myſtical Body a.

II. In

and whither it goeth: ſo is every one that is born of the Spirit.

r *Gal* 3. 27. For as many of you, as have been baptized into Chriſt, have put on Chriſt. *Tit* 3, 5. Not by works of righteouſneſs which we have done, but according to his mercy, he ſaved us by the waſhing of regeneration, and renewing of the holy Ghoſt. *Eph.* 5.25. Husbands, love your wives, even as Chriſt alſo loved the church, and gave himſelf for it; v. 26. That he might ſanctify and cleanſe it with the waſhing of water by the word. *Acts* 2. 38. Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt. v. 41. Then they that gladly received his word, were baptized: and the ſame day there were added unto them about three thouſand ſouls.

VII. ſ *Tit.* 3. 5. (*See in letter* r.)

I, a 1 *Cor.* 11, 23. For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread: *v.* 24. And when he had given thanks, he brake it, and ſaid, Take, eat; this is my body which is broken for you: this do in remembrance of me. *v.* 25. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me. *v.* 26. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come. 1 *Cor* 10. 16. The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt? *v.* 17. For we being many, are one bread, and one body: for we are all partakers of that one bread. *v.* 21. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lords table, and of the table of devils. 1 *Cor* 12: 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whe-

II. In this Sacrament, Chriſt is not offered up to his Father, nor any real Sacrifice made at all, for Remiſſion of Sins of the Quick or Dead [b]; but only a Commemoration of that one Offering up of himſelf, by himſelf, upon the Croſs, once for all; and a ſpiritual Oblation of all poſſible Praiſe unto God for the ſame [c]: So that the Popiſh Sacrifice of the Maſs, as they call it, is moſt abominably injurious to Chriſt's One only Sacrifice, the alone Propitiation for all the Sins of the Elect [d].

III. That the Lord Jeſus hath, in this Ordinance, appointed his Miniſters to declare his Word of Inſtitution to the People, to pray, and bleſs the Elements of Bread and Wine, and thereby to ſet them apart from a common to a holy Uſe; and to take, and break the Bread, to take the Cup, and (they communicating alſo themſelves) to give both to the Communicants [e]; but

whether we be bond or free; and have been all made to drink into one Spirit.

II b *Heb.* 9. 22. And almoſt all things are by the law purged with blood, and without ſhedding of blood is no remiſſion. *v.* 25. Nor yet that he ſhould offer himſelf often, as the high prieſt entreth into the holy place every year with blood of others: *v.* 26. (For then muſt he often have ſuffered ſince the foundation of the world) but now once in the end of the world hath he appeared to put away ſin by the ſacrifice of himſelf. *v.* 28. So Chriſt was once offered to bear the ſins of many; and unto thoſe that look for him, ſhall he appear the ſecond time, without ſin, unto ſalvation.

c 1 *Cor.* 11. 24, 25, 26. (*See them in letter* a) *Mat.* 26. 26. And as they were eating, Jeſus took bread, and bleſſed it, and brake it, and gave it to the diſciples, and ſaid, Take, eat; this is my body. *v.* 27. And he took the cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it.

d *Heb.* 7. 23. And they truly were many prieſts, becauſe they were not ſuffered to continue by reaſon of death. v. 24. but this man, becauſe he continueth ever, hath an unchangeable prieſt-hood. *v.* 27. Who needeth not daily, as thoſe high prieſts, to offer up ſacrifice, firſt for his own ſins, and then for the peoples: for this he did once, when he offered up himſelf. *Heb.* 10. 11. And every prieſt ſtandeth daily miniſtring, and offering oftentimes the ſame ſacrifices, which can never take away ſins: *v.* 12. But this man, after he had offered one ſacrifice for ſins for ever, ſat down on the right hand of God. *v.* 14. For by one offering he hath perfected for ever them that are ſanctified. *v.* 18. Now where remiſſion of theſe is, there is no more offering for ſin.

III. e *Mat.* 26. 26, 27. (*See in letter* c) *v.* 28. For this is my blood of the new teſtament which is ſhed for many for the remiſſion of ſins. *And Mark* 14. 22. And as they did eat, Jeſus took bread, and bleſſed, and brake it, and gave to them, and ſaid, Take, eat: this is my body. *v.* 23. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. *v.* 24. And he ſaid unto them, This is my blood of the new teſtament, which is ſhed for many. *And Luke* 22. 19. And he took bread, and gave thanks,

but to none who are not then preſent in the Congregation f.

IV. Private Maſſes, or receiving this Sacrament by a Prieſt or any other alone g, as likewiſe the Denial of the Cup to the People h, Worſhipping the Elements, the lifting them up, or Carrying them about for Adoration, and the Reſerving them for any pretended religious Uſe, are all contrary to the Nature of this Sacrament, and to the Inſtitution of Chriſt i.

V. The outward Elements in this Sacrament, duly ſet apart to the Uſes ordained by Chriſt, have ſuch Relation to him crucified, as that truly, yet ſacramentally only, they are ſometimes called by the Name of the Things they repreſent, to wit, the Body and Blood of Chriſt k; albeit in Subſtance and Nature, they ſtill remain truly and only Bread and Wine, as they were before l.

VI. That Doctrine which maintains a Change of the Subſtance of Bread and Wine, into the Subſtance of Chriſt's Body and Blood (commonly called Tranſubſtantiation) by Conſecration of a Prieſt, or by any other Way, is repugnant, not to

thanks, and brake it, and gave unto them, ſaying, This is my body which is given for you: this do in remembrance of me. *v* 20. Likewiſe alſo the cup after ſupper, ſaying, This cup is the new teſtament in my blood, which is ſhed for you. *With* 1 *Cor.* 11. 23, 24, 25, 26. (*See all in letter* a.)

f *Acts* 20. 7. And upon the firſt day of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech until midnight. 1 *Cor* 11. 20. When ye come together therefore into one place, this is not to eat the Lord's ſupper.

IV. g 1 *Cor* 10. 6. Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted.

h *Mark* 14. 23. (*See in letter* e) 1 *Cor* 11. 25, 26. (*See letter* a.) *v.* 27. Wherefore whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. *v.* 28. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup: *v.* 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body.

i *Mat.* 15. 9. But in vain they do worſhip me, teaching for doctrines the commandments of men.

V. k *Mat.* 26. 26. And as they were eating, Jeſus took bread, and bleſſed it, and break it, and gave it to the diſciples, and ſaid, Take, eat; this is my body. *v.* 27. And he took the cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it: *v.* 28 for this is my blood of the new teſtament which is ſhed for many for the remiſſion of ſins.

l 1 *Cor.* 11. 26. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come. *v* 27. Wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord, *v.* 28. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. *Mat.* 26. 29. But I ſay unto you

Scripture alone, but even to common Senſe and Reaſon; overthroweth the Nature of the Sacrament; and hath been and is the Cauſe of manifold Superſtitions, yea, of groſs Idolatries m.

VII. Worthy Receivers, outwardly partaking of the viſible Elements of this Sacrament n, do then alſo inwardly by Faith, really and indeed, yet not carnally and corporally, but ſpiritually, receive and feed upon Chriſt crucified, and all Benefits of his Death: The Body and Blood of Chriſt being then, not corporally or carnally, in, with or under the Bread and Wine; yet as really, but ſpiritually, preſent to the Faith of Believers in that Ordinance, as the Elements themſelves are to their outward Senſes o.

VIII. Although ignorant and wicked Men receive the outward Elements in this Sacrament, yet they receive not the Thing ſignified thereby: but, by their unworthy coming thereunto, are guilty of the Body and Blood of the Lord to their own Damnation. Wherefore all ignorant and ungodly Perſons, as they are unfit to enjoy Communion with him, ſo are they unworthy of the Lord's Table; and cannot without great Sin againſt Chriſt, while they remain ſuch, partake

you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Fathers kingdom.

VI. m *Acts* 3. 21. Whom the heaven muſt receive, until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets, ſince the world began. *With* 1 *Cor.* 11. 24. And when he had given thanks, he brake it, and ſaid, Take, eat; this is my body which is broken for you: this do in remembrance of me. *v.* 25. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink it in remembrance of me. *v.* 26. (*See letter* l.) *Luke* 24. 6. He is not here, but is riſen: remember how he ſpake unto you when he was yet in Galilee. *v.* 39. Behold my hands and my feet, that it is I my ſelf, handle me, and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have:

VII. n 1 *Cor.* 11. 28. (*See in letter* l.)

o 1 *Cor.* 10. 16. The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? the bread which we break, is it not the communion of the body of Chriſt?

VIII. p 1 *Cor.* 11. 27, 28. (*See in letter* l.) *v.* 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body. 2 *Cor.* 6. 14. Be ye not unequally yoked together with unbelievers: for what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs? *v.* 15. And what concord hath Chriſt with Belial? or what part hath he that believeth, with an infidel? *v.* 16. What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath ſaid, I will dwell in them, and walk in them; and I will be their God, and they ſhall be my people:

q 1 Co

take of theſe holy Myſteries p, or be admitted thereunto

CHAP. XXX. *Of Church-cenſures.*

THE Lord Jeſus, as King and Head of his Church, hath therein appointed a Government in the Hand of Church-Officers, diſtinct from the civil Magiſtrate a. II. To

q 1 *Cor.* 5. 6. Your glorying is not good: Know ye not that a little leaven leaveneth the whole lump? v. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Chriſt our paſſover is ſacrificed for us. v. 13. But them that are without, God judgeth. Therefore put away from among your ſelves that wicked perſon. 2 *Theſ.* 3. 6. Now we command you, brethren, in the name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from every brother that walketh diſorderly, and not after the tradition which he received of us. *v.* 14. And if any man obey not our word by this epiſtle, note that man, and have no company with him, that he may be aſhamed. *v.* 15. Yet count him not as an Enemy, but admoniſh him as a brother. *Mat.* 7 6. Give not that which is holy unto the dogs, neither caſt ye your pearls before ſwine, leſt they trample them under their feet, and turn again and rent you.

l. a *Iſa.* 9, 6. For unto us a child is born, unto us a ſon is given, and the government ſhall be upon his ſhoulder: and his name ſhall be called Wonderful, Counſeller, The mighty God, The everlaſting Father, The Prince of peace. *v.* 7. Of the increaſe of his government and peace, there ſhall be no end, upon the throne of David, and upon his kingdom, to order it, and to eſtabliſh it with judgment and with juſtice, from henceforth even for ever, the zeal of the Lord of hoſts will perform this. 1 *Tim.* 5. 17. Let the elders that rule well, be counted worthy of double honour, eſpecially they who labour in the word and doctrine. 1 *Theſ.* 5. 12. And we beſeech you, brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you. *Acts.* 20. 17. And from Miletus he ſent to Epheſus, and called the elders of the church. v. 18. And when they were come to him, he ſaid unto them, Ye know from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons. *Heb* 13. 7. Remember them which have the rule over you, who have ſpoken unto you the word of God: whoſe faith follow, conſidering the end of their converſation. v. 17. Obey them that have the rule over you, and ſubmit your ſelves: for they watch for your ſouls as they that muſt give account, that they may do it with joy, and not with grief: for that is unprofitable for you. v. 24. Salute all them that have the rule over you, and all the ſaints. They of Italy ſalute you. 1 *Cor.* 12. 28. And God hath ſet ſome in the church, firſt apoſtles, ſecondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diverſities of tongues. *Mat.* 28. 18 And Jeſus came, and ſpake unto them, ſaying, all power is given unto me in heaven and in earth. v. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt. *v.* 20. Teaching them to obſerve all things whatſoever I

have

II. To theſe Officers the Keys of the Kingdom of Heaven are committed, by Vertue whereof they have Power reſpectively to retain and remit Sins; to ſhut that Kingdom againſt the Impenitent, both by the Word and Cenſures; and to open it unto penitent Sinners, by the Miniſtry of the Goſpel, and by Abſolution from Cenſures, as Occaſion ſhall require b.

III. Church-cenſures are neceſſary for the reclaiming and gaining of offending Brethren, for deterring of others from the like Offences, for purging out of that Leaven which might infect the whole Lump, for vindicating the Honour of Chriſt and the holy Profeſſion of the Goſpel, and for preventing the Wrath of God, which might juſtly fall upon the Church, if they ſhould ſuffer his Covenant, and the Seals thereof, to be profaned by notorious and obſtinate Offenders c.

IV. For the better attaining of theſe Ends, the Officers of the Church are to proceed by Admonition, Suſpenſion from the Sacrament of the Lord's Supper for a Seaſon, and by Excommunication from the Church, according to the Nature of the Crime, and Demerit of the Perſon d. CHAP.

have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

II. b *Mat.* 16. 19. And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven, and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven. *Math.* 18. 17. And if he ſhall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. *v.* 18. Verily I ſay unto you, Whatſoever ye ſhall bind on earth, ſhall be bound in heaven: and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven. *John* 20. 21. Then ſaid Jeſus to them again, Peace be unto you; as my Father hath ſent me, even ſo ſend I you. *v.* 22. And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the holy Ghoſt. *v.* 23. Whoſoever ſins ye remit, they are remitted unto them: and whoſoever ſins ye retain, they are retained. 2 *Cor.* 2. 6. Sufficient to ſuch a man is this puniſhment, which was inflicted of many. *v.* 7. So that contrariwiſe, ye ought rather to forgive him, and comfort him, leſt perhaps ſuch a one ſhould be ſwallowed up with overmuch ſorrow. *v.* 8. Wherefore I beſeech you, that you would confirm your love towards him.

III. c (1 *Cor.* 5. *chapter throughout.*) 1 *Tim.* 5. 20. Them that ſin, rebuke before all, that others alſo may fear: *Matth.* 7. 6. Give not that which is holy unto the dogs, neither caſt ye your pearls before ſwine, leſt they trample them under their feet, and turn again and rent you. 1 *Tim.* 1. 20. Of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaſpheme. (1 *Cor.* 11. 27. *to the end.*) *With Jude* 23. And others ſave with fear, pulling them out of the fire; hating even the garments ſpotted by the fleſh.

IV. d 1 *Theſſ.* 5. 12. And we beſeech you, brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you

CHAP: XXXI. *Of Synods and Councils:*

FOR the better Government and farther Edification of the Church, there ought to be ſuch Aſſemblies as are commonly called Synods or Councils a,

II. As Magiſtrates may lawfully call a Synod of Miniſters and other fit perſons, to conſult and adviſe with about Matters of Religion b; So if Magiſtrates be open Enemies to the Church, the Miniſters of Chriſt, of themſelves, by vertue of their Office; or they, with other fit Perſons, upon Delegation from their Churches, may meet together in ſuch Aſſemblies c.

III. It

you. 2 *Theſſ.* 3. 6. Now we command you, brethren, in the Name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from every brother that walketh diſorderly, and not after the tradition which he received of us: v 14. And if any man obey not our word by this epiſtle, note that man, and have no company with him, that he may be aſhamed: v 15. Yet count him not as an enemy, but admoniſh him as a brother. 1 *Cor* 5. 4. In the name of our Lord Jeſus Chriſt, when ye are gathered together, and my ſpirit, with the power of our Lord Jeſus Chriſt, v 5. To deliver ſuch an one unto Satan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus. *v* 13. But them that are without, God judgeth. Therefore put away from among your ſelves that wicked perſon. *Mat*, 18. 17. And if he ſhall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican. *Tit.* 3. 10. A man that is an heritick, after the firſt and ſecond admonition, reject.

I a *Acts.* 15. 2. When therefore Paul and Barnabas had no ſmall diſſention and diſputation with them, they determined that Paul and Barnabas, and certain other of them, ſhould go up to Jeruſalem unto the apoſtles and elders about this queſtion. *v.* 4. And when they were come to Jeruſalem, they were received of the church, and of the apoſtles and elders, and they declared all things that God had done with them. *v* 6. And the apoſtles and elders came together for to conſider of this matter.

II. b *Iſa.* 49. 23. And Kings ſhall be thy nurſing fathers, and their queens thy nurſing mothers: they ſhall bow down to thee with their face towards the earth, and lick up the duſt of thy feet, and thou ſhalt know that I am the Lord: for they ſhall not be aſhamed that wait for me. 1 *Tim.* 2. 1. I exhort therefore, that firſt of all, ſupplications, prayers, Interceſſions, and giving of thanks be made for all men: *v* 2: For kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty. (2 *Chro.* 19 8. *to the end*) (2 *Chro* 29. *and* 30 *Chapters throughout.*) *Mat.* 2. 4. And when he had gathered all the chief prieſts and ſcribes of the people together, he demanded of them where Chriſt ſhould be born. v 5 And they ſaid unto him, in Bethlehem of Judea: for thus it is written by the prophet, *Prov.* 11, 14. Where no counſel is the people fall: But in the multitude of counſellers there is ſafety.

c *Acts.* 15. 2, 5 (*See in letter* a) v 22. Then pleaſed it the Apoſtles and elders, with the whole church, to

ſend

III. It belongeth to Synods and Councils, miniſterially to determine Controverſies of Faith, and Caſes of Conſcience; to ſet down Rules and Directions for the better ordering of the publick Worſhip of God, and Government of his Church; to receive Complaints in Caſes of Mal-adminiſtration, and authoratively to determine the ſame: which Decrees and Determinations, if Conſonant to the Word of God are to be received with Reverence and Submiſſion; not only for their Agreement with the Word, but alſo for the Power whereby they are made, as being an Ordinance of God, appointed thereunto in his Word d.

IV All Synods or Councils ſince the Apoſtles Time, whether general or particular, may err, and many have erred: therefore they are not to be made the Rule of Faith or Practice, but to be uſed as an Help in both e.

V. Synods and Councils are to handle or conclude nothing, but that which is Eccleſiaſtical. And are not to intermeddle with Civil Affairs, which concern the Commonwealth, unleſs by way of humble Petition, in Caſes extraordinary; or by way of Advice for Satisfaction of Conſcience, if

ſend choſen men of their own company to Antioch, with Paul and Barnabas; namely, Judas ſirnamed Barſabas, and Silas, chief men among the brethren: v 23. And wrote letters by them after this manner, The apoſtles, and elders, and brethren ſend greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. v 25. It ſeemed good unto us, being aſſembled with one accord to ſend choſen men unto you with our beloved Barnabas and Paul.

III. d *Acts* 15. 15, 19. 24, 27, 28, 29, 30, 31. (*See in the Bible*) *Acts* 16 4. And as they went through the cities they delivered them the decrees for to keep, that were ordained of the apoſtles and elders which were at Jeruſalem. *Mat.* 18. 17. And if he ſhall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man, and a publican. v 18. Verily I ſay unto you Whatſoever ye ſhall bind on earth, ſhall be bound in heaven: and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven. v 19. Again I ſay unto you, that if two of you ſhall agree on earth, as touching any thing that they ſhall ask, it ſhall be done for them of my father which is in heaven. v 20. For where two or three are gathered together in my name there am I in the midſt of them.

IV. e *Eph.* 2. 20. And are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-ſtone. *Acts.* 17 11: Theſe were more noble than thoſe in Theſſalonica, in that they received the word with all readineſs of mind, and ſearched the Scriptures daily, whether thoſe things were ſo. 1 *Cor.* 2. 5. That your faith ſhould not ſtand in the wiſdom of men, but in the power of God. 2 *Cor.* 1 24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye ſtand.

V. f *Luke*

if they be thereunto required by the civil Magistrate f.

Chap. XXXII. *Of the State of Men after Death, and of the Resurrection of the Dead.*

THE Bodies of Men, after Death, return to Dust, and see Corruption a; but their Souls (which neither die nor sleep) having an immortal Subsistence, immediately return to God who gave them b. The Souls of the Righteous, being then made perfect in Holiness, are received into the highest Heavens, where they behold the Face of God in Light and Glory, waiting for the full Redemption of their Bodies c. And the Souls of the Wicked are cast into Hell where they remain in Torments and utter Darkness, reserved to the Judgment of the great Day d. Besides these Two Places for Souls separated from their Bodies, the Scripture acknowledgeth none.

II. At

V f *Luke.* 12. 13, And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. *v* 14. And he said unto him, man, who made me a judge, or a divider over you? *John*, 18. 36. Jesus answered, My kingdom is not of this World: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

I. a *Gen.* 3 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust thou shalt return. *Acts* 13. 36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption.

b *Luke.* 23. 43. And Jesus said unto him, verily I say unto thee, To day shalt thou be with me in paradise. *Eccles.* 12. 7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

c *Heb.* 12. 23. To the general assembly and church of the first-born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect. 2 *Cor.* 5 1. For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens. *v* 6. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. *v* 8. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. *Phil.* 1. 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better. *With Acts* 3 21. Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. *And Eph.* 4 10. He that descended, is the same also that ascended up far above all heavens, that he might fill all things.

d *Luke.* 16 23. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. v 24. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip

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b *Luke.* 23. 43. And Jeſus ſaid unto him, verily I ſay unto thee, To day ſhalt thou be with me in paradiſe. *Eccleſ.* 12. 7. Then ſhall the duſt return to the earth as it was: and the ſpirit ſhall return unto God who gave it.

c *Heb.* 12. 23. To the general aſſembly and church of the firſtborn which are written in heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect. 2 *Cor.* 5 1. For we know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands eternal in the heavens. *v* 6. Therefore we are always confident, knowing that whilſt we are at home in the body, we are abſent from the Lord, *v* 8. We are confident, I ſay, and willing rather to be abſent from the body, and to be preſent with the Lord. *Phil.* 1. 23. For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt, which is far better. *With Acts* 3 21. Whom the heaven muſt receive, until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets ſince the world began. *And Eph.* 4 10. He that deſcended, is the ſame alſo that aſcended up far above all heavens, that he might fill all things.

d *Luke.* 16 23. And in hell he lift up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom. v 24. And he cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus that he may dip

II. At the Last Day, such as are found alive, shall not die, but be changed e; And all the Dead shall be raised up with the self-same Bodies, and none other, although with different Qualities, which shall be united again to their Souls for ever f.

III. The Bodies of the Unjust shall by the Power of Christ be raised to Dishonour; the bodies of the Just by his Spirit unto Honour, and be made comformable to his own glorious Body g.

Chap. XXXIII. *Of the last Judgment.*

God hath appointed a Day, wherein he will judge the World in Righteousness by Jesus Christ a, to whom all Power

the tip of his finger in water and cool my tongue, for I am tormented in this flame, *Acts.* 1 25. That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. *Jude* 6. And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day: *v* 7. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. 1 *Pet.* 3. 19. By which also he went and preached unto the spirits in prison.

II. e 1 *Thess.* 4 17. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1 *Cor* 15. 51. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed. *v* 52. In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

f *Job.* 19. 26. And though after my skin, worms destroy this body, yet in my flesh shall I see God: *v* 27. Whom I shall see for my self, and mine eyes shall behold, and not another; though my reins be consumed within me. 1 *Cor* 15. 42. So also is the resurrection of the dead. It is sown in corruption: It is raised in incorruption: *v* 43. It is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power. *v* 44. It is sown a natural body, it is raised a spiritual body: There is a natural body, and there is a spiritual body.

III. g *Acts.* 24. 15. And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. *John.* 5. 28. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, *v* 29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. 1 *Cor.* 15 43. (*See in letter* f.) *Phil* 3. 21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

I a *Acts.* 17. 31. Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; wherof

Power and Judgment is given of the Father b. In which Day, not only the Apoſtate Angels ſhall be judged c; but likewiſe all Perſons, that have lived upon Earth, ſhall appear before the Tribunal of Chriſt, to give an Account of their Thoughts, Words, and Deeds; and to receive according to what they have done in the Body, whether Good or Evil d.

II. The End of God's appointing this Day, is for the Manifeſtation of the glory of his Mercy, in the Eternal ſalvation of the Elect; and of his Juſtice, in the Damnation of the Reprobate, who are wicked and diſobedient. For then ſhall the Righteous go into everlaſting Life, and receive that fulneſs of Joy and Refreſhing, which ſhall come from the Preſence of the Lord. but the Wicked, who know not God, and obey not the Goſpel of Jeſus Chriſt, ſhall be caſt into eternal Torments, and be puniſhed with everlaſting Deſtruction from the Preſence of the Lord, and from the Glory of his Power e.

III. As

whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.

b *John.* 5 22. For the Father judgeth no man; but hath committed all judgment unto the Son; v 27. And hath given him authority to execute judgment alſo, becauſe he is the Son of man.

c 1 *Cor.* 6. 3. Know ye not that we ſhall judge angels? how much more things that pertain to this life? *Jude* 6. (*See letter* d *chapter foregoing*) 2 *Pet.* 2 4. For if God ſpared not the angels that ſinned, but caſt them down to hell, and delivered them into chains of darkneſs, to be reſerved unto judgment.

d 2 *Cor.* 5. 10. For we muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. *Eccl* 12. 14. For God ſhall bring every work unto judgment, with every ſecret thing, whether it be good, or whether it be evil. *Rom.* 2. 16. In the day, when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to my goſpel. *Rom.* 14 10. But why doſt thou judge thy brother? or why doſt thou ſet at nought thy brother? we ſhall all ſtand before the judgment-ſeat of Chriſt, v 12. So then every one of us ſhall give account of himſelf to God. *Mat.* 12. 36. But I ſay unto you, that every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment. v 37. For by thy words thou ſhalt be juſtified, and by thy words thou ſhall be condemned.

II. e (*Mat.* 25 31. *to the end*) *Rom.* 2. 5. But after thy hardneſs and impenitent heart, treaſureſt up unto thy ſelf wrath againſt the day of wrath, and revelation of the righteous judgment of God; v 6. Who will render to every man according to his deeds *Rom.* 9. 22. What if God, willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted to deſtruction: v 23. And that he might make known the riches of his glory on the veſſels of mercy, which he had afore prepared unto glory? *Mat.* 25. 21. His lord ſaid unto him, Well done thou good and faithful ſervant, thou haſt been faithful over a few things, I will make thee ruler over many things:

III. As Chriſt would have us to be certainly perſwaded that there ſhall be a Day of Judgment, both to deter all Men from Sin, and for the greater Conſolation of the Godly in their Adverſity f: So will he have that Day unknown to men, that they may ſhake off all carnal Security, and be always watchful, becauſe they know not at what Hour the Lord will come; and may be ever prepared to ſay, Come, Lord Jeſus, Come quickly. Amen. g,

enter thou into the joy of thy Lord. *Acts.* 3 19. Repent ye therefore, and be converted, that your Sins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord. 2 *Theſſ.* 1. 7, 8, 9, 10. (*See in the Bible*)

III. f 2 *Pet.* 3, 11. Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be in all holy converſation and godlineſs? *v* 14. Wherefore, beloved ſeeing that ye look for ſuch Things, be diligent that ye may be found of him in peace, without ſpot and blemiſh. 2 *Cor* 5. 10. (*See letter* d) *v* 11. Knowing therefore the terror of the Lord, we perſwade men; but we are made manifeſt unto God, and I truſt alſo, are made manifeſt in your conſciences. 2 *Theſſ.* 1. 5. Which is a manifeſt token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye alſo ſuffer; *v* 6. Seeing it is a righteous thing with God to recompenſe tribulation to them that trouble you; *v* 7. And to you who are troubled, reſt with us, when the Lord Jeſus ſhall be revealed from heaven with his mighty angels. *Luke.* 21. 27. And then ſhall they ſee the Son of man coming in a cloud with power and great glory. v 28. And when theſe things begin to come to paſs, then look up, and lift up your heads; for your redemption draweth nigh. *Rom.* 8, 23. And not only they, but our ſelves alſo, which have the firſt-fruits of the ſpirit, even we our ſelves groan within our ſelves, waiting for the adoption, to wit, the redemption of our body. *v* 24. For we are ſaved by hope: but hope that is ſeen, is not hope: for what a man ſeeth, why doth he yet hope for? *v* 25. But if we hope for that we ſee not, then do we with patience wait for it.

g *Mat.* 24. 36, 42, 43, 44. (*See in the Bible.*) *Mark.* 13. 35. Watch ye therefore, (for ye know not when the maſter of the houſe cometh; at even, or at midnight, or at the cock-crowing, or in the morning) *v* 36. leſt coming ſuddenly, he find you ſleeping. *v* 37. And what I ſay unto you, I ſay unto all, Watch. *Luke.* 12. 35. Let your loins be girded about, and your lights burning; *v* 36. And ye your ſelves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. *Rev.* 22. 20. He which teſtifieth theſe things, ſaith, ſurely I come quickly. Amen. Even ſo, Come, Lord Jeſus.

FINIS.

THE

Larger Catechiſm,

Agreed upon by the

Aſſembly of DIVINES

AT

WESTMINSTER,

With the Aſſiſtance of

COMMISSIONERS

FROM THE

CHURCH of *Scotland,*

AS

A Part of the Covenanted Uniformity in Religion betwixt the Churches of CHRIST in the Kingdoms of *Scotland*, *England*, and *Ireland*.

AND

Approved *Anno* 1648, by the GENERAL ASSEMBLY of the CHURCH of *Scotland* to be a DIRECTORY for Catechiſing ſuch as have made ſome Proficiency in the Knowledge of the GROUNDS of RELIGION.

With the Proofs from the Scripture.

GLASGOW,

Printed by *John Robertſon* and *Mrs M'Lean*, and ſold at their Shops in the middle of the *Salt-Mercat*

M. DCC. XLVI

Aſſembly *at Edinburgh, July* 2. 1648: Seſſ 10.

Act approving the *Larger Catechiſm.*

THE General Aſſembly having exactly examined, and ſeriouſly conſidered the Larger Catechiſm, *agreed upon by the Aſſembly of Divines ſitting at* Weſtminſter, *with Aſſiſtance of Commiſſioners from this Kirk, Copies thereof being printed, and ſent to Presbyteries, for the more exact Trial thereof, aud publick Intimation being frequently made in this Aſſembly, that every one that had any Doubts or objections upon it, might put them in; do find, upon due Examination thereof, that the ſaid* Catechiſm *is agreeable to the VVord of God; and in nothing contrary to the received Doctrine, VVorſhip, Diſcipline and Government, of this Kirk; a neceſſary Part of the intended Uniformity in Religion, and a rich Treaſure for increaſing Knowledge among the People of God: And therefore the Aſſembly, as they bleſs the Lord, that ſo excellent a* Catechiſm *is prepared; ſo they approve the ſame, as a Part of Uniformity; agreeing, for their Part, that it be a common* Catechiſm *for the three Kingdoms, and a* Directory *for Catechiſing ſuch as have made ſome proficiency in the Knowledge of the Groundsof Religion.*

THE

THE

Larger Catechiſm,

Agreed upon by the ASSEMBLY of DIVINES at *Weſtminſter*: Examined and Approved, *Anno* 1648. by the GENERAL ASSEMBLY of the CHURCH of *SCOTLAND*. &c.

1. Queſtion. *WHAT is the chief and higheſt End of Man?*

Anſw. Man's chief and higheſt end is to glorify God a, and fully to enjoy him for ever b.

2. Queſt. *How doth it appear that there is a God?*

Anſw. The very Light of Nature in Man, and the Works of God, declareplainly that there is a God c: But his Word and

a *Rom.* 11. 36, For of him, and through him, and to him are all things: to whom be glory for ever. Amen. 1 *Cor.* 10. 31. Whether therefore ye eat or drink, or whatſoever ye do, do all to the glory of God.

b *Pſal.* 73 24. Thou ſhalt guide me with thy counſel, and afterwards receive me to glory. v 25. Whom have I in heaven but thee? and there is none on earth that I deſire beſides thee. v 26. My fleſh and my heart faileth: but God is the ſtrength of my Heart, and my portion for ever. v 27. For lo, they that are far from thee, ſhall periſh: thou ſhalt deſtroy all them that go a whoring from thee. v 28. But it is good for me to draw near to God: I have put my truſt in the Lord God, that I may declare all thy works, *John.* 17. 21. That they all may be one, as thou, Father, art in me, and I in thee; that they alſo may be one in us: that the world may believe that thou haſt ſent me. *v* 22. And the glory which thou gaveſt me, I have given them: that they may be one, even as we are one. *v* 23, I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.

c *Rom.* 1. 19. Becauſe that which may be known of God is manifeſt in them; for God hath ſhewed it unto them, *v* 20. For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead; ſo that they are with-

and Spirit only do ſufficiently, and effectually reveal him unto men for their Salvation d.

3 Queſt. *What is the Word of God?*

Anſw. The holy Scriptures of the Old and New Teſtament are the Word of God e, the only Rule of Faith and Obedience f.

4 Queſt

out excuſe. *Pſal.* 19. 1. The heavens declare the glory of God: and the firmament ſheweth his handy-work. *v* 2. Day unto day uttereth ſpeech, and night unto night ſheweth knowledge. *v* 3. There is no ſpeech nor language, where their voice is not heard. *Acts.* 17. 28. For in him we live, and move, and have our being.

d 1 *Cor.* 2. 9. But as it is written Eye hath not ſeen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him. *v* 10. But God hath revealed them unto us by his Spirit: for the Spirit ſearcheth all things, yea, the deep things of God. 2 *Tim.* 3. 15. And that from a child thou haſt known the holy ſcriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus. *v* 16. All ſcripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs: *v* 17. That the man of God may be perfect, throughly furniſhed unto all good works. *Iſa.* 59 21. As for me, this is is my covenant with them, ſaith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord, from henceforth and for ever.

e 2 *Tim* 3, 16. All ſcripture is given by inſpiration of God. 2 *Pet.* 1, 19. We have alſo a more ſure word of propheey; whereunto ye do well that ye take heed, as unto a light that ſhineth into a dark place, until the day dawn, and the day-ſtar ariſe in your hearts: *v* 20. Knowing this firſt, that no prophecy of the ſcripture is of any private interpretation. *v* 21. For the prophecy came not in old time by the will of man: but holy men of God ſpake as they were moved by the Holy Ghoſt.

f *Eph.* 2: 20. And are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-ſtone. *Rev.* 22. 18 For I teſtify unto every man that heareth the words of the prophecy of this book, if any man ſhall add unto theſe things, God ſhall add unto him the plagues that are written in this book: *v* 19. And if any man ſhall take away from the words of the book of this prophecy, God ſhall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. *Iſa.* 8 20. To the law and to the teſtimony: If they ſpeak not according to this word, it is becauſe there is no light in them. *Luke.* 16 29. They have Moſes and the prophets; let them hear them: *v* 31. If they hear not Moſes and the prophets, neither will they be perſwaded, though one roſe from the dead. *Gal* 1. 8. But though we, or an angel from heaven, preach any other goſpel unto you, than that which we have preached unto you, let him be accurſed. *v* 9. As we ſaid before, ſo ſay I now again, If any man preach any other goſpel unto you, than that ye have received, let him be accurſed. 2 *Tim.* 3, 15, 16. (*See letter* d.)

4 g *Hoſea*

4 Queſt. *How doth it appear that the Scriptures are the Word of God?*

Anſw. The Scriptures manifeſt themſelves to be the Word of God, by their Majeſty g, and Purity h; by the Conſent of all the Parts i, and the Scope of the Whole, which is to give all Glory to God k; by their Light and Power to convince and convert Sinners, to comfort and build up Believers unto Salvation l: But the Spirit of God bearing Witneſs by and with the Scriptures in the Heart of Man

4. g *Hoſea* 8, 12. I have written to him the great things of my law, but they were counted as a ſtrange thing. 1 *Cor.* 2 6. Howbeit we ſpeak wiſdom among them that are perfect: yet not the wiſdom of this world, nor of the princes of this world, that come to nought. *v* 7. But we ſpeak the wiſdom of God in a myſtery, even the hidden wiſdom which God ordained before the world unto our glory. *v* 13. Which things alſo we ſpeak, not in the words which mans wiſdom teacheth, but which the holy Ghoſt teacheth; comparing ſpiritual things with ſpiritual. *Pſalm.* 119 18. Open thou mine eyes, that I may behold wondrous things out of thy law. *v* 129. Thy teſtimonies are wonderful: therefore doth my ſoul keep them.

h *Pſalm.* 12. 6. The words of the Lord are pure words: as ſilver tried in a furnace of earth, purified ſeven times. *Pſalm.* 119 140. Thy word is very pure: therefore thy ſervant loveth it.

i *Acts*, 10. 43. To him give all the prophets witneſs, that through his name whoſoever believeth in him, ſhall receive remiſſion of ſins. *Acts* 26. 22. Having therefore obtained help of God, I continue unto this day, witneſſing both to ſmall and great, ſaying none other things than thoſe which the prophets and Moſes did ſay ſhould come.

k *Rom.* 3. 19. Now we know that what things ſoever the law ſaith, it ſaith to them who are under the law, that every mouth may be ſtopped, and all the world may become guilty before God. v 27. Where is boaſting then? It is excluded. By what law? of works? nay; but by the law of faith.

l *Acts*. 18. 28. For he mightily convinced the Jews, and that publickly, ſhewing by the ſcriptures, that Jeſus was Chriſt. *Heb.* 4 12 For the word of God is quick, and powerful and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and is a diſcerner of the thoughts and intents of the heart. *James*, 1 18 Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt fruits of his creatures. *pſal.* 19. 7. The law of the Lord is perfect, converting the ſoul: the teſtimony of the Lord is ſure, making wiſe the ſimple. *v* 8. The ſtatutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightning the eyes. *v* 9. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. *Rom* 15. 4. For whatſoever things were written aforetime, were written for our learning; that we through patience and comfort of the ſcriptures might have hope. *Acts*, 20. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified.

m *John*,

is alone able fully to perſwade it that they are the very Word of God m.

5 Queſt. *What do the Scriptures principally teach?*

Anſw. The Scriptures principally teach, what Man is to believe concerning God, and what Duty God requires of Man n.

VVhat Man ought to believe concerning God.

6 Queſt. *What do the Scriptures make known of God?*

Anſw. The Scriptures make known what God is o, the Perſon in the Godhead p, his Decrees q, and the Execution of his Decrees r.

7 Queſt. *What is God?*

Anſw. God is a ſpirit, in and of himſelf Infinite in Being, Glory,

m *John.* 16. 13. Howbeit, when he the ſpirit of truth is come, he will guide you into all truth: for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, that ſhall he ſpeak: and he will ſhew you things to come. *v* 14. He ſhall glorify me: for he ſhall receive of mine, and ſhall ſhew it unto you. 1 *John.* 2. 20. But ye have an unction from the holy One, and ye know all things. *v* 27. But the anointing which ye have received of him, abideth in you; and ye need not that any man teach you: but, as the ſame anointing teacheth you of all things, and is truth, and is no lie: and even as it hath taught you, ye ſhall abide in him. *Joh.* 20. 31. But theſe are written, that ye might believe that Jeſus is the Chriſt the Son of God, and that believing ye might have life through his name.

n 2 *Tim.* 1 13. Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love which is in Chriſt Jeſus.

o *Heb.* 11. 6, But without faith it is impoſſible to pleaſe him: for he that cometh to God, muſt believe that he is, and that he is a rewarder of them that diligently ſeek him.

p 1 *John.* 5 7. For there are three that bear record in heaven, the Father, the word, and the holy Ghoſt: and theſe three are one.

q *Acts.* 15. 14. Simeon hath declared how God at the firſt did viſit the Gentiles, to take out of them a people for his name. *v* 15. And to this agree the words of the prophets, as it is written. *v* 18, Known unto God are all his works from the beginning of the world.

r *Acts* 4. 27. For of a truth againſt thy holy child Jeſus, whom thou hath anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Iſrael were gathered together, *v* 28. For to do whatſoever thy hand and thy counſel determined before to be done.

7 ſ. *John* 4. 24. God is a Spirit; and they that worſhip him, muſt worſhip him in ſpirit and in truth.

t *Exod.* 3, 14 And God ſaid unto Moſes, I AM THAT I AM: And he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you. *Job.* 11. 7. 8, 9. Canſt thou by ſearching find out God? Canſt thou find out the Almighty unto perfection? *v* 8. It is as high as heaven, what canſt thou

Glory v, Bleſſedneſs w, and Perfection x; All-ſufficient y, Eternal z, Unchangeable a, Incomprehenſible b, Every-where-preſent c, Almighty d, knowing all Things e, moſt Wiſe f, moſt Holy g, moſt Juſt h, moſt merciful and gracious, long-ſuffering, and abundant in Goodneſs and Truth i.

8 Queſt. *Are there more Gods than one?*

Anſw. There is but One only, the living and true God k.

9. Queſt,

thou do? deeper than hell, what canſt thou know? *v* 9. The meaſure thereof is longer than the earth, and broader than the ſea.

v Acts, 7. 2. The God of glory appeared unto our father Abraham, when he was in Meſopotamia, before he dwelt in Charran.

w 1 *Tim.* 6. 15. Which in his times he ſhall ſhew, who is the bleſſed and only potentate, the King of kings, and Lord of lords.

x *Mat.* 5. 48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

y *Gen.* 17, 1. And when Abraham was ninety years old and nine, the Lord appeared to Abraham, and ſaid unto him, I am the almighty God; walk before me, and be thou perfect.

z *Pſalm.* 90. 2. Before the mountains were brought forth, or ever thou hadſt formed the earth and the world, even from everlaſting to everlaſting thou art God.

a *Mal.* 3. 6. For I am the Lord, I change not: therefore ye ſons of Jacob are not conſumed. *James*, 1: 17. Every good gift, and every perfect gift is from above, and cometh down from the father of lights, with whom is no variableneſs, neither ſhadow of turning.

b. *Kings.* 1 8 27. But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens cannot contain thee: how much leſs this houſe that I have builded?

c *Pſal.* 139. 1 *to* 13 *verſe.* O Lord, thou haſt ſearched me and known me: thou knoweſt my down-ſitting and mine up-riſing, thou underſtandeſt my thoughts afar off, *&c* Whither ſhall I go from thy Spirit? or whither ſhall I flee from thy preſence? *&c.*

d *Rev.* 4. 8. And the four beaſts had each of them ſix wings about him, and they were full of eyes within; and they reſt not day and night, ſaying, Holy, holy, holy, Lord God almighty, which was, and is and is to come.

e *Heb.* 4. 13. Neither is there any creature that is not manifeſt in his ſight: but all things are naked, and opened unto the eyes of him with whom we have to do. *Pſal.* 147, 5. Great is our Lord, and of great power: his underſtanding is infinite.

f *Rom* 16. 27. To God only wiſe be glory through Jeſus Chriſt, for ever. Amen.

g *Iſa* 6. 3 And one cried unto another, and ſaid, Holy, holy, holy, is the Lord of hoſts, the whole earth is full of his glory. *Rev.* 15. 4. Who ſhall not fear thee, O Lord, and glorify thy Name? for thou only art holy: for all nations ſhall come and worſhip before thee; for thy judgments are made manifeſt.

h *Deut.* 32. 4. He is the Rock, his work is perfect: for all his ways are judgment: a God of Truth, and without iniquity, juſt and right is he.

i *Exod.* 34. 6. And the Lord paſſed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth.

8. k *Deut.* 6. 4. Hear, O Iſrael, The Lord our God is one Lord. 1 *Cor* 8. 4. As concerning therefore the eat-

9. Queſt. *How many Perſons are there in the Godhead?*

Anſw. There be Three Perſons in the Godhead, the Father, the Son, and the Holy Ghoſt; and theſe Three are One true, eternal God, the ſame in Subſtance, equal in Power and Glory: although diſtinguiſhed by their perſonal Properties l.

10. Queſt. *What are the perſonal Properties of the Three Perſons in the Godhead?*

Anſw. It is proper to the Father to beget the Son m and to the Son to be begotten of the Father n, and to the Holy Ghoſt to proceed from the Father and the Son, from all Eternity o.

11. Queſt. *How doth it appear, that the Son and the Holy ghoſt are God equal with the Father?*

Anſw. The Scriptures manifeſt that the Son and the Holy Ghoſt are God equal with the Father, aſcribing unto them ſuch

eating of thoſe things that are offered in ſacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. *v* 6. but to us there is but one God, the father, of whom are all things, and we in him; and one Lord Jeſus Chriſt, by whom are all things, and we by him. *Jer* 10. 10 But the Lord is the true God, he is the living God, and an everlaſting King: at his wrath the earth ſhall tremble, and the nations ſhall not be able to abide his indignation.

9 l 1 *John.* 5. 7. For there are three that bear record in heaven, the Father, the Word, and the holy Ghoſt: and theſe three are one: *Mat* 3, 16. And Jeſus, when he was baptized, went up ſtraightway out of the water: and lo, the heavens were opened unto him, and he ſaw the Spirit of God deſcending like a dove, and lighting upon him. *v* 17. And lo, a voice from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed. *Mat.* 28, 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt. 2 *Cor.* 13. 14. The grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the holy Ghoſt, be with you all. Amen, *John.* 10 30. I And my Father are one.

10. m *Heb*, 1 5. For unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he ſhall be to me a Son. *v* 6. And again, when he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him; *v* 8. But unto the Son he ſaith, Thy throne, O God, is for ever and ever; a ſceptre of righteouſneſs is the ſceptre of thy kingdom.

n *John.* 1. 14. And the Word was made fleſh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. *v* 18. No man hath ſeen God at any time; the only begotten Son, which is in the boſom of the father, he hath declared him.

o *John.* 15. 26. But when the comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me. *Gal*, 4. 6. And becauſe ye are ſons,

ſuch Names p, Attributes q, Works r, and Worſhip ſ, as are proper to God only.

12. Queſt: *What are the Decrees of God?*

Anſw God's Decrees are the wiſe, free and holy Acts of the Counſel of his Will t, whereby, from all Eternity, he hath

ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father.

11. p *Iſa.* 6. 3. And one cried unto another, and ſaid, Holy, holy, holy is the Lord of hoſts, the whole earth is full of his glory. v. 5. Then ſaid I, Wo is me, for I am undone, becauſe I am a man of unclean lips, and I dwell in the midſt of a people of unclean lips: for mine eyes have ſeen the King, the Lord of hoſts! v. 8. Alſo I heard the voice of the Lord, ſaying, Whom ſhall I ſend? and who will go for us? Then ſaid I, Here am I, ſend me. *Compared with John* 12. 41. Theſe things ſaid Eſaias, when he ſaw his glory, and ſpake of him, *And with Acts* 28. 25. And when they agreed not among themſelves, they departed, after that Paul had ſpoken one word, Well ſpake the holy Ghoſt by Eſaias the prophet unto our Fathers. 1 *John* 5. 20. And we know that the Son of God is come, and hath given us an underſtanding, that we may know him that is true: and we are in him that is true, even in his Son Jeſus Chriſt. This is the true God, and eternal life. *Acts* 5. 3. But Peter ſaid, Ananias, why hath Satan filled thine heart to lie to the holy Ghoſt, and to keep back part of the price of the land? v. 4. Whiles it remained, was it not thine own? and after it was ſold, was it not in thine own power? why haſt thou conceived this thing in thine heart? thou haſt not lied unto men, but unto God.

q *John* 1. 1. In the beginning was the Word, and the Word was with God, and the Word was God. *Iſa.* 9 6. For unto us a child is born, unto us a ſon is given, and the government ſhall be upon his ſhoulder: and his name ſhall be called Wonderful, Counſeller, The mighty God, The everlaſting Father, The Prince of peace. *John* 2. 24. But Jeſus did not commit himſelf unto them, becauſe he knew all men; v. 25. And needed not that any ſhould teſtify of man; for he knew what was in man. 1 *Cor.* 2. 10. But God hath revealed them unto us by his Spirit; for the Spirit ſearcheth all things, yea, the deep things of God. v. 11. For what man knoweth the things of a man, ſave the ſpirit of man that is in him? even ſo the things of God knoweth no man, but the Spirit of God.

r *Col.* 1. 16. For by him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. *Gen.* 1. 2. And the earth was without form and void, and darkneſs was upon the face of the deep: and the Spirit of God moved upon the face of the waters.

ſ *Mat.* 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt: 2 *Cor.* 13. 14. The grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the holy Ghoſt, be with you all. Amen.

12. t *Eph.* 1. 11. In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will. *Rom.* 11. 33. O the depth of the riches both of the wiſdom and know-

hath, for his own Glory, unchangeably foreordained whatſoever comes to paſs in Time v, eſpecially concerning Angels and Men.

13. Queſt. *What hath God eſpecially decreed concerning Angels and Men?*

Anſw. God by an eternal and immutable Decree, out of his mere Love, for the Praiſe of his glorious Grace to be manifeſted in due Time, hath elected ſome Angels to Glory w; and in Chriſt hath choſen ſome Men to eternal Life and the Means thereof x: And alſo, according to his ſovereign Power, and the unſearchable Counſel of his own Will, (whereby he extendeth or withholdeth Favour as he pleaſeth) hath paſſed by and foreordained the reſt to Diſhonour and Wrath, to be for their Sin inflicted, to the Praiſe of the Glory of his Juſtice y.

14. Queſt.

knowledge of God! how unſearchable are his judgments, and his ways paſt finding out! *Rom.* 9. 14. What ſhall we ſay then? Is there unrighteouſneſs with God? God forbid. v. 15. For he ſaith to Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion. v. 18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardneth.

v *Eph.* 1. 4. According as he hath choſen us in him before the foundation of the world, that we ſhould be holy, and without blame before him in love v. 11. In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will. *Rom.* 9. 22. What if God, willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted to deſtruction: v. 23. And that he might make known the riches of his glory on the veſſels of mercy, which he had afore prepared unto glory? *Pſal.* 33. 11. The counſel of the Lord ſtandeth for ever, the thoughts of his heart to all generations.

13. w 1 *Tim.* 5. 21. I charge thee before God and the Lord Jeſus Chriſt, and the elect angels; that thou obſerve theſe things, without preferring one before another, doing nothing by partiality.

x *Eph.* 1. 4. According as he hath choſen us in him, before the foundation of the world, that we ſhould be holy, and without blame before him in love: v. 5. Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will. v. 6. To the praiſe of the glory of his grace, wherein he hath made us accepted in the Beloved. 2 *Theſſ.* 2. 13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and belief of the truth: v. 14. Whereunto he called you by our goſpel, to the obtaining of the glory of the Lord Jeſus Chriſt.

y *Rom.* 9. 17. For the ſcripture ſaith unto Pharaoh, Even for this ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth. v. 18. Therefore hath he mercy on whom he

14. Queſt. *How doth God execute his Decrees?*

Anſw. God executeth his Decrees in the Works of Creation and Providence; according to his infallible Foreknowledge, and the free and immutable Counſel of his own Will z.

15 Queſt. *What is the Work of Creation?*

Anſw. The Work of Creation is that wherein God did in the Beginning, by the Word of his Power, make of Nothing the World and all Things therein for himſelf, within the ſpace of ſix Days, and all very good a.

16 Queſt. *How did God create Angels?*

Anſw. God created all the Angels b Spirits c, Immortal d, Holy e, excelling in Knowledge f, Mighty in Power

he will have mercy, and whom he will he hardneth, *v.* 21. Hath not the potter power over the clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour? *v.* 22. What if God, willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted to deſtruction? *Mat.* 11. 25. At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes v. 26. Even ſo, Father, for ſo it ſeemed good in thy ſight. 2 *Tim* 2. 20. But in a great houſe there are not only veſſels of gold, and of ſilver, but alſo of wood, and of earth; and ſome to honour, and ſome to diſhonour. *Jude* 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt. 1 *Pet.* 2. 8. And a ſtone of ſtumbling, and a rock of offence, even to them which ſtumble at the word, being diſobedient, whereunto alſo they were appointed

14. z *Eph.* 1. 11. In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will.

15. a (*Gen.* 1 *chapter.*) *Heb.* 11. 3. Through faith we underſtand that the worlds were framed by the word of God, ſo that things which are ſeen were not made of things which do appear. *Prov.* 16. 4. The Lord hath made all things for himſelf: yea, even the wicked for the day of evil.

16. b *Col.* 1. 16. For by him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones, or dominions, or principalities or powers: all things were created by him, and for him.

c *Pſal.* 104. 4. Who maketh his angels ſpirits: his miniſters a flaming fire.

d *Mat.* 22 30. For in the reſurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven.

e *Mat.* 25. 31. When the Son of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory.

f 2 *Sam.* 14. 17. Then thine handmaid ſaid, The word of my lord the King ſhall now be comfortable: for as an angel of God, ſo is my lord the king to diſcern good and bad: therefore the Lord thy God will be with thee. *Mat.* 24. 36 But of that day

erg, to execute his Commandments, and to praiſe his Name *h*, yet ſubject to Change *i*.

17. Queſt. *How did God create Man?*

Anſw. After God had made all other Creatures, he created Man Male and Female *k*; formed the Body of the Man of the Duſt of the Ground *l*, and the Woman of the Rib of the Man *m*; endued them with living, reaſonable and immortal Souls *n*; made them after his own Image *o*, in Knowledge *p*, Righteouſneſs and Holineſs *q*, having the Law of God written in their Hearts *r*, and Power to fulfil it *ſ*, with

day and hour knoweth no man, no not the angels of heaven, but my Father only.

g 2 *Theſ.* 1. 7. And to you who are troubled, reſt with us, when the Lord Jeſus ſhall be revealed from heaven, with his mighty angels.

h *Pſal.* 103. 20. Bleſs the Lord, ye his angels, that excel in ſtrength, that do his commandments, hearkning unto the voice of his word. *v.* 21. Bleſs ye the Lord, all ye his hoſts, ye miniſters of his that do his pleaſure.

i 2 *Pet.* 2: 4. For if God ſpared not the angels that ſinned, but caſt them down to hell, and delivered them into chains of darkneſs, to be reſerved unto judgment.

17. k *Gen.* 1. 27. So God created man in his own image, in the image of God created he him: male and female created he them.

l *Gen.* 2. 7. And the Lord God formed man of the duſt of the ground, and breathed into his noſtrils the breath of life.

m *Gen.* 2. 22. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

n *Gen.* 2. 7. And the Lord God formed man of the duſt of the ground, and breathed into his noſtrils the breath of life: and man became a living ſoul. *Compared with Job* 35. 11. Who teacheth us more than the beaſts of the earth, and maketh us wiſer than the fowls of heaven *And with Eccl* 12. 7. Then ſhall the duſt return to the earth as it was: and the ſpirit ſhall return unto God who gave it. *And with* Mat. 10. 28. And fear not them which can kill the body, but are not able to kill the ſoul: but rather fear him which is able to deſtroy both ſoul and body in hell. *And with Luke* 23. 43. And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in paradiſe.

o *Gen.* 1, 27. So God created man in his own image, in the image of God created he him: male and female created he them.

p *Col.* 3. 10. And have put on the new man, which is renewed in knowledge, after the image of him that created him.

q *Eph.* 4. 24. And that ye put on the new man, which after God is created in righteouſneſs, and true holineſs.

r *Rom.* 2. 14. For when the Gentiles which have not the law, do by nature the things contained in the law, theſe having not the law, are a law unto themſelves: v. 15. Which ſhew the work of the law, written in their hearts, their conſcience alſo bearing witneſs, and their thoughts in the mean while accuſing, or elſe excuſing one another.

ſ *Eccl.* 7. 29. Lo, this only have I found, that God hath made man up-

with Dominion over the Creatures t; yet ſubject to Fall v.

18. Queſt. *What are God's Works of Providence?*

Anſw. God's Works of Providence are his moſt holy w, wiſe x, and powerful preſerving, and Governing all his Creatures z, ordering them, and all their Actions a, to his own Glory b.

19 Queſt. *What is God's Providence towards the Angels?*

Anſw. God by his Providence permitted ſome of the Angels, wilfully and irrecoverably to fall into Sin and Damnation c, limiting and ordering that and all their Sins to his

upright, but they have ſought out many inventions.

t *Gen.* 1. 28. And God bleſſed them, and God ſaid unto them, Be fruitful and multiply, and replenish the earth, and ſubdue it: and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth.

v *Gen.* 3. 6. And when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes and a tree to be deſired to make one wiſe; ſhe took of the fruit thereof, and did eat, and gave alſo unto her husband with her, and he did eat. *Eccl.* 7. 29. Lo, this only have I found, that God hath made man upright; but they have ſought out many inventions.

18. w *Pſal.* 145. 17. The Lord is righteous in all his ways, and holy in all his works.

x *Pſal.* 104. 24. O Lord, how manifold are thy works! in wiſdom haſt thou made them all: the earth is full of thy riches, *Iſa.* 28. 29. This alſo cometh forth from the Lord of hoſts, which is wonderful in counſel, and excellent in working.

y *Heb.* 1. 3. Who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the majeſty on high,

z *Pſal* 103. 19. The Lord hath prepared his throne in the heavens: and his kingdom ruleth over all.

a *Mat.* 10. 29. Are not two ſparrows ſold for a farthing? and one of them ſhall not fall on the ground without your Father. *v.* 30. But the very hairs of your head are all numbred. *v.* 31. Fear ye not therefore, ye are of more value than many ſparrows. *Gen.* 45. 7. And God ſent me before you, to preſerve you a poſterity in the earth, and to ſave your lives by a great deliverance.

b *Rom.* 11. 36. For of him, and through him, and to him are all things; to whom be glory for ever, Amen. *Iſa.* 63. 14. As a beaſt goeth down into the valley, the Spirit of the Lord cauſed him to reſt: ſo didſt thou lead thy people to make thy ſelf a glorious name.

19. c *Jude* 6. And the Angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgment of the great day. 2 *Pett* 2. 4. For if God ſpared not the angels that ſinned, but caſt them down to hell, and delivered them into chains of darkneſs, to be reſerved unto judgment. *Heb.* 2. 16. For verily he took not on him the nature of angels; but he took on him the ſeed of Abraham *John* 8. 44. Ye are of your father the devil, and the luſts of your father ye will do: he was a murderer from

his own Glory d; and eſtabliſhed the reſt in Holineſs and Happineſs e; imploying them all f. at his Pleaſure, in the Adminiſtration of his Power, Mercy, and Juſtice g.

20. Queſt. *What was the Providence of God toward Man in the Eſtate in which he was created?*

Anſw. The Providence of God toward Man in the Eſtate in which he was created, was, The placing him in Paradiſe, appointing him to dreſs it, giving him Liberty to eat of the Fruit of the Earth h, putting the Creatures under his Dominion i, and ordaining Marriage for his Help k; affording him Communion with himſelf l, inſtituting the Sabbath,

the beginning, and abode not in the truth, becauſe there is no truth in him. When he ſpeaketh a lie, he ſpeaketh of his own: for he is a liar, and the father of it.

d *Job* 1. 12. And the Lord ſaid unto Satan, Behold, all that he hath is in thy power; only upon himſelf put not forth thine hand. So Satan went forth from the preſence of the Lord. *Mat.* 8. 31. So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine.

e 1 *Tim.* 5. 21. I charge thee before God and the Lord Jeſus Chriſt, and the elect angels, that thou obſerve theſe things without preferring one before another, doing nothing by partiality. *Mark* 8 38. Whoſoever therefore ſhall be aſhamed of me, and of my words, in this adulterous and ſinful generation, of him alſo ſhall the Son of man be aſhamed when he cometh in the glory of his Father, with the holy angels. *Heb* 12. 22. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels.

f *Pſal.* 104. 4. Who maketh his angels ſpirits: his miniſters a flaming fire.

g 2 *Kings* 19. 35. And it came to paſs that night, that the angel of the Lord went out and ſmote in the camp of the Aſſyrians, an hundred fourſcore and five thouſand: and when they aroſe early in the morning, behold, they were all dead corpſes. *Heb.* 1. 14. Are they not all miniſtring ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation?

h *Gen.* 2. 8. And the Lord God planted a garden eaſt-ward in Eden; and there he put the man whom he had formed. *v.* 15. And the Lord God took the man, and put him into the garden of Eden, to dreſs it and keep it. *v.* 16. And the Lord God commanded the man, ſaying, Of every tree of the garden thou mayeſt freely eat.

i *Gen.* 1. 28. And God bleſſed them, and God ſaid unto them, Be fruitful, and multiply and replenish the earth, and ſubdue it: and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth

k *Gen.* 2. 18. And the Lord God ſaid, It is not good that the man ſhould be alone; I will make him an help meet for him.

l *Gen.* 1. 26. And God ſaid, Let us make man in our image, after our likeneſs: and let them have dominion over the fiſh of the ſea, and over

bath m, entring into a Covenant of Life with him, upon Condition of perſonal, perfect, and perpetual Obedience n, of which the Tree of Life was a Pledge o; and forbidding to eat of the Tree of the Knowledge of Good and Evil, upon the Pain of Death p.

21 Queſt. *Did Man continue in that Eſtate wherein God at firſt created him?*

Anſw. Our firſt Parents being left to the Freedom of their own Will, through the Temptation of Satan, tranſgreſſed the Commandment of God, in eating the forbidden Fruit, and thereby fell from the Eſtate of Innocency wherein they were created q.

22. Queſt.

ver the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth: *v.* 27. So God created man in his own image, in the image of God created he him: male and female created he them. *v.* 28. And God bleſſed them, and God ſaid unto them, Be fruitful, and multiply, and repleniſh the earth, and ſubdue it: and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth, *v.* 29. And God ſaid, Behold, I have given you every herb bearing ſeed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding ſeed: to you it ſhall be for meat. *Gen.* 3. 8. And they heard the voice of the Lord walking in the garden in the cool of the day: And Adam and his wife hid themſelves from the preſence of the Lord God among the trees of the garden.

m *Gen.* 2. 3. And God bleſſed the ſeventh day, and ſanctified it, becauſe that in it he had reſted from all his work, which God created and made.

n *Gal.* 3. 12. And the law is not of faith, but the man that doth them ſhall live in them. *Rom.* 10. 5. For Moſes deſcribeth the righteouſneſs which is of the law, That the man which doth thoſe things, ſhall live by them.

o *Gen.* 2. 9. And out of the ground made the Lord God to grow every tree that is pleaſant to the ſight, and good for food; the tree of life alſo in the midſt of the garden, and the tree of knowledge of good and evil.

p *Gen.* 2. 17. But of the tree of knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely die.

21 q *Gen* 3. 6. And when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe; ſhe took of the fruit thereof, and did eat, and gave alſo unto her husband with her, and he did eat. *v.* 7. And the eyes of them both were opened, and they knew that they were naked; & they ſhewed fig-leaves together, and made themſelves aprons *v* 8. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themſelves from the preſence of the Lord God amongſt the trees of the garden, *v.* 13. And the Lord God ſaid unto the woman, What is this that thou haſt done? And the Woman ſaid, The ſerpent beguiled me, and I did eat. *Eccl.* 7 29. Lo, this only have I found, that God made man upright: but they have ſought out many inventions. 2 *Cor.* 11 3. But I fear leſt by any means, as the ſerpent, beguiled Eve through his ſubtility

22. Queſt. *Did all Mankind fall in that firſt Tranſgreſſion?*

Anſw. The Covenant being made with *Adam*, as a publick Perſon, not for himſelf only, but for his Poſterity; all Mankind deſcending from him by ordinary Generation r, ſinned in him, and fell with him in that firſt Tranſgreſſion ſ.

23. Queſt. *Into what Eſtate did the Fall bring Mankind?*

Anſw. The Fall brought Mankind into an Eſtate of Sin and Miſery,

24. Queſt. *What is Sin?*

Anſw. Sin is any want of Conformity unto, or Tranſgreſſion of any Law of God, given as a Rule to the reaſonable Creature v,

25. Queſt. *Wherein conſiſteth the Sinfulneſs of that Eſtate whereinto Man fell?*

Anſw. The Sinfulneſs of that Eſtate whereinto Man fell, conſiſteth in the Guilt of *Adam*'s firſt Sin w, the Want of that

ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt.

22. r *Acts* 17. 26. And hath made of one blood all nations of men, for to dwell on all the face of the earth: and hath determined the times before appointed, and the bounds of their habitation.

ſ *Gen.* 2. 16. And the Lord God commanded the man, ſaying, Of every tree of the garden thou mayeſt freely eat: *v.* 17. But of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely die. (*Compared with Rom.* 5. 12. *to* 20. *verſe.*) Wherefore, as by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned. *v.* 15. For if through the offence of one, many be dead; much more;--*v.* 16.-- For the judgment was by one to condemnation;--- *v.* 17. For if by one mans offence, death reigned by one: much more- *v.* 18. Therefore as by the offence of one, judgment came upon all men to condemnation, even ſo,--- *v.* 19. For as by one mans diſobedience many were made ſinners, ſo by the obedience. -- *And with* 1 Cor. 15: 21. For ſince by man came death, by man came alſo the reſurrection of the dead. *v.* 22. For as in Adam all die, even ſo in Chriſt ſhall all be made alive.

23 t *Rom.* 5. 12. Wherefore, as by one man ſin entred into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned *Rom.* 3. 23. For all have ſinned, and come ſhort of the glory of God.

24. v 1 *John* 3. 4. Whoſoever committeth ſin, tranſgreſſeth alſo the law: for ſin is the tranſgreſſion of the law. *Gal.* 3. 10: For as many as are of the works of the law, are under the curſe: for it is written curſed is every one that continueth not in all things which are written in the book of the law to do them. *v.* 12. And the law is not of faith: but, The man that doth them ſhall live in them.

25. w *Rom.* 5. 12. Wherefore, as by one man ſin entered into the world, and death by ſin; and ſo death

that Righteouſneſs wherein he was created, and the Corruption of his Nature, whereby he is utterly indiſpoſed, diſabled, and made oppoſite unto all that is ſpiritually Good, and wholly inclined to all Evil, and that continually[x]; which is commonly called *Original Sin*, and from which do proceed all actual tranſgreſſions? [y]

26. Queſt. *How is Original Sin conveyed from our Firſt Parents unto their Poſterity?*

Anſw. Original Sin is conveyed from our firſt Parents unto their Poſterity by natural Generation, ſo as all that proceed from them in that Way, are conceived and born in Sin[z].

27 Queſt,

death paſſed upon all men, for that all have ſinned. *v.* 19. For as by one mans diſobedience many were made ſinners: ſo by the obedience of one, ſhall many be made righteous.

x *Rom.* 3. 10. As it is written, There is none righteous, no not one: *v.* 11. There is none that underſtandeth, there is none that ſeeketh after God, *v.* 12. They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one, *v.* 13. Their throat is an open ſepulchre; with their tongues they have uſed deceit; the poiſon of aſps is under their lips: *v.* 14. Whoſe mouth is full of curſing and bitterneſs. *v.* 15. Their feet are ſwift to ſhed blood. *v.* 16. Deſtruction and miſery are in their ways: *v.* 17. And the way of peace have they not known. *v.* 18. There is no fear of God before their eyes. *v.* 19. Now we know that what things ſoever the law ſaith, it ſaith to them who are under the law: that every mouth may be ſtopped, and all the world may become guilty before God, *Eph.* 2. 1. And you hath he quickned who were dead in treſpaſſes and ſins; *v.* 2. Wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience, *v.* 3. Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature the children of wrath, even as others, *Rom.* 5. 6. For when we were yet without ſtrength, in due time Chriſt died for the ungodly. *Rom.* 8. 7. Becauſe the carnal mind is enmity, againſt God: for it is not ſubject to the law of God, neither indeed can be. v. 8. So then they that are in the fleſh, cannot pleaſe God. *Gen.* 6. 5. And God ſaw that the wickedneſs of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

y *James* 1. 14. But every man is tempted, when he is drawn away by his own luſt, and enticed. v. 15. Then when luſt hath conceived, it bringeth forth ſin: and ſin when it is finiſhed, bringeth forth death. *Mat.* 15 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs, blaſphemies.

26. z *Pſalm* 51. 5. Behold, I was ſhapen in iniquity: and in ſin did my mother conceive me, *Job* 14. 4. Who can bring a clean thing out of an unclean? not one, *Job* 15. 14. What is man, that he ſhould be clean? and he which is born of a woman, that he ſhould be righ-

27 Queſt. *what Miſery did the Fall bring upon Mankind?*

Anſw. The Fall brought upon Mankind the Loſs of Communion with God a, his Diſpleaſure and Curſe; ſo as we are by Nature Children of Wrath b, Bond-ſlaves to Satan c, and juſtly liable to all Puniſhments in this World and that which is to come d.

28. Queſt. *What are the Puniſhments of Sin in this world?*

Anſw. The Puniſhment of Sin in this World are either Inward, as Blindneſs of Mind e, a reprobate Senſe f, ſtrong Deluſions g, Hardneſs of Heart h, Horrour of Conſcience,

ous? *John* 3. 6. That which is born of the fleſh, is fleſh; and that which is born of the ſpirit, is ſpirit.

27. a *Gen* 3. 8. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themſelves from the preſence of the Lord God, amongſt the trees of the garden. *v.* 10. And he ſaid, I heard thy voice in the garden: and I was afraid, becauſe I was naked; and I hid my ſelf. *v.* 24. So he drove out the man: and he placed at the eaſt of the garden of Eden, cherubims, and a flaming ſword which turned every way, to keep the way of the tree of life.

b *Eph.* 2. 2. Wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience. *v.* 3. Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature the children of wrath even as others.

c 2 *Tim.* 2. 26. And that they may recover themſelves out of the ſnare of the devil, who are taken captive by him at his will.

d *Gen.* 2. 17. But of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for in the day thou eateſt thereof, thou ſhalt ſurely die, *Lam.* 3. 39. Wherefore doth a living man complain, a man for the puniſhment of his ſins? *Rom.* 6 23. For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt our Lord. *Mat.* 25. 41. Then ſhall he ſay alſo unto them on the left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels. *v.* 46. And theſe ſhall go away into everlaſting puniſhment: but the righteous into life eternal. *Jude* 7. Even as Sodom and Gomorrah, and the cities about them in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire.

28. e *Eph.* 4. 18. Having the underſtanding darkned, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their heart.

f *Rom.* 1. 28 Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do thoſe things which are not convenient.

g 2 *Theſſ.* 2. 11. And for this cauſe God ſhall ſend them ſtrong deluſions, that they ſhould believe a lie:

h *Rom.* 2. 5. But after thy hardneſs and impenitent heart, treaſureſt up unto thy ſelf wrath againſt the day of wrath, and revelation of the righteous judgment of God.

ſcience i, and vile Affections k: Or Outward, as the Curſe of God upon the Creatures for our Sakes l; and all other Evils that befal us in our Bodies, Names, Eſtates, Relations, and Employments m; together with Death itſelf n.

29. Queſt. *VVhat are the Puniſhments of ſin in the world to come?*

Anſw. The Puniſhments of Sin in the World to come, are, everlaſting Separation from the comfortable Preſence of God, and moſt grievous Torments in Soul and Body, without Intermiſſion, in Hell-Fire for ever o.

30. Queſt. *Doth God leave all Mankind to periſh in the Eſtate of ſin and Miſery?*

Anſw. God doth not leave all Men to periſh in the Eſtate of Sin and Miſery p, into which they fell by the Breach of the Firſt Covenant, commonly called the Covenant of Works q: But

i *Iſa.* 33, 14. The ſinners in Zion are afraid, fearfulneſs hath ſurpriſed the hypocrites: who among us ſhall dwell with the devouring fire? who amongſt us ſhall dwell with everlaſting burnings? *Gen* 4. 13. And Cain ſaid unto the Lord, My puniſhment is greater than I can bear. *Mat* 27, 4 Saying, I have ſinned, in that I have betrayed innocent blood. And they ſaid, What is that to us? ſee thou to that.

k *Rom* 1, 26. For this cauſe God gave them up unto vile affections: for even their women did change the natural uſe into that which is againſt nature.

l *Gen* 3, 17. And unto Adam he ſaid, Becauſe thou haſt hearkned unto the voice of thy Wife, and haſt eaten of the tree, of which I commanded thee, ſaying. Thou ſhalt not eat of it: curſed is the ground for thy ſake; in ſorrow ſhalt thou eat of it all the days of thy life.

m *Deut* 28, 15. *to the end.* But it ſhall come to paſs, if thou wilt not hearken unto the voice of the Lord thy God, to obſerve to do all his commandments and his ſtatutes which I command thee this day; that all theſe curſes ſhall come upon thee, and overtake thee. v, 16. Curſed ſhalt thou be in the city, and curſed ſhalt thou be in the field. v, 17. Curſed ſhall be thy basket and thy ſtore. v. 18. Curſed ſhall be the fruit of thy body, and the fruit of thy land, *&c.*

n *Rom*, 6, 21. What fruit had ye then in thoſe things, whereof ye are now aſhamed? for the end of thoſe things is death. v, 23. For the wages of Sin is death; but the gift of God is eternal life, through Jeſus Chriſt our Lord.

29. o 2 *Theſ.* 1, 9. Who ſhall be puniſhed with everlaſting deſtruction from the Preſence of the Lord, and from the Glory of his Power. *Mark* 9, 44, 46, 48.---To go into hell,--- Where their worm dieth not, and the fire is not quenched. *Luke* 16 24 And he cried and ſaid, Father Abraham, have mercy on me, and ſend Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.

30. p 1 *Theſ* 5, 9. For God hath not appointed us to wrath; but to obtain ſalvation by our Lord Jeſus Chriſt.

q *Gal* 3, 10. For as many as are of the works of the law, are under the curſe

But of his mere Love and Mercy delivereth his Elect out of it, and bringeth them into an Eſtate of Salvation by the Second Covenant, commonly called the Covenant of Grace r.

31. Queſt. *With whom was the Covenant of Grace made?*

Anſw. The Covenant of Grace was made with Chriſt as the Second *Adam*, and in him with all the Elect as his Seed ſ,

32. Queſt. *How is the Grace of God manifeſted in the ſecond Covenant*

Anſw. The Grace of God is manifeſted in the Second Covenant, in that he freely provideth and offereth to Sinners a Mediator t, and Life and Salvation by him v; and requiring

curſe: for it is written, Curſed is every one that continueth not in all things which are written in the book of the law to do them. *v.* 12. And the law is not of faith: but, The man that doth them, ſhall live in them.

r *Tit.* 3. 4. But after that the kindneſs and love of God our Saviour toward man appeared. *v.* 5. Not by works of righteouſneſs, which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the holy Ghoſt; *v.* 6. Which he ſhed on us abundantly, through Jeſus Chriſt our Saviour; *v.* 7. That being juſtified by his grace, we ſhould be made heirs according to the hope of eternal life. *Gal.* 3: 21. Is the law then againſt the promiſes of God? God forbid: for if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law. *Rom.* 3. 20. Therefore by the deeds of the law there ſhall no fleſh be juſtified in his ſight: for by the law is the knowledge of ſin. *v.* 21. But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets; *v.* 22. Even the righteouſneſs of God which is by faith of Jeſus Chriſt unto all, and upon all them that believe; for there is no difference.

ſ 3 *Gal.* 3. 16. Now to Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one, And to thy ſeed, which is Chriſt. (*Rom* 5. 15. *to the end*) *Iſa.* 53. 10. Yet it pleaſed the Lord to bruiſe him, he hath put him to grief: when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand. *v* 11. He ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied: by his knowledge ſhall my righteous ſervant juſtify many: for he ſhall bear their iniquities.

32. t *Gen.* 3. 15 And I will put enmity between thee and the woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel. *Iſa.* 42. 6. I the Lord have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and will give thee for a covenant of the people, for a light of the Gentiles: *John* 6, 27 Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you: For him hath God the Father ſealed.

v 1 *John* 5. 11. And this is the record, that God hath given unto us eternal life: and this life is in his Son. *v.* 12. He that hath the Son, hath life; and he that hath not the Son of God, hath not life.

w *John*

ring Faith as the Condition to intereſt them in him w, promiſeth and giveth his Holy Spirit x to all his Elect, to work in them that Faith y, with all other ſaving Graces z; and to enable them unto all holy Obedience a, as the Evidence of the Truth of their Faith b, and Thankfulneſs to God c, and as the Way which he hath appointed them to ſalvation d.

33. Queſt. *Was the Covenant of grace always adminiſtred after one and the ſame Manner?*

Anſw. The Covenant of Grace was not always adminiſtred after the ſame Manner, but the Adminiſtrations of it under the Old Teſtament were different from thoſe under the New e.

34. Queſt. *How was the Covenant of Grace adminiſtred under the Old Teſtament?*

Anſw. The Covenant of Grace was adminiſtred under the

w *John* 3, 16. For God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. *John* 1. 12 But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name.

x *Prov*, 1, 23. Behold, I will pour out my Spirit unto you, I will make known my words unto you.

y 2 *Cor* 4, 13. We having the ſame Spirit of faith, according as it is written, I believed, and therefore have I ſpoken: We alſo believe, and therefore ſpeak.

z *Gal* 5, 22 But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, v, 23. Meekneſs, temperance, againſt ſuch there is no law.

a *Ezek* 36, 27. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do them.

b *James* 2, 18. Yea, a man may ſay, Thou haſt faith, and I have works: ſhew me thy faith without thy works, and I will ſhew thee my faith by my works. v, 22. Seeſt thou how faith wrought with his works, and by works was faith made perfect?

c 2 *Cor* 5, 14. For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead: v. 15. And that he died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again.

d *Eph* 2 10. For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them.

33. e 2 *Cor* 3, 6. Who alſo hath made us able miniſters of the new teſtament, not of the letter, but of the ſpirit: for the letter killeth, but the ſpirit giveth life. v. 7. But if the miniſtration of Death written and engraven in ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which glory was to be done away; v. 8. How ſhall not the miniſtration of the Spirit be rather glorious? v: 9. For if the miniſtration of condemnation be glory, much more

the Old Teſtament, by promiſes f, Prophecies g, ſacrifices h, Circumciſion i, the Paſſover k, and other Types and Ordinances; which did all foreſignify Chriſt then to come, and were for that Time ſufficient to build up the Elect in Faith in the promiſed Meſſiah l, by whom they then had full Remiſſion of ſin and eternal ſalvation m.

35. Queſt. *How is the Covenant of grace adminiſtred under the New Teſtament?*

Anſw. Under the New Teſtament, when Chriſt the ſubſtance was exhibited, the ſame Covenant of Grace was and ſtill is to be adminiſtred in the Preaching of the Word n, and the Adminiſtration of the ſacraments of Baptiſm o and the

more doth the miniſtration of righteouſneſs exceed in glory.

34. f *Rom* 15, 8. Now I ſay, that Jeſus Chriſt was a miniſter of the circumciſion for the truth of God, to confirm the promiſes made unto the fathers.

g *Acts* 3, 20. And he ſhall ſend Jeſus Chriſt, which before was preached unto you: v. 24. Yea, and all the prophets from Samuel, and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe days.

h *Heb* 10. 1. For the law having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices which they offer year by year continually, make the comers thereunto perfect.

i *Rom* 4, 11. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the Faith, which he had yet being uncircumciſed: that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo.

k 1 *Cor* 5. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Chriſt our paſſover is ſacrificed for us.

l (*Heb* 8, 9, *and* 10. *chapters,*) *Heb,* 11, 13. Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſwaded of them, and embraced them, and confeſſed that they were ſtrangers and pilgrims on the earth.

m *Gal* 3, 7. Know ye therefore that they which are of faith, the ſame are the children of Abraham. *v* 8. And the ſcripture foreſeeing that God would juſtify the heathen through faith, preached before the goſpel unto Abraham, ſaying, In thee ſhall all nations be bleſſed. *v*, 9. So then they which be of faith, are bleſſed with faithful Abraham. *v* 14. That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith.

35. n *Mark* 16. 15. And he ſaid unto them, Go ye into all the world, and preach the goſpel to every creature.

o *Mat* 28. 19. Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt: *v*, 20. Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

the Lord's Supper p; in which Grace and Salvation are held forth in more Fulneſs, Evidence, and Efficacy to all Nations q.

36, Queſt. *Who is the Mediator of the Covenant of Grace?*

Anſw. The only Mediator of the Covenant of Grace is the Lord Jeſus Chriſt r, who being the eternal Son of God, of one Subſtance and equal with the Father ſ, in the Fulneſs of Time became Man t, and ſo was and continues to be God and Man in Two intire diſtinct Natures, and One Perſon for ever v;

37; Queſt.

p 1 *Cor* 11, 23. For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread: *v* 24. And when he had given thanks, he brake it, and ſaid, Take, eat, this is my body, which was broken for you: this do in remembrance of me. *v* 25. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

q 2 *Cor* 3, 6 *to the end.* Who alſo hath made us able miniſters of the new teſtament, not of the letter, but of the ſpirit: for the letter killeth but the ſpirit giveth life, *v* 7. But if the miniſtration of death written and engraven in ſtones, was glorious. *v*, 8. How ſhall not the miniſtration of the Spirit be rather glorious? *v*, 9. If the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory, *&c.* * *Heb* 8, 6. But now hath he obtained a more excellent miniſtry, by how much alſo he is the mediator of a better covenant, which was eſtabliſhed upon better promiſes. *v*, 10. For this is the covenant that I will make with the houſe of Iſrael after thoſe days, ſaith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they ſhall be to me a people. *v* 11. And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord: for all ſhall know me, from the leaſt to the greateſt. *Matth* 28, 19. Go ye therefore and teach all nations, baptizing them in the name of *&c.*

36. r 1 *Tim* 2, 5. For there is one God, and one Mediator between God and men, the man Chriſt Jeſus.

ſ *John* 1, 1. In the beginning was the Word, and the Word was with God, and the word was God. *v* 14. And the Word was made fleſh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. *John* 10, 30. I and my Father are one *Phil* 2, 6. Who being in the form of God, thought it not robbery to be equal with God.

t *Gal* 4, 4. But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law.

v. *Luke* 1, 35 And the angel anſwered and ſaid unto her, The holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God. *Rom* 9, 5, Whoſe are the fathers and of whom as concerning the fleſh Chriſt came, who is over all God, bleſſed for ever, Amen. *Col.* 2, 9 For in him dwelleth all the fulneſs of the Godhead bodily. *Heb.* 7, 24. But this man, becauſe he continueth ever, hath an unchangeable

prieſt-

37. Queſt. *How did Chriſt, being the ſon of God, become Man?*

Anſw. Chriſt the ſon of God became Man, by taking to himſelf a true Body, and a reaſonable ſoul w, being conceived by the Power of the Holy Ghoſt, in the Womb of the Virgin *Mary*, of her ſubſtance, and born of her x, yet without ſin y,

38. Queſt. *Why was it requiſite that the Mediator ſhould be God?*

Anſw. It was requiſite that the Mediator ſhould be God, that he might ſuſtain and keep the human Nature from ſinking under the infinite Wrath of God, and the Power of Death z; give Worth and Efficacy to his Sufferings, Obedience, and Interceſſion a; and ſo ſatisfy God's Juſtice

prieſthood, v. 25. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

37. w *John* 1. 14. And the Word was made fleſh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. *Mat.* 26. 38. Then ſaith he unto them, My ſoul is exceeding ſorrowful, even unto death: tarry ye here and watch with me.

x *Luke* 1. 27. To a virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David; and the virgins name was Mary. v. 31. And behold, thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his name Jeſus. v. 35. And the angel anſwered and ſaid unto her, The holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God. v. 42. And (Eliſabeth) ſpake out with a loud voice, and ſaid, Bleſſed art thou among women, and bleſſed is the fruit of thy womb. *Gal.* 4. 4. But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law.

y *Heb.* 4. 15. For we have not an high prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without ſin. *Heb.* 7. 26. For ſuch an high-prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens.

38. z *Acts* 2. 24. Whom God hath raiſed up, having looſed the pains of death: becauſe it was not poſſible that he ſhould be holden of it. v. 25. For David ſpeaketh concerning him, I foreſaw the Lord always before my face, for he is on my right hand, that I ſhould not be moved. *Rom.* 1. 4. And declared to be the Son of God with power, according to the Spirit of holineſs, by the reſurrection from the dead, *Compared with Rom.* 4. 25. Who was delivered for our offences, and was raiſed again for our juſtification. *Heb.* 9. 14. How much more ſhall the blood of Chriſt, who through the eternal Spirit, offered himſelf without ſpot to God, purge your conſciences from dead works to ſerve the living God?

a *Acts* 20. 28. Take heed therefore unto your ſelves, and to all the flock, over the which the holy Ghoſt hath made you overſeers, to feed the church of God, which he hath purchaſed with his own blood. *Heb.* 9. 14. How much more ſhall the blood

ſtice b, procure his Favour c, purchaſe a peculiar People d, give his Spirit to them e, conquer all their Enemies f, and bring them to everlaſting ſalvation g.

39. Queſt.

blood of Chriſt, who through the eternal Spirit, offered himſelf without ſpot to God, purge your conſcience from dead works, to ſerve the living God? *Heb.* 7. 25. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them. v. 26. For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens; v. 27. Who needeth not daily, as thoſe high prieſts, to offer up ſacrifice, firſt for his own ſins, and then for the peoples: for this he did once, when he offered up himſelf. v. 28. For the law maketh men high prieſts which have infirmity; but the word of the oath which was ſince the law, maketh the Son, who is conſecrated for evermore.

b *Rom.* 3. 24. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt: v. 25. Whom God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God; v. 26. To declare, I ſay, at this time his righteouſneſs: that he might be juſt, and the juſtifier of him which believeth in Jeſus.

c *Eph.* 1. 6. To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved. *Mat* 3. 17. And lo, a voice from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed.

d *Tit.* 2. 13. Looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt. v. 14. Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works.

e *Gal.* 4. 6. And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father.

f *Luke* 1. 68. Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people. v. 69. And hath raiſed up an horn of ſalvation for us, in the houſe of his ſervant David. v. 71 That we ſhould be ſaved from our enemies, and from the hand of all that hate us. v. 74. That he would grant unto us, that we being delivered out of the hands of our enemies might ſerve him without fear.

g *Heb.* 5. 8. Though he were a ſon, yet learned he obedience by the things which he ſuffered. v. 9 And being made perfect, he became the author of eternal ſalvation unto all them that obey him. *Heb.* 9: 11: But Chriſt being come an high prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to ſay, not of this building; v. 12. Neither by the blood of goats and calves, but by his own blood he entred in once into the holy place, having obtained eternal redemption for us. v: 13. For if the blood of bulls, and of goats, and the aſhes of an heifer, ſprinkling the unclean, ſanctifieth to the purifying of the fleſh; v, 14. How much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God? v. 15. And for this cauſe he is the mediator of the new teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt teſtament, they which

are

39 Queſt. *Why was it requiſite that the Mediator ſhould be Man?*

Anſw. It was requiſite that the Mediator ſhould be Man, that he might advance our Nature h, perform Obedience to the Law i, ſuffer and make Interceſſion for us in our Nature k, have a Fellow-feeling of our Infirmities l; that we might receive the Adoption of Sons m, and have Comfort and Acceſs with Boldneſs unto the Throne of Grace n.

40. Queſt, *Why was it requiſite that the Mediator ſhould be God and Man in One Perſon?*

Anſw. It was requiſite that the Mediator, who was to reconcile God and Man, ſhould himſelf be both God and Man, and this in One Perſon; that the proper Works of each Nature might be accepted of God for us o, and relied on by us, as the Works of the whole Perſon p.

41. Queſt, *Why was our Mediator called Jeſus?*

Anſw Our Mediator was called *Jeſus*, becauſe he ſaveth his

are called might receive the promiſe of eternal inheritance.

39. h *Heb* 2. 16. For verily he took not on him the nature of angels; but he took on him the ſeed of Abraham.

i *Gal* 4. 4. But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law.

k *Heb.* 2 14. Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame: that through death he might deſtroy him that had the power of death, that is, the devil. *Heb.* 7. 24. But this man, becauſe he continueth ever, hath an unchangeable prieſthood. *v.* 25. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

l *Heb.* 4. 15. For we have not an high prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without ſin.

m *Gal.* 4. 5. To redeem them that were under the law, that we might receive the adoption of ſons.

n *Heb.* 4. 16, Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

49. o *Mat.* 1. 21, And ſhe ſhall bring forth a Son, and thou ſhalt call his name Jeſus: for he ſhall ſave his people from their ſins, *v.* 23. Behold, a virgin ſhall be with child, and ſhall bring forth a Son, and they ſhall call his name Emmanuel, which being interpreted, is, God with us, *Mat.* 3. 17. And lo, a voice from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed. *Heb.* 9. 14. How much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works, to ſerve the living God?

p 1 *Pet.* 2. 6. Wherefore alſo it is contained in the ſcripture, Behold, I lay in Zion a chief corner-ſtone, elect precious: and he that believeth on him ſhall not be confounded.

his People from their Sins q.

42, Queſt. *Why was our Mediator called* Chriſt?

Anſwv. Our Mediator was called *Chriſt*, becauſe he was anointed with the Holy Ghoſt above Meaſure r; and ſo ſet apart, and fully furniſhed with all Authority and Ability ſ, to execute the Offices of Prophet t, Prieſt v, and King of his Church w, in the Eſtate both of his Humiliation and Exaltation.

43, Queſt.

41. q *Mat* 1, 21. And She ſhall bring forth a Son, and thou ſhalt call his name Jeſus: for he ſhall ſave his people from their ſins.

42. r *John* 3, 34. For he whom God hath ſent, ſpeaketh the Words of God: for God giveth not the Spirit by meaſure unto him. *Pſalm* 45. 7. Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God, thy God, hath anointed thee with the oil of gladneſs above thy fellows.

ſ *John* 6, 27. Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you: for him hath God the Father ſealed. *Matth* 28, 18. And Jeſus came and ſpake unto them, ſaying, All power is given unto me in heaven and in earth. *v.* 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt: *v* 20. Teaching them to obſerve all things, whatſoever I have commanded you: and lo, I am with you alway, even unto the end of the world Amen.

t *Acts* 3, 21. Whom the heaven muſt receive, until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets, ſince the world began. *v.* 22. For Moſes truly ſaid unto the fathers, A prophet ſhall the Lord your God raiſe up unto you, of your brethren, like unto me; him ſhall ye hear in all things whatſoever he ſhall ſay unto you. *Luke* 4. 18. The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the goſpel to the poor, he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty them that are bruiſed. *v.* 21. And he began to ſay unto them, This day is this ſcripture fulfilled in your ears.

v *Heb* 5, 5. So alſo Chriſt glorified not himſelf, to be made an high prieſt, but he that ſaid unto him, Thou art my Son, to day have I begotten thee. *v* 6. As he ſaith alſo in another place, Thou art a prieſt for ever after the order of Melchiſedec. *v* 7. Who in the days of his fleſh, when he had offered up prayers and ſupplications, with ſtrong cryings and tears, unto him that was able to ſave him from death, and was heard, in that he feared. *Heb* 4. 14. Seeing then that we have a great high prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt our profeſſion. *v* 15. For we have not an high prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without ſin.

w *Pſalm* 2, 6. Yet have I ſet my King upon my holy hill of Zion. *Matth* 21 5. Tell ye the daughter of Sion, behold, thy king cometh unto thee, meek, and ſitting upon an aſs, and a colt the foſe of an aſs. *Iſa* 9, 6. For unto us a child is born, unto us a ſon is given, and the government ſhall be upon his ſhoulder: and his name ſhall be called, Wonderful, Counſeller, The mighty God, The everlaſting Father, The Prince of

43, Queſt. *Hovv doth Chriſt execute the Office of a Prophet?*

Anſvv. Chriſt executeth the Office of a Prophet, in his revealing to the Church x, in all Ages, by his Spirit and Word y, in divers Ways of Adminiſtration z, the whole Will of God a, in all Things concerning their Edification and Salvation b,

44. Queſt, *Hovv doth Chriſt execute the Office of a Prieſt?*

Anſw, Chriſt executeth the Office of a Prieſt, in his once offering himſelf a Sacrifice without Spot to God c, to be

of peace. *v.* 7. Of the increaſe of his government and peace there ſhall be no end, upon the throne of David and upon his kingdom, to order it, and to eſtabliſh it with judgment and with juſtice, from henceforth even for ever: the zeal of the Lord of hoſts will perform this. *Phil*, 2, 8. And being found in faſhion as a man, he humbled himſelf and became obedient unto death even the Death of the croſs. *v* 9. Wherefore God alſo hath highly exalted him, and given him a name which is above every name: v. 10 That at the name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth; v. 11. And that every tongue ſhould confeſs, that Jeſus Chriſt is Lord, to the glory of God the Father.

43. x *John* 1, 18. No man hath ſeen God at any time; the only begotten Son which is in the boſom of the Father, he hath declared him.

y 1 *Pet* 1. 10. Of which ſalvation the Prophets have enquired, and ſearched diligently, who propheſied of the grace that ſhould come unto you: v. 11. Searching what, or what manner of time the Spirit of Chriſt which was in them did ſignify, when it teſtified beforehand the ſufferings of Chriſt, and the glory that ſhould follow. v 12. Unto whom it was revealed, that not unto themſelves, but unto us they did miniſter the things which are now reported unto you, by them that have preached the goſpel unto you, with the holy Ghoſt ſent down from heaven; which things the angels deſire to look into.

z *Heb*, 1, 1. God who at ſundry times and in divers manners, ſpake in time paſt unto the fathers by the prophets. v. 2. Hath in thoſe laſt days ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the worlds.

a *John* 15, 15. Henceforth I call you not ſervants; for the ſervant knoweth not what his lord doth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you.

b *Acts* 20. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified. *Eph* 4, 11. And he gave ſome, apoſtles; and ſome, prophets: and ſome, evangeliſts: and ſome, paſtors and teachers; v. 12. For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt: v. 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt. *John* 20, 31. But theſe are written, that ye might believe that Jeſus is the Chriſt the Son of God, and that believing ye might have life through his name.

44 c *Heb* 9. 14. How much more ſhall the blood of Chriſt, who through the

be a Reconciliation for the Sins of his People *d*, and in making continual Interceſſion for them *e*.

45. Queſt *How doth Chriſt execute the Office of a King?*

Anſw. Chriſt executeth the Office of a King, in calling out of the World a People to himſelf *f*; and giving them Officers *g*, Laws *h*, and Cenſures, by which he viſibly governs them *i*; in beſtowing ſaving Grace upon his Elect *k*, re-

the eternal Spirit, offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God? v 28. So Chriſt was once offered to bear the ſins of many; and unto them that look for him ſhall he appear the ſecond time, without ſin, unto ſalvation.

d *Heb.* 2. 17. Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high prieſt, in things pertaining to God, to make reconciliation for the ſins of the people.

e *Heb.* 7. 25. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

45. f *Acts.* 15. 14. Simeon hath declared how God at the firſt did viſit the Gentiles, to take out of them a people for his name. *v* 15. And to this agree the words of the prophets; as it is written. *v* 16. After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will ſet it up. *Iſa.* 55. 4. Behold, I have given him for a witneſs to the people, a leader and commander to the people. *v* 5. Behold, thou ſhalt call a nation that thou knoweſt not, and nations that knew not thee, ſhall run unto thee, becauſe of the Lord thy God, and for the holy One of Iſrael; for he hath glorified thee. *Gen.* 49. 10. The Sceptre ſhall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him ſhall the gathering of the people be. *Pſalm.* 110. 3. Thy people ſhall be willing in the day of thy power, in the beauties of holineſs from the womb of the morning: thou haſt the dew of thy youth.

g *Eph.* 4. 11. And he gave ſome apoſtles, and ſome, prophets: and ſome, evangeliſts: and ſome paſtors and teachers: *v* 12. For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt. 1 *Cor.* 12. 28. And God hath ſet ſome in the Church, firſt apoſtles, ſecondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments diverſities of tongues.

h *Iſa.* 33. 22. For the Lord is our judge, the Lord is our law-giver, the Lord is our king, he will ſave us.

i. *Mat.* 18. 17. And if he ſhall neglect to hear them, tell it unto the Church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. *v* 18. Verily I ſay unto you, Whatſoever ye ſhall bind on earth, ſhall be bound in heaven: and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven. 1 *Cor.* 5. 4. In the name of our Lord Jeſus Chriſt, when ye are gathered together, and my ſpirit, with the power of our Lord Jeſus Chriſt. *v* 5. To deliver ſuch an one unto Satan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus.

k *Acts.* 5. 31. Him hath God exalted with his right hand to be a prince

rewarding their Obedience l, and correcting them for their Sins m, preſerving and ſupporting them under all their Temptations and Sufferings n, reſtraining and overcoming all their Enemies o, and powerfully ordering all things for his own Glory p, and their Good q; and alſo in taking Vengeance on the reſt, who know not God, and obey not the Goſpel r.

46. Queſt. *What was the Eſtate of Chriſt's Humiliation?*

Anſw. The Eſtate of Chriſt's Humiliation was that low Condition wherein he, for our ſakes, emptying himſelf of his Glory, took upon him the Form of a Servant, in his Conception and Birth, Life, Death, and after his Death until his Reſurrection ſ.

47 Queſt.

and a ſaviour, for to give repentance to Iſrael, and forgiveneſs of ſins.

l *Rev.* 22. 12. And behold, I come quickly; and my reward is with me, to give every man according as his works ſhall be. *Rev.* 2 10. Fear none of thoſe things which thou ſhalt ſuffer; behold, the devil ſhall caſt ſome of you into priſon, that ye may be tried; and ye ſhall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

m *Rev.* 3. 19. As many as I love, I rebuke and chaſten: be zealous therefore and repent.

n *Iſa.* 63. 9. In all their affliction he was afflicted, and the angel of his preſence ſaved them: in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old.

o 1 *Cor* 15. 25. For he muſt reign till he hath put all enemies under his feet. *Pſal* 110. *throughout.* *v* 1. The Lord ſaid unto my Lord, ſit thou at my right hand, until I make thine enemies thy footſtool. *v* 2. The LORD ſhall ſend the rod of thy ſtrength out of Zion: rule thou in the midſt of thine enemies. *&c.*

p *Rom.* 14. 10. But why doſt thou judge thy brother? or why doſt thou ſet at nought thy brother? for we ſhall all ſtand before the judgment-ſeat of Chriſt. *v.* 11. For it is written, As I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God.

q *Rom.* 8. 28. And we know that all things work together for good, to them that love God, to them who are called according to his purpoſe.

r 2 *Theſ.* 1. 8. In flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt: *v* 9. Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power. *Pſal.* 2. 8. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion. *v* 9. Thou ſhalt break them with a rod of iron, thou ſhalt daſh them in pieces like a potters veſſel.

46. ſ *Phil.* 2. 6. Who being in the form of God, thought it not robbery to be equal with God: *v* 7. But made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men. *v* 8. And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs. *Luke* 1. 31. And behold, thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name Jeſus. 2 *Cor.* 8. 9. For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich.

Acts

47 Queſt. *Hovv did Chriſt humble himſelf in his Conception and Birth?*

Anſvv. Chriſt humbled himſelf in his Conception and Birth, in that, being from all Eternity the Son of God in the Boſom of the Father, he was pleaſed in the fulneſs of Time to become the Son of Man, made of a Woman of low Eſtate, and to be born of her, with divers Circumſtances of more than ordinary Abaſement. r.

48 Queſt. *Hovv did Chriſt humble himſelf in his Life?*

Anſvv. Chriſt humbled himſelf in his life, by ſubjecting himſelf to the Law v, which he perfectly fulfilled w; and by conflicting with the indignities of the World x, Temptations of Satan y, and Infirmities in his Fleſh, whether common to the Nature of Man, or particularly accompanying that his low Condition z.

49 Queſt:

Acts. 2 24. Whom God hath raiſed up, having looſed the pains of death: becauſe it was not poſſible that he ſhould be holden of it.

47 t *John* 1, 14. And the Word was made fleſh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. *v* 18. No man hath ſeen God at any time; the only begotten Son, which is in the boſom of the Father, he hath declared him. *Gal.* 4 4. But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law. *Luke.* 2, 7. And ſhe brought forth her firſt-born ſon, and wrapped him in ſwadling clothes, and laid him in a manger, becauſe there was no room for them in the inn.

48. v *Gal*, 4. 4. But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law.

w *Mat.* 5. 17: Think not that I am come to deſtroy the law or the prophets: I am not come to deſtroy, but to fulfil. *Rom.* 5 19. For as by one mans diſobedience many were made ſinners: ſo by the obedience of one, ſhall many be made righteous.

x *Pſalm.* 22. 6. But I am a worm, and no man; a reproach of men, and deſpiſed of the people. *Heb* 12, 2. Looking unto Jeſus the author and finiſher of our faith; who, for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame and is ſet down at the right hand of the throne of God. v 3. For conſider him that endured ſuch contradiction of ſinners againſt himſelf, leſt ye be wearied and faint in your minds

y *Mat.* 4 1. *to verſe* 12. Then was Jeſus led up of the ſpirit into the wilderneſs, to be tempted of the devil, *&c.* *Luke.* 4. 13. And when the Devil had ended all the temptation, he departed from him for a ſeaſon.

z *Heb*, 2. 17. Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high prieſt, in things pertaining to God, to make reconciliation for the ſins of the people. v 18. For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted. *Heb.* 4. 15. For we have not an high prieſt which cannot be touched with the feeling of our infirmities; but was in all

49. Queſt. *How did Chriſt humble himſelf in his Death?*

Anſw. Chriſt humbled himſelf in his Death, in that having been betrayed by *Judas* a, forſaken by his Diſciples b, ſcorned and rejected by the World c, condemned by *Pilate*, and tormented by his Perſecutors d; having alſo conflicted with the Terrors of Death and the powers of Darkneſs, felt and born the Weight of God's Wrath e, he laid down his Life an Offering for Sin f enduring the painful, ſhameful, and curſed Death of the Croſs g.

50. Queſt. *Wherein conſiſted Chriſt's Humiliation after his Death?*

Anſw. Chriſt's Humiliation after his Death, conſiſted in his being buried h, and continuing in the State of the dead, and

points tempted like as we are, yet without ſin. *Iſa.* 52. 13. Behold, my ſervant ſhall deal prudently; he ſhall be exalted and extolled, and be very high, *v* 14. As many were aſtonied at thee; his viſage was ſo marred more than any man, and his form more than the ſons of men.

49. a *Mat.* 27. 4. Saying, I have ſinned, in that I have betrayed the innocent blood. And they ſaid, What is that to us? ſee thou to that.

b *Mat.* 26. 56. But all this was done, that the ſcriptures of the prophets might be fulfilled. Then all the diſciples forſook him, and fled.

c *Iſa.* 53. 2. For he ſhall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comelineſs: and when we ſhall ſee him, there is no beauty that we ſhould deſire him. *v* 3. He is deſpiſed and rejected of men, a man of ſorrows, and acquainted with grief: and we hid, as it were, our faces from him; he was deſpiſed, and we eſteemed him not.

d *Mat.* 27. 26. *to verſe* 50. Then releaſed he Barabbas unto them: and when he had ſcourged Jeſus, he delivered him to be crucified. *&c. John*, 19. 34. But one of the ſoldiers with a ſpear pierced his ſide, and forthwith came there out blood and water.

e *Luke*, 22. 24. And being in an agony he prayed more earneſtly; and his ſweat was as it were great drops of blood falling down to the ground, *Mat.* 27. 46. And about the ninth hour Jeſus cried with a loud voice, ſaying, Eli, Eli, lama ſabacthani? that is to ſay, My God, my God why haſt thou forſaken me?

f *Iſa.* 53. 10. Yet it pleaſed the Lord to bruiſe him; he hath put him to grief; when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, and the Pleaſure of the Lord ſhall proſper in his hand

g *Phil.* 2. 8. And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs *Heb* 12. 2. Looking unto Jeſus the author and finiſher of our faith, who for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God. *Gal.* 3. 13. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed is every one that hangeth on a tree.

50. h 1 *Cor* 15. 3. For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for

and under the Power of Death till the Third Day i, which hath been otherwiſe expreſſed in theſe Words, *He deſcended into Hell*..

51. Queſt. *What was the Eſtate of Chriſt,s Exaltation?*

Anſw. The Eſtate of Chriſt's Exaltation comprehendeth his Reſurrection k, Aſcenſion l, Sitting at the Right-hand of the Father m, and his Coming again to judge the World n:

52 Queſt. *How was Chriſt Exalted in his Reſurrection?*

Anſw. Chriſt was exalted in his Reſurrection, in that, not having ſeen Corruption in Death, (of which it was not poſſible for him to be held o) and having the very ſame Body in which he ſuffered, with the eſſential Properties thereof p (but

for our ſins according to the ſcriptures: *v* 4 And that he was buried, and that he roſe again the third day according to the ſcriptures.

i *Pſal.* 16. 10. For thou wilt not leave my ſoul in hell; neither wilt thou ſuffer thine holy One to ſee corruption. *Compared with Acts*, 2. 24. Whom God hath raiſed up, having looſed the pains of death; becauſe it was not poſſible that he ſhould be holden of it. *v* 25. For David ſpeaketh concerning him, I foreſaw the Lord always before my face, for he is on my right hand, that I ſhould not be moved. *v* 26 Therefore did my heart rejoice, and my tongue was glad; moreover alſo my fleſh ſhall reſt in hope. *v* 27. Becauſe thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine holy One to ſee corruption. *v* 31. He ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoul was not left in hell, neither his fleſh did ſee corruption *Rom* 6. 9. Knowing that Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him. *Mat.* 12. 40. For as Jonas was three days and three nights in the whales belly. ſo ſhall the Son of man be three days and three nights in the heart of the earth.

51. k 1 *Cor.* 15. 4. And that he was buried, and that he roſe again the third day, according to the ſcriptures.

l *Mark.* 16. 19. So then, after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God.

m *Eph.* 1. 20. Which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own right hand in the heavenly places.

n *Acts.* 1, 11. Which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, ſhall ſo come, in like manner as ye have ſeen him go into heaven. *Acts.* 17. 31. Becauſe he hath appointed a day, in the which he will judge the world in righteouſneſs, by that man whom he hath ordained; whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.

52. o *Acts.* 2. 24. Whom God hath raiſed up, having looſed the pains of death: becauſe it was not poſſible that he ſhould be holden of it. *v* 27. Becauſe thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine holy One to ſee corruption.

p *Luke*, 24, 39. Behold my hands and my feet, that it is I my ſelf;

(but without Mortality and other common Infirmities belonging to this Life) really united to his Soul q, he roſe again from the Dead the Third Day by his own Power r; whereby he declared himſelf to be the Son of God ſ, to have ſatisfied Divine Juſtice t, to have vanquiſhed Death, and him that had the power of it v, and to be Lord of Quick and Dead w. All which he did as a publick Perſon x, the Head of his Church y, for their Juſtification, z, Quickning in Grace a, Support againſt Enemies b, and to aſſure them of their

handle me, and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have.

q *Rom.* 6. 9. Knowing that Chriſt being raiſed from the dead, dieth no more, death hath no more dominion over him. *Rev.* 1. 18. I am he that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and death.

r *John* 10. 18. No man taketh it from me, but I lay it down of my ſelf: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

ſ *Rom.* 1. 4. And declared to be the Son of God with power, according to the ſpirit of holineſs, by the reſurrection from the dead.

t *Rom.* 8. 34. Who is he that condemneth? it is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

v *Heb.* 2. 14. For as much then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame: that through death he might deſtroy him that had the power of death, that is, the devil.

w *Rom.* 14. 9. For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living.

x 1 *Cor* 15. 21. For ſince by man came death, by man came alſo the reſurrection of the dead. v 22. For as in Adam all die, even ſo in Chriſt ſhall all be made alive.

y *Eph.* 1. 20, Which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in the heavenly places. *v* 22. And hath put all things under his feet, and gave him to be the head over all things to the church, *v* 23. Which is his body, the fulneſs of him that filleth all in all. *Col.* 1. 18. And he is the head of the body, the church; who is the beginning, the firſt-born from the dead, that in all things he might have the preeminence,

z *Rom.* 4 25. Who was delivered for our offences, and was raiſed again for our juſtification.

a *Eph.* 2 1. And you hath he quickned, who were dead in treſpaſſes and ſins. *v* 5. Even when we were dead in ſins, hath quickned us together with Chriſt, (by grace ye are ſaved) *v* 6. And hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus. *Col.* 2. 12. Buried with him in baptiſm, wherein alſo ye are riſen with him, through the faith of the operation of God, who hath raiſed him from the dead.

c 1 *Cor.* 15. 25, For he muſt reign till he hath put all enemies under his feet. v. 26. The laſt enemy that ſhall be deſtroyed, is death. v 27. For he hath put all things under his feet. But when he ſaith, all things are put under him, it is manifeſt that he is accepted which did put all things under him.

their reſurrection from the dead at the laſt Day c.

53. Queſt. *How was Chriſt exalted in his Aſcenſion?*

Anſw. Chriſt was exalted in his Aſcenſion, in that having after his Reſurrection often appeared unto, and converſed with his Apoſtles, ſpeaking to them of the Things pertaining to the Kingdom of God d, and giving them Commiſſion to preach the Goſpel to all Nations e; Forty Days after his Reſurrection, he in our Nature, and as our Head f; triumphing over Enemies, viſibly went up into the higheſt heavens, there to receive Gifts for Men h, to raiſe up our Affections thither i, and to prepare a Place for us k, where himſelf is, and ſhall continue till his Second Coming at the End of the World l,

54 Queſt,

c 1 *Cor.* 15. 20. But now is Chriſt riſen from the dead, and become the firſt-fruits of them that ſleep.

53 d *Acts.* 1. 4. Until the day in which he was taken up, after that he through the holy Ghoſt had given commandments unto the apoſtles whom he had choſen. v 3. To whom alſo he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God.

e *Mat.* 28 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt: v 20. Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

f *Heb.* 6. 20. Whither the forerunner is for us entred, even Jeſus, made an high prieſt for ever after the order of Melchiſedec.

g *Eph.* 4. 8. Wherefore he ſaith When he aſcended upon high, he led captivity captive, and gave gifts unto men.

h *Acts.* 1. 9. And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight, v. 10. And while they looked ſtedfaſtly, toward heaven, as he went up, behold, two men ſtood by them in white apparel; v 11. Which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? this ſame Jeſus which is taken up from you into heaven, ſhall ſo come, in like manner as ye have ſeen him go into heaven. *Eph.* 4. 10. He that deſcended, is the ſame alſo that aſcended up far above all heavens, that he might fill all things. *Pſalm.* 68. 18. Thou haſt aſcended on high, thou haſt led captivity captive: thou haſt received gifts for men; yea, for the rebellious alſo, that the Lord God might dwell among them.

i *Col* 3. 1. If ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God: v 2. Set your affections on things above, not not on things on the earth.

k *John.* 14. 3. And if I go and prepare a place for you, I will come again, and receive you unto my ſelf, that where I am, there ye may be alſo.

l *Acts.* 3. 21. Whom the heavens muſt receive, until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets ſince the world began.

54 Queſt. *How is Chriſt exalted in his Sitting at the Right-hand of God?*

Anſw. Chriſt is exalted in his Sitting at the Right-hand of God, in that as God-Man he is advanced to the higheſt Favour with God the Father m, with all fulneſs of Joy n, Glory o, and power over all Things in Heaven and Earth p; and doth gather and defend his Church, and ſubdue their Enemies; furniſheth his Miniſters and People with Gifts and Graces q, and maketh Interceſſion for them r.

55, Queſt. *How doth Chriſt make Interceſſion?*

Anſw Chriſt maketh Interceſſion, by his Appearing in our Nature continually before the Father in Heaven s, in the Merit of his Obedience and Sacrifice on Earth t, declaring his Will to have it applied to all Believers v; anſwering

54. m *Phil.* 2. 9. Wherefore God alſo hath highly exalted him, and given him a name which is above every name.

n *Acts.* 2. 28. Thou haſt made known to me the ways of life; thou ſhalt make me full of joy with thy countenance. *Compared with Pſalm* 16. 11. Thou wilt ſhew me the path of life; in thy preſence is fulneſs of Joy, at thy right hand there are pleaſures for ever more.

o *John.* 17, 5. And now, O Father, glorify thou me with thine own ſelf, with the glory which I had with thee before the world was.

p *Eph.* 1. 22. And hath put all things under his feet, and gave him to be the head over all things to the church. 1 *Pet.* 3, 22. Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made ſubject unto him.

q *Eph.* 4. 10. He that deſcended, is the ſame alſo that aſcended up far above all heavens, that he might fill all things, *v* 11. And he gave ſome, apoſtles; and ſome prophets: and ſome, evangeliſts, and ſome, paſtors and teachers; *v* 12. For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt *Pſalm.* 110 *through-*

The Lord ſaid unto my Lord, Sit thou at my right hand, until I make thine enemies thy footſtool.

r *Rom.* 8, 34. Who is he that condemneth? it is Chriſt that died; yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

55. s *Heb.* 9. 12. Neither by the blood of goats and calves, but by his own blood he entred in once into the holy place, having obtained eternal redemption for us. *v* 24. For Chriſt is not entred into the holy places made with hands, which are the figures of the true; but into heaven it ſelf, now to appear in the preſence of God for us.

t *Heb.* 1 3. Who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſate down on the right hand of the majeſty on high.

v *John.* 3. 16. For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. *John.* 17. 9. I pray for them; I pray not for the world, but for them which thou haſt given me, for they are thine *v* 20. Neither pray I for theſe alone, but for them alſo which ſhall believe on

me

ing all Accuſations againſt them w; and procuring for them Quiet of Conſcience notwithſtanding daily Failings x, Acceſs with Boldneſs to the throne of Grace y, and Acceptance of their Perſons z and Services a.

56. Queſt. *How is Chriſt to be exalted in his Coming again to judge the World?*

Anſw. Chriſt is to be exalted in his Coming again to judge the World, in that he, who was unjuſtly judged and condemned by wicked Men b, ſhall come again at the Laſt Day in great power c, and in the full Manifeſtation of his own glory and of his Father's, with all his holy Angels d, with a Shout, with the Voice of the Arch angel, and with the Trumpet of God e; to judge the World in Righte-

me through their word: *v* 24. Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world.

w *Rom.* 8. 33. Who ſhall lay any thing to the charge of God's elect? it is God that juſtifieth: *v* 34. Who is he that condemneth? It is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

x *Rom.* 5. 1. Therefore being juſtified by faith we have peace with God, through our Lord Jeſus Chriſt, *v* 2. By whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoice in hope of the glory of God. 1 *John.* 2. 1. My little children, theſe things write I unto you, that ye ſin not. And if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous: *v* 2. And he is the propitiation for our ſins: and not for ours only, but alſo for the ſins of the whole world.

y *Heb.* 4. 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, & find grace to help in time of need.

z *Eph.* 1. 6. To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved:

a 1 *Pet.* 2. 5. Ye alſo as lively ſtones are built up a ſpiritual houſe, an holy prieſthood, to offer up ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt.

56. b *Acts*, 3 14. But ye denied the holy One, and the juſt, and deſired a murderer to be granted unto you. *v* 15. And killed the prince of life, whom God hath raiſed from the dead, whereof we are witneſſes,

c *Mat* 24 30. And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven, with power and great glory.

d *Luke* 9, 26. For whoſoever ſhall be aſhamed of me and of my words, of him ſhall the Son of man be aſhamed when he ſhall come in his own glory, and in his Fathers, and of the holy angels. *Mat* 25. 31. When the Son of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory.

e 1 *Theſ* 4, 16. For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God

Righteouſneſs f.

57, Queſt. W*hat Benefits hath Chriſt procured by his Mediation?*

Anſw. Chriſt by his Mediation hath procured Redemption g, with all other Benefits of the Covenant of Grace h.

58. Queſt, *How do we come to be made Partakers of the Benefits which Chriſt hath procured?*

Anſw. We are made Partakers of the Benefits which Chriſt hath procured, by the Application of them unto us i, which is the Work eſpecially of God the Holy Ghoſt k.

59. Queſt. W*ho are made Partakers of Redemption through Chriſt?*

Anſw. Redemption is certainly applied, and effectually communicated to all thoſe for whom Chriſt hath purchaſed it l; who are in Time by the Holy Ghoſt enabled to believe in Chriſt according to the Goſpel m, 60. Queſt

God: and the dead in Chriſt ſhall riſe firſt.

f *Acts* 17, 31. Becauſe he hath appointed a day in the which he will judge the world in righteouſneſs, by that man whom he hath ordained; whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.

57. g *Heb* 9, 12. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

h 2 *Cor* 1, 20. For all the promiſes of God in him are yea, and in him amen, unto the glory of God by us

58. i *John* 1. 11. He came unto his own, and his own received him not. *v* 12. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name.

k *Titus* 3. 5. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the holy Ghoſt; *v.* 6 Which he ſhed on us abundantly, through Jeſus Chriſt our Saviour

59 l *Eph*, 1. 13. In whom ye alſo truſted after that ye heard the word of truth, the goſpel of your ſalvation: in whom alſo after that ye believed, ye were ſealed with that holy Spirit of promiſe. v. 14. Which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory. *John*, 6. 37, All that the Father giveth me, ſhall come to me; and him that cometh unto me, I will in no wiſe caſt out.. v. 39 And this is the Fathers will which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day. *John* 10, 15. As the Father knoweth me, even ſo know I the Father: and I lay down my life for the ſheep. v, 16, And other ſheep I have which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice, and there ſhall be one fold and one ſhepherd.

m *Eph* 2, 8. For by grace are ye ſaved through Faith, and that not of your ſelves: it is the gift of God. 2 *Cor* 4, 13. We having the ſame ſpirit of faith, according as it is written, I believed, and therefore have I ſpoken: we alſo believe, and therefore ſpeak, 60 n *Rom*

60, Queſt, *Can they who have never heard the Goſpel, and ſo know not Jeſus Chriſt, nor believe in him, be ſaved by their living according to the Light of Nature?*

Anſw, They who, having never heard the Goſpel, know not Jeſus Chriſt o, and believe not in him, cannot be ſaved p, be they never ſo diligent to frame their Lives according to the Light of Nature q, or the Laws of that Religion which they profeſs r; neither is there Salvation in any

60. n *Rom.* 10. 14 How then ſhall they call on him in whom they have not believed? and how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher?

o 2 *Theſ* 1, 8. In flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt: v. 9. Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power. *Eph* 2. 12. That at that time ye were without Chriſt, being aliens from the common-wealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world. *John*, 1, 10. He was in the world, and the world was made by him, and the world knew him not. v. 11. He came unto his own, and his own received him not. v. 12, But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name.

p *John* 8, 24. I ſaid therefore unto you, that ye ſhall die in your ſins: for if ye believe not that I am he, ye ſhall die in your ſins. *Mark*, 16, 16. He that believeth and is baptized, ſhall be ſaved; but he that believeth not ſhall be damned.

q 1 *Cor* 1, 20, Where is the wiſe? where is the ſcribe? where is the diſputer of this world? hath not God made fooliſh the wiſdom of this world? v. 21. For after that, in the wiſdom of God, the world by wiſdom knew not God, it pleaſed God by the fooliſhneſs of preaching to ſave them that believe. v, 22. For the Jews require a ſign, and the Greeks ſeek after wiſdom: v. 23. But we preach Chriſt crucified, unto the Jews a ſtumbling-block, and unto the Greeks fooliſhneſs; v. 24. But unto them which are called, both Jews and Greeks, Chriſt, the power of God, and the wiſdom of God.

r *John* 4, 22, Ye worſhip ye know not what: we know what we worſhip, for ſalvation is of the Jews. *Rom* 9, 31, But Iſrael which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs. v. 32. Wherefore? Becauſe they ſought it not by faith, but as it were by the works of the law; for they ſtumbled at that ſtumbling-ſtone. *Phil* 3, 4. Though I might alſo have confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, I more; v. 5. Circumciſed the eighth day, of the ſtock of Iſrael, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Phariſee; v. 6. Concerning zeal, perſecuting the church; touching the righteouſneſs which is in the law, blameleſs. v. 7. But what things were gain to me, thoſe I counted loſs for Chriſt v. 8. Yea doubtleſs, and I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord; for whom I have ſuffered the loſs of all things, and do count them but dung

that

any other, but in Chriſt alone s, who is the Saviour only of his Body the Church t:

61. Queſt. *Are all they ſaved who hear the Goſpel, and live in the Church?*

Anſw. All that hear the Goſpel, and live in the Viſible Church, are not ſaved; but they only who are true Members of the Church Inviſible v.

62 Queſt. *What is the viſible Church?*

Anſw. The viſible Church is a Society made up of all ſuch, as in all Ages and Places in the World do profeſs the true Religion w, and

that I may win Chriſt, *v* 9. And be found in him; not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, The righteouſneſs which is of God by faith.

s *Act.* 4. 12. Neither is there ſalvation in any other: for there is none other name under heaven given among men, whereby we muſt be ſaved.

t *Eph.* 5. 23 For the husband is the head of the wife, even as Chriſt is the head of the church: and he is the Saviour of the body.

61. v *John.* 12. 38. That the ſaying of Eſaias the prophet might be fulfilled, which he ſpake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? *v* 39. Therefore they could not believe, becauſe that Eſaias ſaid again, *v* 40. He hath blinded their eyes, and hardned their heart; that they ſhould not ſee with their eyes, nor underſtand with their heart, and be converted, and I ſhould heal them. *Rom.* 9. 6. Not as though the word of God hath taken none effect. For they are not all Iſrael, which are of Iſrael, *Mat.* 22. 14 For many are called, but few are choſen. *Mat.* 7. 21. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven. *Rom.* 11. 7. What then? Iſrael hath not obtained that which he ſeeketh for; but the election hath obtained it, and the reſt were blinded.

62. w 1 *Cor.* 1 2. Unto the church of God which is at Corinth, to them that are ſanctified in Chriſt Jeſus, called to be ſaints, with all that in every place call upon the name of Jeſus Chriſt our Lord, both theirs and ours, 1 *Cor.* 12. 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one ſpirit. *Rom.* 15. 9. And that the Gentiles might glorify God for his mercy, as it is written, For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy name. *v* 10. And again he ſaith, Rejoice ye Gentiles, with his people. *v* 11. And again, Praiſe the Lord all ye Gentiles, and laud him all ye people. *v* 12. And again Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles; in him ſhall the Gentiles truſt. *Rev.* 7. 9. After this I behold, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, *Pſal.* 2. 8. Ask of me, and I ſhall give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion,

Pſalm.

and of their Children x.

63. Queſt. *What are the ſpecial Privileges of the Viſible Church*

Anſw. The Viſible Church hath the Privilege of being under God's ſpecial Care and Government y; of being protected and preſerved in all Ages, notwithſtanding the Oppoſition of all Enemies z; and of enjoying the Communion of

Pſal. 22. 27. All the ends of the world ſhall remember and turn unto the Lord: and all the kindreds of the nations ſhall worſhip before thee. *v* 28. For the kingdom is the Lords, and he is the governor among the nations. *v* 29. All they that be fat upon earth, ſhall eat and worſhip: all they that go down to the duſt, ſhall bow before him, and none can keep alive his own ſoul. v 30. A ſeed ſhall ſerve him, it ſhall be accounted to the Lord for a generation. v 31. They ſhall come, and ſhall declare his righteouſneſs unto a people that ſhall be born, that he hath done this. *Pſal.* 45. 17. I will make thy name to be remembred in all generations: therefore ſhall the people praiſe thee for ever and ever. *Mat.* 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt: *v* 20. Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, unto the end of the world. Amen. *Iſa.* 59. 21. As for me, this is my covenant with them, ſaith the Lord, My ſpirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord, from henceforth and for ever.

x 1 *Cor.* 7. 14. For the unbelieving husband is ſanctified by the wife, and the unbelieving wife is ſanctified by the husband: elſe were your children unclean; but now they are holy. *Acts.* 2. 39, For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call. *Rom.* 11. 16. For if the firſt fruit be holy, the lump is alſo holy: and if the root be holy, ſo are the branches. *Gen.* 17. 7. And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant; to be a God unto thee, and to thy ſeed after thee.

63. y *Iſa.* 4. 5. And the Lord will create upon every dwelling place of mount Sion, and upon her aſſemblies a cloud, and ſmoke by day, and the ſhining of a flaming fire by night: for upon all the glory ſhall be a defence. *v* 6. And there ſhall be a tabernacle for a ſhadow in the day time from the heat, and for a place of refuge, and for a covert from ſtorm and from rain. 1 *Tim.* 4 10. For, therefore we both labour, and ſuffer reproach, becauſe we truſt in the living God, who is the Saviour of all men, eſpecially of thoſe that believe.

z (*Pſalm* 115. *throughout.*) v 1. Not unto us, O Lord, not unto us, but---v 2. Wherefore ſhould the heathen ſay, Where is now their God? *&c* v 9 O Iſrael, truſt thou in the Lord: he is their help, and their ſhield, *&c.* *Iſa.* 31. 4. For thus hath the Lord ſpoken unto me, like as the lion and the young lion roaring on his prey, when a multitude of ſhepherds is called forth againſt him, he will not be afraid of their voice, nor abaſe himſelf for the

of Saints the ordinary Means of Salvation a, and Offers of Grace by Chriſt to all the Members of it in the Miniſtry of the Goſpel, teſtifying that whoſoever believes in him ſhall be ſaved b, and excluding none that will come unto him c.

64. Queſt. *What is the inviſible Church?*

Anſw. The Inviſible Church is the whole number of the Elect, that have been, are, or ſhall be gathered into One under Chriſt the Head d.

65. Queſt.

the noiſe of them: ſo ſhall the Lord of hoſts come down to fight for mount Sion, and for the hill thereof. *v.* 5. As birds flying, ſo will the Lord of hoſts defend Jeruſalem, defending alſo he will deliver it, and paſſing over he will preſerve it, *Zech.* 12. 2. Behold, I will make Jeruſalem a cup of trembling unto all the people round about, when they ſhall be in the ſiege, both againſt Judah, and againſt Jeruſalem. *v.* 3. And in that day will I make Jeruſalem a burdenſom ſtone for all people: all that burden themſelves with it, ſhall be cut in pieces, though all the people of the earth were gathered together againſt it. *v.* 4. In that day, ſaith the Lord, I will ſmite every horſe with aſtoniſhment, and his rider with madneſs, and I will open mine eyes upon the houſe of Judah, and will ſmite every horſe of the people with blindneſs. *v.* 8. In that day ſhall the Lord defend the inhabitants of Jeruſalem, and he that is feeble among them at that day ſhall be as David; and the houſe of David ſhall be as God, as the angel of the Lord before them. *v.* 9. And it ſhall come to paſs in that day, that I will ſeek to deſtroy all the nations that come againſt Jeruſalem.

a *Acts* 2. 39. For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call. *v.* 42. And they continued ſtedfaſtly in the apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers.

b *Pſalm* 147. 19. He ſheweth his word unto Jacob, his ſtatutes and his judgments unto Iſrael. *v.* 20. He hath not deal ſo with any nation: and as for his judgments, they have not known them. Praiſe ye the Lord. *Rom* 9. 4. Who are Iſraelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the ſervice of God, and the promiſes. *Eph* 4. 11. And he gave ſome, apoſtles; and ſome, prophets: and ſome, evangeliſts; and ſome, paſtors and teachers, *v.* 12. For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt. *Mark* 10. 16. And he ſaid unto them, Go ye into all the world, and preach the goſpel to every creature. *v.* 16. He that believeth and is baptized, ſhall be ſaved; but he that believeth not ſhall be damned.

c *John* 6. 37. All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.

64 d *Eph.* 1 10 That in the diſpenſation of the fulneſs of times, he might gather together in one all things in Chriſt, both which are in heaven, and which are on earth, even in him. *v.* 22. And hath put all things under his feet, and gave him to be the head over all things to the church. *v.* 23. Which is his body, the fulneſs of him that filleth all in all *John* 10. 16. And other Sheep I have which are not of this fold; them alſo muſt I bring, and they ſhall hear my voice; and there ſhall be one fold, and one Shepherd. *John* 11 52. And not for that nation only, but

that

65. Queſt. *What ſpecial Benefits do the Members of the Inviſible Church enjoy by Chriſt?*

Anſw. The Members of the Inviſible Church, by Chriſt, enjoy Union and Communion with him in Grace and Glory e.

66. Queſt. *What is that Union which the Elect have with Chriſt?*

Anſw. The Union which the Elect have with Chriſt, is the Work of God's Grace f, whereby they are ſpiritually and myſtically, yet really and inſeparably joined to Chriſt as their Head and Husband g; which is done in their effectual Calling h.

67. Queſt. *What is Effectual Calling?*

Anſw. Effectual Calling is the Work of God's almighty Power and Grace i, whereby (out of his free and ſpecial Love to

that alſo he ſhould gather together in one the children of God that were ſcattered abroad.

65. e *John* 17. 21. That they all might be one, as thou, Father, art in me, and I in thee; that they alſo may be one in us: that the world may believe that thou haſt ſent me. *Eph.* 2. 5. Even when we were dead in ſins, hath quickned us together with Chriſt (by grace ye are ſaved) *v.* 6. And hath raiſed us up together, and made us ſit together in heavenly places, in Chriſt Jeſus. *John* 17. 24. Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world.

66. f *Eph.* 1. 22. And hath put all things under his feet, and gave him to be the head over all things to the church. *Eph.* 2. 6. And hath raiſed us up together, and hath made us ſit together in heavenly places, in Chriſt Jeſus. *v.* 7. That in the ages to come he might ſhew the exceeding riches of his grace, in his kindneſs towards us, through Chriſt Jeſus. *v.* 8. For by grace are ye ſaved, through faith; and that not of your ſelves: it is the gift of God.

g 1 *Cor.* 6. 17. But he that is joined unto the Lord, is one ſpirit. *John* 10. 28. And I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand. *Eph.* 5. 23. For the huſband is the head of the wife, even as Chriſt is the head of the church: and he is the ſaviour of the body. *v.* 30. For we are members of his body, of his fleſh and of his bones.

h 1 *Pet.* 5. 10. But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you. 1 *Cor.* 1. 9. God is faithful, by whom ye are called unto the fellowſhip of his Son Jeſus Chriſt our Lord.

67. i *John* 5. 25. Verily, verily I ſay unto you, The hour is coming, and now is, when the dead ſhall hear the voice of the Son of God: and they that hear ſhall live. *Eph.* 1. 18. The eyes of your underſtanding being enlightned; that ye may know what is the hope of his calling; and what the riches of the glory of his inheritance in the ſaints. *v.* 19. And what is the exceeding greatneſs of his power to us-ward, who believe according to the working of his mighty power: *v.* 20. Which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his

to his Elect, and from nothing in them moving him thereunto k) he doth in his accepted Time invite and draw them to Jeſus Chriſt, by his Word and Spirit l; ſavingly enlightning their Minds m, renewing and powerfully determining their Wills n, ſo as they (although in themſelves dead in Sin) are here-

his own right hand in the heavenly places. 2 *Tim.* 1, 8. Be not thou therefore aſhamed of the teſtimony of our Lord, nor of me his priſoner: but be thou partaker of the afflictions of the goſpel, according to the power of God; v 9. Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe, and grace which was given us in Chriſt Jeſus, before the world began,

k *Tit.* 3 4. But after that the kindneſs and love of God our ſaviour toward man appeared, v 5. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the holy Ghoſt, *Eph.* 2. 4. But God who is rich in mercy, for his great love wherewith he loved us, v. 5. Even when we were dead in ſins, hath quickned us together with Chriſt (by grace ye are ſaved.) v 7. That in the ages to come he might ſhew the exceeding riches of his grace, in his kindneſs towards us, through Chriſt Jeſus. v 8. For by grace are ye ſaved, through faith; and that not of your ſelves: it is the gift of God. v 9. Not of works, leſt any man ſhould boaſt. *Rom.* 9. 11: For the children being not yet born, neither having done any good or evil, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth.

l 2 *Cor.* 5. 20. Now then we are ambaſſadors for Chriſt, as though God did beſeech you by us: we pray you in Chriſts ſteed, be ye reconciled to God. *Compared with* 2 *Cor.* 6. 1. We then as workers together with him, beſeech you alſo, that ye receive not the grace of God in vain. v 2. For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee: behold, now is the accepted time; behold, now is the day of ſalvation. *John.* 6. 44. No man can come to me except the Father which hath ſent me, draw him: and I will raiſe him up at the laſt day. 2 *Theſſ* 2. 13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit and belief of the truth: v 14. Whereunto he called you by our goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt.

m *Acts*, 26 18. To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and an inheritance among them which are ſanctified by faith that is in me. 1 *Cor.* 2. 10. But God hath revealed them unto us by his ſpirit: for the ſpirit ſearcheth all things, yea, the deep things of God. v 12. Now we have received, not the ſpirit of the World, but the Spirit which is of God; that we might know the things that are freely given to us of God.

n *Ezek.* 11. 19. I will give them one heart, and I will put a new ſpirit within you; and I will take the ſtony heart out of their fleſh, and will give them an heart of fleſh. *Ezek*, 36. 26. A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh. v 27, And I will

put

hereby made willing and able freely to answer his Call, and to accept and embrace the Grace offered and conveyed therein o.

68 Quest. *Are the Elect only effectually called?*

Answ. All the Elect, and they only, are effectually called p; although others may be, and often are outwardly called by the ministry of the Word q, and some have common Operations of the Spirit r; who, for their wilful Neglect and Contempt of the Grace offered to them, being justly left in their Unbelief, do never truly come to Jesus Christ s.

69 Quest.

put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. *John* 6. 45. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

o *Eph.* 2. 5. Even when we were dead in sins, hath quickned us together with Christ, (by Grace ye are saved.) *Phil.* 2. 13. For it is God which worketh in you both to will and to do of his good pleasure. *Deut.* 30. 6. And the Lord thy God will circumcise thine heart and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

68 p *Acts* 13. 48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.

q *Mat.* 22. 14. For many are called, but few are chosen.

r *Mat.* 7 22. Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? *Mat.* 13. 20. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: *v.* 21. Yet hath he not root in himself; but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. *Heb.* 6. 4. For it is impossible for those who were once enlightned, and have tasted of the heavenly gift, and were made partakers of the holy Ghost. *v.* 5. And have tasted the good word of God, and the powers of the world to come, * *v.* 6. If they shall fall away, to renew them again unto repentance.

1 *John* 12. 38. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? *v.* 39 Therefore they could not believe, because that Esaias said again. *v.* 40. He hath blinded their eyes, and hardned their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. *Acts* 28. 25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the holy Ghost by Esaias the prophet, unto our fathers, *v.* 26. Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive. *v.* 27. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

69. Queſt. *What is the Communion in Grace, which the Members of the Inviſible Church have with Chriſt?*

Anſw. The Communion in Grace, which the Members of the Inviſible Church have with Chriſt, is their partaking of the Vertue of his Mediation, in their Juſtification *t*, Adoption *v*, Sanctification, and whatever elſe in this Life manifeſts their Union with him *w*.

70. Queſt. *What is Juſtification?*

Anſw. Juſtification is an Act of God's free Grace unto Sinners *x*, in which he pardoneth all their Sin, accepteth and accounteth their Perſons righteous in his Sight *y*; not for any Thing wrought in them, or done by them *z*, but only for

John 6. 64. But there are ſome of you that believe not. For Jeſus knew from the beginning, who they were that believed not, and who ſhould betray him. *v.* 65. And he ſaid, Therefore ſaid I unto you, that no man can come unto me, except it were given unto him of my Father. *Pſal.* 81. 11. But my people would not hearken to my voice: and Iſrael would none of me: *v.* 12. So I gave them up unto their own hearts luſts: and they walked in their own counſels.

69. *t* *Rom.* 8. 30. Moreover, whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified;

v *Eph.* 1. 5. Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will.

w 1 *Cor.* 1. 30. But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption.

70. *x* *Rom.* 3. 22, Even the righteouſneſs of God which is by faith of Jeſus Chriſt unto all, and upon all them that believe; for there is no difference. *v.* 24. Being juſtified freely by his his grace, through the redemption that is in Jeſus Chriſt. *v.* 25. Whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God. *Rom.* 4. 5. But to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs.

y 2 *Cor.* 5. 19. To wit, that God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them; and hath committed unto us the word of reconciliation. *v.* 21. For he hath made him to be ſin for us who knew no ſin; that we might be made the righteouſneſs of God in him. *Rom.* 3. 22. Even the righteouſneſs of God which is by faith of Jeſus Chriſt unto all, and upon all, them that believe; for there is no difference. *v.* 24. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt: *v.* 25. Whom God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God. *v.* 27. Where is boaſting then? It is excluded. By what law? of works? Nay: but by the law of faith. *v.* 28 Therefore we conclude, that a man is juſtified by faith without the deeds of the law:

2 *Tit.* 3. 5. Not by works of righteouſ-

for the perfect Obedience and full Satisfaction of Chriſt, by God imputed to them a, and received by Faith alone b.

71. Queſt. *How is Juſtification an Act of Gods free Grace?*

Anſw. Although Chriſt by his Obedience and Death, did make a proper, real, and full Satisfaction to God's Juſtice in the Behalf of them that are juſtified c; Yet in as much as God accepteth the Satisfaction from a Surety, which he might have demanded of them; and did provide this Surety, his own only Son d, imputing his Righteouſneſs to them

teouſneſs, which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the holy Ghoſt * *v.* 7. That being juſtified by his grace, we ſhould be made heirs according to the hope of eternal life. *Eph.* 1 7. In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace.

a * *Rom.* 5. 17. For if by one mans offence, death reigned by one: much more they which receive abundance of grace, and of the gift of righteouſneſs ſhall reign in life by one, Jeſus Chriſt *v.* 18. Therefore as by the offence of one, judgment came upon all men to condemnation; even ſo by the righteouſneſs of one, the free gift came upon all men unto juſtification of life. *v.* 19 For as by one mans diſobedience many were made ſinners: ſo by the obedience of one, ſhall many be made righteous. *Rom.* 4. 6. Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works. *v.* 7. Saying, Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered. *v.* 8. Bleſſed is the man to whom the Lord will not impute ſin.

b *Acts* 10. 43. To him give all the prophets witneſs, that through his name whoſoever believeth in him, ſhall receive remiſſion of ſins. *Gal.* 2. 16. Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt: that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified. *Phil.* 3. 9. And be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.

71 c *Rom.* 5. 8 But God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us. *v.* 9. Much more then being now juſtified by his blood, we ſhall be ſaved from wrath through him. v. 10 For if, when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we ſhall be ſaved by his life v. 19. For as by one mans diſobedience many were made ſinners: ſo by the obedience of one, ſhall many be made righteous.

d 1 *Tim.* 2. 5. For there is one God, and one mediator between God and men, the man Chriſt Jeſus. v. 6. Who gave himſelf a ranſom for all, to be teſtified in due time. *Heb.* 10. 10 By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once for all. *Mat.* 20. 28. Even as the Son of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſom for many. *Dan.* 9. 24. Seventy weeks are determined upon thy people, and upon the holy city,

them e, and requiring nothing of them for their Juſtification but Faith f, which alſo is his Gift g, their Juſtification is to them of free Grace h,

72. Queſt. *What is juſtifying Faith?*

Anſw. Juſtifying Faith is a ſaving Grace i, wrought in the Heart of a Sinner by the Spirit k and Word of God

to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and prophecy, and to anoint the moſt Holy. *v.* 26. And after threeſcore and two weeks ſhall Meſſiah be cut off, but not for himſelf: and the people of the prince that ſhall come, ſhall deſtroy the city and the ſanctuary, and the end thereof ſhall be with a flood, and unto the end of the war, deſolations are determined. *Iſa.* 53. 4. Surely he hath born our griefs, and carried our ſorrows: yet we did eſteem him ſtricken, ſmitten of God, and afflicted. *v.* 5. But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace was upon him, and with his ſtripes we are healed. *v* 6. All we like ſheep have gone aſtray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. *v.* 10. yet it pleaſed the Lord to bruiſe him, he hath put him to grief: when thou ſhall make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand. *v.* 11. He ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied: by his knowledge ſhall my righteous ſervant juſtify many: for he ſhall bear their iniquities. *v.* 12. Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong: becauſe he hath poured out his ſoul unto death: and he was numbred with the tranſgreſſors, and he bare the ſin of many, and made interceſſion for the tranſgreſſors. *Heb.* 7. 22, By ſo much was Jeſus made a ſurety of a better teſtament. *Rom.* 8. 32. He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things? 1 *Pet.* 1. 18. For as much as ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation received by tradition from your fathers; *v.* 19. But with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot.

e 2 *Cor.* 5 21. For he hath made him to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him.

f *Rom.* 3. 24. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt *v.* 25. Whom God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God.

g *Eph.* 2, 8. For by grace are ye ſaved, through faith; and that not of your ſelves: it is the gift of God.

h *Eph.* 1. 7. In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace.

72 i *Heb.* 10. 39. But we are not of them who draw back unto perdition; but of them that believe to the ſaving of the ſoul.

k 2 *Cor.* 4. 13. We having the ſame ſpirit of faith, according as it is written, I believed, and therefore have

God l, whereby he, being convinced of his Sin and Miſery, and of the Diſability in himſelf and all other Creatures to recover him out of his loſt Condition m, not only aſſenteth to the Truth of the Promiſe of the Goſpel n, but receiveth and reſteth upon Chriſt and his Righteouſneſs therein held forth, for Pardon of Sin o, and for the accepting and accounting of his Perſon righteous in the Sight of God for Salvation p

73 Queſt. *How doth Faith juſtify a Sinner in the Sight of God?*

Anſw. Faith juſtifies a Sinner in the Sight of God, not becauſe of thoſe other Graces which do always accompany it, or of good Works that are the Fruits of it q; nor as if the Grace of

have I ſpoken: we alſo believe, and therefore ſpeak: *Eph.* 1. 17. That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the ſpirit of wiſdom and revelation, in the knowledge of him: *v.* 18. The eyes of your underſtanding being enlightned; that ye may know what is the hope of his calling: and what the riches of the glory of his inheritance in the ſaints: *v.* 19. And what is the exceeding greatneſs of his power to us-ward, who believe, according to the working of his mighty power.

l *Rom* 10. 14. How then ſhall they call on him in whom they have not believed? and how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher? * *v.* 17, So then, faith cometh by hearing, and hearing by the word of God.

m *Acts* 2. 37. Now when they heard this, they were pricked in their hearts, and ſaid unto Peter, and to the reſt of the apoſtles, Men and brethren what ſhall we do? *Acts* 16. 30. And brought them out, and ſaid, Sirs, what muſt I do to be ſaved? *John* 16. 8. And when he is come, he will reprove the world of ſin, and of righteouſneſs, and of judgment: *v.* 9, Of ſin, becauſe they believe not in me. *Rom.* 5. 6. For when we were yet without ſtrength, in due time Chriſt died for the ungodly. *Eph.* 2. 1. And you hath he quickned who were dead in treſpaſſes and ſins. *Acts* 4. 12. Neither is there ſalvation in any other: for there is none other name under heaven given among men whereby we muſt be ſaved.

n *Eph.* 1. 13, In whom ye alſo truſted after that ye heard the word of truth, the goſpel of your ſalvation; in whom alſo after that ye believed, ye were ſealed with that holy Spirit of promiſe.

o *John* 1. 12. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name. *Acts* 16. 31. And they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe, *Acts* 10. 43. To him give all the prophets witneſs, That through his name whoſoever believeth in him, ſhall receive remiſſion of ſins.

p *Phil.* 3. 9. And be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith. *Acts* 15. 11. But we believe that through the grace of our Lord Jeſus Chriſt, we ſhall be ſaved even as they.

73. q *Gal.* 3. 11. But that no man

of Faith, or any Act thereof, were imputed to him for his Juſtification r; but only as it is an Inſtrument by which he receiveth and applieth Chriſt and his Righteouſneſs ſ.

74. Queſt. *What is Adoption?*

Anſw. Adoption is an Act of the free Grace of God t, in and for his only Son Jeſus Chriſt v, whereby all thoſe that are juſtified, are received into the Number of his Children w, have his Name put upon them x, the Spirit of his Son given to them y, are under his Fatherly Care, and Diſpenſations z, admitted to all the Liberties and Privileges of the Sons of God, made Heirs of all the Promiſes, and Fellow-heirs with Chriſt in Glory a:

57, Queſt,

is juſtified by the law in the ſight of God, it is evident: for, The juſt ſhall live by faith. *Rom.* 3. 28. Therefore we conclude, that a man is juſtified by faith, without the deeds of the law.

r *Rom.* 4. 5. But to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs. *Compared with Rom.* 10. 10. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.

ſ *John.* 1. 12. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name. *Phil.* 3. 9. And be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith. *Gal.* 2. 16. Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified.

74. t *John.* 3. 1. Behold, what manner of love the father hath beſtowed upon us, that we ſhould be called the ſons of God.

v *Eph.* 1. 5. Having predeſtinated us to the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will *Gal.* 4. 4. But when the fulneſs of time was come, God ſent forth his Son made of a woman, made under the law, v 5. To redeem them that were under the law, that we might receive the adoption of ſons.

w *John.* 1. 12. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name.

x 2 *Cor.* 6. 18. And will be a Father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty. *Rev* 3. 12. Him that overcometh, will I make a pillar in the temple of my God, and he ſhall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is new Jeruſalem, which cometh down out of heaven from my God: and I will write upon him my new name.

y *Gal.* 4. 6. And becauſe ye are ſons, God hath ſent forth the ſpirit of his Son into your hearts, crying, Abba, Father.

z *Pſalm.* 103 13. Like as a father pitieth his children: ſo the Lord pitieth them that fear him. *Prov* 14 26. In the fear of the Lord is ſtrong confidence: and his children ſhall have a place of refuge, *Mat* 6. 32. For your heavenly Father knoweth that ye have need of all theſe things.

a *Heb.* 6. 12. That ye be not ſlothful, but followers of them, who through

75. Queſt. *What is Sanctification?*

Anſw. Sanctification is a Work of Gods grace, whereby they whom God hath before the Foundation of the World choſen to be holy, are in Time, through the powerful Operation of his ſpirit [b], applying the Death and Reſurrection of Chriſt unto them [c], renewed in their whole Man after the Image of God [d]; having the Seeds of Repentance unto Life, and of all other ſaving Graces, put into their Hearts [e], and thoſe Graces ſo ſtirred up, increaſed and ſtrengthned [f], as that

through faith and patience inherit the promiſes. *Rom.* 8. 17. And if children, then heirs; heirs of God, and joint-heirs with Chriſt: if ſo be that we ſuffer with him, that we may be alſo glorified together.

75. b *Eph* 1. 4. According as he hath choſen us in him, before the foundation of the world, that we ſhould be holy, and without blame before him in love. 1 *Cor.* 6. 11. And ſuch were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God. 2 *Theſſ.* 2. 13. But we are bound to give thanks to God alway for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit and belief of the truth.

c *Rom.* 6 4. Therefore we are buried with him by baptiſm unto death: that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. *v* 5, For if we have been planted together in the likeneſs of his death: We ſhall be alſo in the likeneſs of his reſurrection: *v* 6. Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin:

d *Eph.* 4. 23. And be renewed in the ſpirit of your mind; *v* 24: And that ye put on the new man, which after God is created in righteouſneſs and true holineſs.

e *Acts.* 11 18. When they heard theſe things, they held their peace, and glorified God, ſaying Then hath God alſo to the Gentiles granted repentance unto life. 1 *John.* 3. 9. Whoſoever is born of God doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God.

f *Jude.* 20, But ye beloved, building up your ſelves on your moſt holy faith, praying in the holy Ghoſt, *Heb.* 6. 11. And we deſire that every one of you do ſhew the ſame diligence to the full aſſurance of hope unto the end: *v* 12. That ye be not ſlothful, but followers of them, who through faith and patience inherit the promiſes. *Eph.* 3. 16. That he would grant you, according to the riches of his glory, to be ſtrengthned with might, by his ſpirit in the inner-man; *v* 17. That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love. *v* 18. May be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height, *v* 19. And to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God. *Col.* 1. 10. That ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God. *v* 11. Strengthned with all might, according to his glorious power, unto all

that they more and more die unto Sin, and riſe unto Newneſs of Life g.

76. Queſt. *What is Repentance unto Life?*

Anſw. Repentance unto Life is a ſaving Grace h, wrought in the Heart of a Sinner by the Spirit i and Word of God k, whereby out of the Sight and Senſe, not only of the Danger l, but alſo of the Filthineſs and Odiouſneſs of his Sins m, and upon the Apprehenſion of God's Mercy in Chriſt, to ſuch as are

patience and long-ſuffering with joyfulneſs

g *Rom.* 6. 4, Therefore we are buried with him by baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. *v.* 6. Knowing this that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. *v.* 14. For ſin ſhall not have dominion over you: for ye are not under the law, but under grace. *Gal.* 5. 24. And they that are Chriſts, have crucified the fleſh, with the affections and luſts.

76. h 2 *Tim.* 2. 25. In meekneſs inſtructing thoſe that oppoſe themſelves; if God peradventure will give them repentance to the acknowledging of the truth.

i *Zech.* 12. 10. And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications; and they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one mourneth for his only ſon, and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt-born.

k *Acts* 11. 18. When they heard theſe things they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life. *v.* 20. And ſome of them were men of Cyprus and Cyrene, which when they were come to Antioch, ſpake unto the Grecians, preaching the Lord Jeſus. *v.* 21. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord:

l *Ezek.* 18. 28. Becauſe he conſidereth, and turneth away from all his tranſgreſſions that he hath committed, he ſhall ſurely live, he ſhall not die. *v.* 30. Therefore I will judge you, O houſe of Iſrael, every one according to his ways, ſaith the Lord God: repent and turn your ſelves from all your tranſgreſſions; ſo iniquity ſhall not be your ruin. *v.* 32. For I have no pleaſure in the death of him that that dieth, ſaith the Lord God: wherefore turn your ſelves, and live ye. *Luke* 15. 17. And when he came to himſelf, he ſaid, How many hired ſervants of my fathers have bread enough and to ſpare, and I periſh with hunger! *v.* 18. I will ariſe, and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee. *Hoſ.* 2. 6. Therefore behold, I will hedge up thy way with thorns, and make a wall that ſhe ſhall not find her paths. *v.* 7. And ſhe ſhall follow after her lovers, but ſhe ſhall not overtake them! and ſhe ſhall ſeek them, but ſhall not find them: then ſhall ſhe ſay, I will go & return to my firſt husband, for then was it better with me than now.

m *Ezek.* 36. 31. Then ſhall ye remember your own evil ways, and your doings that were not good, and ſhall lothe your ſelves in your own ſight, for your iniquities, and for your abominations, *Iſa.* 30. 22.

Ye

are penitent n; he ſo grieves for o, and hates his Sins p, as that he turns from them all to God q, purpoſing and endeavouring conſtantly to walk with him in all the Ways of new Obedience r.

77. Queſt. *Wherein do Juſtification and Sanctification differ?*

Anſw. Although Sanctification be inſeparably joined with Juſtification t, yet they differ, in that God in Juſtification imputeth

Ye ſhall defile alſo the covering of thy graven images of ſilver, and the ornament of thy molten images of gold: thou ſhalt caſt them away as a menſtruous cloth, thou ſhalt ſay unto it, get thee hence.

n *Joel* 2, 12. Therefore alſo now ſaith the Lord, Turn ye even to me with all your heart, and with faſting, and with weeping, and with mourning. v 13. And rent your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil.

o *Jer.* 31, 18. I have ſurely heard Ephraim bemoaning himſelf thus, Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed to the yoke: Turn thou me, and I ſhall be turned; for thou art the Lord my God, *v* 19. Surely after that I was turned, I repented; and after that I was inſtructed, I ſmote upon my thigh: I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth.

p 2 *Cor.* 7, 11. For behold, this ſelf-ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you, yea, what clearing of your ſelves, yea, what indignation, yea, what fear, yea, what vehement deſire, yea, what zeal, yea, what revenge: in all things ye have approved your ſelves to be clear in this matter.

q *Acts.* 26. 18. To open their eyes and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and an inheritance among them that are ſanctified by faith which is in me. *Ezek* 14: 6. Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord God, Repent and turn your ſelves from idols, and turn away your faces from all your abominations. 1 *Kings.* 8, 47. Yet if they ſhall bethink themſelves, in the land whither they were carried captives, and repent, and make ſupplication to thee in the land of them that carried them captives, ſaying, we have ſinned, and have done perverſly, we have committed wickedneſs; *v* 48. And ſo return unto thee with all their heart and with all their ſoul.----

r *Pſalm.* 119, 6. Then ſhall not I be aſhamed, when I have reſpect unto all thy commandments. *v* 59. I thought on my ways, and turned my feet unto thy teſtimonies. *v* 128. Therefore I eſteem all thy precepts concerning all things to be right, and I hate every falſe way. *Luke* 16. And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameleſs. 2 *Kings.* 23 25: And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his ſoul, and with all his might, according to all the law of Moſes; neither after him roſe there any like him.

77. t 1 *Cor.* 6 11. And ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the ſpirit of our God. 1 *Cor.* 1: 30, But of him are ye in Chriſt Jeſus who

puteth the Righteouſneſs of Chriſt t: in Sanctification; his Spirit infuſeth Grace, and enableth to the Exerciſe thereof v; in the former, Sin is Pardoned w; in the other, it is ſubdued x, the one doth equally free all Believers from the revenging Wrath of God, and that perfectly in this Life, that they never fall into Condemnation y; the other is neither equal in All z, nor in this Life perfect in any a, but growing up to Perfection b.

78 Queſt.

who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption.

t *Rom.* 4. 6. Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works. *v* 8. Bleſſed is the man to whom the Lord will not impute ſin.

v *Ezek* 36. 27. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do them.

w *Rom.* 3 24. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt: *v* 25. Whom God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forebearance of God.

x *Rom.* 6 6. Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. *v* 14. For ſin ſhall not have dominion over you: for ye are not under the law, but under grace.

y *Rom.* 8. 33. Who ſhall lay any thing to the charge of Gods elect? it is God that juſtifieth: v 34 Who is he that condemneth? It is Chriſt that died, yea, rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

z 1 *John.* 2. 12. I write unto you, little children, becauſe your ſins are forgiven you for his names ſake. v 13. I write unto you, fathers, becauſe ye have known him that is from the beginning, I write unto you, young Men, becauſe ye have overcome the wicked one. I write unto you, little children, becauſe ye have known the Father. v 14. I have written unto you, fathers, becauſe ye have known him that is from the beginning. I have written unto you, young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one. *Heb.* 5. 12. For when for the time ye ought to be teachers, ye have need that one teach you again, which be the firſt principles of the oracles of God: and are become ſuch as have need of milk, and not of ſtrong meat. v 13. For every one that uſeth milk, is unskilful in the word of righteouſneſs: for is he a babe. v 14. But ſtrong meat belongeth to them that are of full age, even thoſe who by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evil.

a 1 *John.* 1 8. And if we ſay that we have no ſin, we deceive ourſelves and the truth is not in us, v 10. If we ſay that we have not ſinned, we make him a liar, and his word is not in us.

b 2 *Cor* 7. 1. Having therefore theſe promiſes, (dearly beloved) let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God. *Phil.* 3. 12. Not as though I had already attained either were already perfect: but I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus. v 13. Brethren, I count not my ſelf

to

78, Queſt, *Whence ariſeth the Imperfection of Sanctification in Believers?*

Anſw. The Imperfection of Sanctification in Believers ariſeth from the Remnants of Sin abiding in every part of them, and the perpetual Luſtings of the Fleſh againſt the ſpirit, whereby they are often foiled with Temptations, and fall into many Sins c, are hindred in all their ſpiritual Services d, and their beſt Works are imperfect and defiled in the ſight of God e,

79. Queſt, *May not true Believers, by reaſon of their Imperfections, and the many Temptations and ſins they are overtaken with, fall away from the ſtate of Grace?*

A. True Believers, by reaſon of the changeable Love of God f, and his Decree and Covenant, to give them Perſeverance g; their

to have apprehended: but this one thing I do, forgeting thoſe things which are behind, and reaching forth unto thoſe things which are before, *v* 14. I preſs toward the mark, for the prize of the high calling of God in Chriſt Jeſus.

78. c *Rom* 7. 18. For I know that in me (that is, in my fleſh) dwelleth no good thing: for to will is preſent with me, but how to perform that which is good, I find not. *v*, 23, But I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of Sin, which is in my members. *Mark* 14, 66. *to the end.* And as Peter was beneath in the palace, there cometh one of the maids of the high prieſt, *&c.* *Gal* 2, 11. But when Peter was come to Antioch, I withſtood him to the face, becauſe he was to be blamed. *v.* 12. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and ſeparated himſelf, fearing them which were of the circumciſion.

d *Heb* 12, 1. Wherefore, ſeeing we alſo are compaſſed about with ſo great a cloud of witneſſes, let us lay aſide every weight, and the ſin which doth ſo eaſily beſet us, and let us run with patience the race that is ſet before us.

e *Iſa* 64, 6. But we are all as an unclean thing, and all our righteouſneſſes are as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away. *Exod* 28, 38. And it ſhall be upon Aarons forehead, that Aaron may bear the iniquity of the holy things, which the children of Iſrael ſhall hallow in all their holy gifts; and it ſhall be always upon his forehead, that they may be accepted before the Lord,

79. f *Jer* 31. 3. The Lord hath appeared of old unto me, ſaying, Yea, I have loved thee with an everlaſting love: therefore with loving kindneſs have I drawn thee.

g 2 *Tim* 2, 19. Nevertheleſs, the foundation of God ſtandeth ſure, having this Seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Chriſt depart from iniquity. *Heb.* 13, 20. Now the God of peace, that brought again from the dead our Lord Jeſus, that great ſhepherd of the ſheep, through the blood of the everlaſting covenant. *v* 21. Make you perfect in every good work to do his will, working in you that which is well-pleaſing in his ſight, through

their inſeperable Union with Chriſt h, his continual Interceſſion for them i, and the Spirit and Seed of God abiding in them k, can neither totally nor finally fall away from the State of Grace l, but are kept by the Power of God through Faith unto Salvation m.

80. Queſt *Can true Believers be infalliby aſſured that they are in the Eſtate of Grace, and that they ſhall perſevere therein unto Salvation?*

Anſw. Such as truly believe in Chriſt, and endeavour to walk in all good Conſcience before him n, may, without extraordinary Revelation, by Faith grounded upon the Truth of God's Promiſes, and by the Spirit enabling them to diſcern in themſelves thoſe Graces to which the Promiſes of Life are made o, and bearing Witneſs with their Spirits that they are the

through Jeſus Chriſt; to whom be glory for ever and ever. Amen.

2 *Sam.* 23, 5. Although my houſe be not ſo with God; yet he hath made with me an everlaſting covenant, ordered in all things, and ſure: for this is all my ſalvation, and all my deſire, although he make it not to grow.

h 1 *Cor.* 1, 8. Who ſhall alſo confirm you unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt. *v.* 9. God is faithful, by whom ye were called unto the fellowſhip of his Son Jeſus Chriſt our Lord.

i *Heb* 7, 25. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them. *Luke* 22. 32. But I have prayed for thee, that thy faith fail not; and when thou art converted, ſtrengthen thy brethren.

k 1 *John* 3, 9. Whoſoever is born of God, doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God. 1 *John* 2. 27. But the anointing, which ye have received of him, abideth in you: and ye need not that any man teach you: but as the ſame anointing teacheth you of all things, and is truth, and is no lie: and even as it hath taught you, ye ſhall abide in him.

l *Jer* 32, 40. And I will make an everlaſting covenant with them that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they ſhall not depart from me. *John* 10. 28, And I gave unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand.

m 1 *Pet* 1. 5. Who are kept by the power of God through faith unto Salvation, ready to be revealed in the laſt time.

80. n 1 *John* 2, 3. And hereby we do know that we know him, if we keep his commandments.

o 1 *Cor* 2, 12: Now we have received, not the ſpirit of the World, but the Spirit which is of God; that we might know the things that are freely given to us of God. 1 *John* 3, 14. We know that we have paſſed from death unto life, becauſe we love the brethren: he that loveth not his brother, abideth in death. v. 18. My little children, let us not love in word, neither in tongue, but in deed and in truth. v. 19. And hereby we know that we are of the truth, and ſhall aſſure our hearts before

the Children of God p, be infallibly aſſured that they are in the Eſtate of Grace, and ſhall perſevere therein unto Salvation. q.

81 Queſt. *Are all true Believers at all Times aſſured of their preſent being in the Eſtate of Grace, and that they ſhall be ſaved?*

Anſw. Aſſurance of Grace and Salvation not being of the Eſſence of Faith r, true Believers may wait long before they obtain it ſ; and, after the Enjoyment thereof, may have it weakned and intermitted, through manifold Diſtempers, Sins, Temptations, and Deſertions t: Yet are they never left with-

ſore him. *v*, 21. Beloved, if our heart condemn us not, then we have confidence towards God. *v*, 24. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us. 1 *John* 4, 13. Hereby we know that we dwell in him, and he in us, becauſe he hath given us of his Spirit. *v*. 16. And we have known, and believed the love that God hath to us, God is love: and he that dwelleth in love, dwelleth in God, and God in him. *Heb* 6, 11. And we deſire, that every one of you do ſhew the ſame diligence, to the full aſſurance of hope unto the end: *v*, 12. That ye be not ſlothful, but followers of them, who through faith and patience inherit the promiſes.

p *Rom*, 8. 16. The Spirit it ſelf beareth witneſs with our ſpirit, that we are the children of God.

q 1 *John* 5, 13 Theſe things have I written unto you, that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

81. r *Eph* 1. 13. In whom ye alſo truſted after that ye heard the word of truth, the goſpel of your ſalvation: in whom alſo after that ye believed, ye were ſealed with that holy Spirit of promiſe.

ſ *Iſa*, 50, 10. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant that walketh in darkneſs, and hath no light? let him truſt in the Lord, and ſtay upon his God. *Pſalm* 88. *throughout*. *v*, 1. O Lord God of my Salvation, I have cried day and night before thee. *v*, 2. Let my prayer come before thee: incline thine ear unto my cry. *v*. 3. For my ſoul is full of trouble: and my life draweth nigh unto the grave.---*v*, 6. Thou haſt laid me in the loweſt pit, in darkneſs, in the deeps. *v*. 7. Thy wrath lieth hard upon me, and thou haſt afflicted me with all thy waves. *Selah*.--- *v*. 9. Mine eye mourneth by reaſon of affliction: Lord, I have called daily upon thee, I have ſtretched our my hands unto thee. *v*. 10. Wilt thou ſhew wonders to the dead?--- *v*, 13. But unto thee have I cried, O Lord, and in the morning ſhall my prayer prevent thee. 14. Lord, why caſteſt thou off my Soul? why hideſt thou thy face from me? *v*, 15. I am afflicted and ready to die, from my youth up: while I ſuffer thy terrors, I am diſtracted, *&c.*

t (*Pſalm* 77. 1 *to the* 12 *verſe.*) *v*. 1 I cried unto thee with my voice: even unto God with my voice, and he gave ear unto me. *v*. 2, In the day of my trouble I ſought the Lord; my ſore ran in the night, and ceaſed not. my Soul refuſed to be comforted. *v* 3. I remembred God, and was troubled: I complained, and my

without ſuch a Preſence and Support of the Spirit of God, as keeps them from ſinking into utter Deſpair v.

82. Queſt. *What is the Communion in Glory, which the Members of the Inviſible Church have with Chriſt?*

Anſ. The Communion in Glory which the Members of the inviſible Church have with Chriſt, is in this Life w, immediately after Death x, and at laſt perfected at the Reſurrection and Day of Judgment y.

83. Queſt. *What is the Communion in Glory with Chriſt, which the Members of the Inviſible Church enjoy in this Life?*

Anſw.

my ſpirit was overwhelmed.---*v* 7 Will the Lord caſt off for ever? and will he be favourable no more? *&c. Cant* 5, 2. I ſleep, but my heart waketh: it is the voice of my beloved that knocketh, ſaying, Open to me, my ſiſter, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. *v* 3. I have put off my coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them? *v* 6. I opened to my beloved, but my beloved had withdrawn himſelf, and was gone; my ſoul failed when he ſpake: I ſought him, but I could not find him; I called him, but he gave me no anſwer. *Pſalm.* 51. 8. Make me to hear joy and gladneſs: that the bones which thou haſt broken, may rejoice. *v* 12. Reſtore unto me the joy of thy Salvation, and uphold me with thy free ſpirit. *Pſalm.* 31. 22. For I ſaid in my haſte, I am cut off from before thine eyes: nevertheleſs thou heardeſt the voice of my ſupplications, when I cried unto thee. *Pſalm.* 22. 1. My God, my God, why haſt thou forſaken me? why art thou ſo far from helping me, and from the words of my roaring?

v 1 *John.* 3. 9. Whoſoever is born of God, doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God. *Job.* 13. 15. Though he ſlay me, yet will I truſt in him: but I will maintain mine own ways before him. *Pſalm.* 73. 15. If I ſay, I will ſpeak thus: behold, I ſhould offend againſt the generation of thy children. *v* 23. Nevertheleſs, I am continually with thee: thou haſt holden me by my right hand. *Iſa.* 54. 7. For a ſmall moment have I forſaken thee, but with great mercies will I gather thee. *v* 8. In a little wrath I hid my face from thee for a moment; but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy redeemer. *v* 9. For this is as the waters of Noah unto me, for as I have ſworn that the waters of Noah ſhould no more go over the earth; ſo have I ſworn that I would not be wroth with thee, nor rebuke thee. *v* 10. For the mountains ſhall depart, and the hills ſhall be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord that hath mercy on thee.

w 2 *Cor.* 3. 18. But we all with open face, beholding as in a glaſs, the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the ſpirit of the Lord.

x *Luke.* 23. 43. And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in paradiſe.

y 1 *Theſ.* 4. 17. Then we which are alive, and remain, ſhall be caught up together with them in the

Anſ. The Members of the Inviſible Church have communicated to them, in this Life, the firſt Fruits of Glory with Chriſt, as they are Members of him their Head, and ſo in him are intereſted in that Glory which he is fully poſſeſſed of z; and, as an earneſt thereof, enjoy the Senſe of God's Love a, Peace of Conſcience, Joy in the Holy Ghoſt, and Hope of Glory b: As on the contrary, Senſe of God's revenging Wrath, Horror of Conſcience, and a fearful Expectation of Judgment, are to the Wicked the Beginning of their Torments, which they ſhall endure after Death c.

84. Queſt. *Shall all Men die?*

Anſw. Death being threatned as the Wages of Sin d, it is appointed unto all Men once to die e; for that all have ſinned f.

85. Queſt. *Death being the Wages of* Sin, *vvhy are not the Righteous delivered from Death, ſeeing all their Sins are forgiven in Chriſt?*

Anſw. The Righteous ſhall be delivered from Death itſelf at the laſt Day, and even in Death are delivered from the Sting and

the clouds to meet the Lord in the air: and ſo ſhall we ever be with the Lord.

83. z *Eph.* 2. 5. Even when we were dead in ſins, hath quickned us together with Chriſt, (by grace ye are ſaved) *v* 6. And hath raiſed us up together, and made us ſit together in heavenly places, in Chriſt Jeſus.

a *Rom.* 5. 5. And hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts, by the holy Ghoſt which is given unto us. *Compared with* 2 *Cor.* 1. 22. Who alſo hath ſealed us, and given the earneſt of the ſpirit in our hearts.

b *Rom.* 5. 1. Therefore being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt. 2. By whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoice in hope of the glory of God. *Rom.* 14. 17. For the kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the holy Ghoſt.

c *Gen.* 4. 13. And Cain ſaid unto the Lord, my puniſhment is greater than I can bear. *Mat.* 27. 4: Saying, I have ſinned, in that I have betrayed the innocent blood. And they ſaid, what is that to us? ſee thou to that. *Heb.* 10. 27. But a certain fearful looking for of judgment, and fiery indignation, which ſhall devour the adverſaries. *Rom.* 2. 9. Tribulation and anguiſh upon every ſoul of man that doth evil, of the Jew firſt, and alſo of the Gentile. *Mark.* 9 44. Where their worm dieth not, and the fire is not quenched.

84. d *Rom.* 6. 23 For the wages of ſin is death: but the gift of God is eternal life through Jeſus Chriſt our Lord.

e *Heb.* 9. 27. And as it is appointed unto men once to die, but after this the judgment.

f *Rom.* 5. 12. Wherefore, as by one man ſin entred into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned.

85. g 1 *Cor.*

and Curſe of it g; ſo that, although they die, yet it is out of God's Love h, to free them perfectly from Sin and Miſery i, and to make them capable of further Communion with Chriſt in Glory, which they then enter upon k.

86. Queſt. *What is the Communion in Glory with Chriſt, which the Members of the Inviſible Church enjoy immediately after Death?*

Anſw. The Communion in Glory with Chriſt, which the Members of the Inviſible Church enjoy immediately after Death, is in that their Souls are then made perfect in Holineſs l, and received into the higheſt Heavens m, where they behold

85. g 1 *Cor* 15, 26. The laſt enemy that ſhall be deſtroyed is death. * *v.* 55. O death, where is thy ſting? O grave, where is thy victory? v. 56. The ſting of death is ſin, and the ſtrength of Sin is the law. v. 57. But thanks be to God, which giveth us the victory, through our Lord Jeſus Chriſt. *Heb* 2, 15. And deliver, them who through fear of death, were all their lifetime ſubject to bondage.

h *Iſa* 57. 1. The righteous periſheth, and no man layeth it to heart; and merciful men are taken away, none conſidering that the righteous is taken away from the evil to come. v. 2. He ſhall enter into peace, they ſhall reſt in their beds, each one walking in his uprightneſs. 2 *Kings* 22, 20. Behold, therefore, I will gather thee unto thy fathers, and thou ſhalt be gathered into thy grave in peace, and thine eyes ſhall not ſee all the evil which I will bring upon this place.---

i *Rev* 14, 13. And I heard a voice from heaven, ſaying unto me, Write, Bleſſed are the dead which die in the Lord, from henceforth: Yea, ſaith the Spirit, that they may reſt from their labours; and their works do follow them. *Eph* 5, 27. That he might preſent it to himſelf a glorious church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy, and without blemiſh.

k *Luke* 23, 43. And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in paradiſe. *Phil*, 1. 23. For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt; which is far better.

86. l *Heb* 12 23. To the general aſſembly and church of the firſtborn which are written in heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect.

m 2 *Cor*, 5, 1. For we know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens. *v.* 6. Therefore we are always confident, knowing, that whilſt we are at home in the body, we are abſent from the Lord. *v*, 8. We are confident, I ſay, and willing rather to be abſent from the body, and to be preſent with the Lord. *Phil* 1, 23. For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt which is far better *Compared with Acts* 3, 21. Whom the heaven muſt receive, until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his prophets, ſince the world began: *And with Eph* 4, 10. He that deſcended, is the ſame alſo that aſcended up far above all heavens that he might fill all things.

n 1 *John*

hold the Face of God in Light and Glory n; waiting for the full Redemption of their Bodies o, which even in Death continue united to Chriſt p, and reſt in their Graves as in their Beds q, till at the Laſt Day they be again united to their Souls r, Whereas the Souls of the Wicked are at Death caſt into Hell, where they remain in Torments and utter Darkneſs; and their Bodies kept in their Graves, as in their Priſons, till the Reſurrection and Judgment of the Great Day ſ.

87. Q. *What are we to believe concerning the Reſurrection?*

Anſw. We are to believe, that at the Laſt Day there ſhall be a general Reſurrection of the Dead, both of the Juſt and Unjuſt t; When they that are then found alive, ſhall in a Moment be changed; and the ſelf-ſame Bodies of the Dead which were laid in the Grave, being then again united to their Souls for ever, ſhall be raiſed up by the Power of Chriſt

n 1 *John* 3, 2 Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know, that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. 1 *Cor* 13, 12. For now we ſee through a glaſs, darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known.

o *Rom* 8, 23. And not only they, but our ſelves alſo, which have the firſt fruits of the Spirit, even we our ſelves groan within our ſelves, waiting for the adoption, to wit, the redemption of our body. *Pſalm* 16. 9. Therefore my heart is glad, and my glory rejoiceth: my fleſh alſo ſhall reſt in hope.

p 1 *Theſſ.* 4. 14. For if we believe that Jeſus died, and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him.

q *Iſa.* 57. 2. He ſhall enter into peace: they ſhall reſt in their beds, each one walking in his uprightneſs.

r *Job* 19. 26 And though after my skin worms deſtroy this body, yet in my fleſh ſhall I ſee God: *v.* 27. Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another; though my reins be conſumed within me.

ſ *Luke* 16, 23. And in hell he lift up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom. *v.* 24. And he cried and ſaid, Father Abraham, have mercy on me, and ſend Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame. *Acts* 1. 25. That he may take part of this miniſtry and apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go to his own place. *Jude* 6. And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the Judgment of the great day. *v.* 7 Even as Sodom and Gomorrha, and the cities about them in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire.

87, t *Act* 24, 15: And have hope towards God, which they themſelves alſo allow, that there ſhall be a re-

and Curſe of it *g*; ſo that, although they die, yet it is out of God's Love *h*, to free them perfectly from Sin and Miſery *i*, and to make them capable of further Communion with Chriſt in Glory, which they then enter upon *k*.

86. Queſt. *What is the Communion in Glory with Chriſt, which the Members of the Inviſible Church enjoy immediately after Death?*

Anſw. The Communion in Glory with Chriſt, which the Members of the Inviſible Church enjoy immediately after Death, is in that their Souls are then made perfect in Holineſs *l*, and received into the higheſt Heavens *m*, where they behold

85. *g* 1 *Cor* 15, 26. The laſt enemy that ſhall be deſtroyed is death. * *v.* 55. O death, where is thy ſting? O grave, where is thy victory? v. 56. The ſting of death is ſin, and the ſtrength of Sin is the law. v. 57. But thanks be to God, which giveth us the victory, through our Lord Jeſus Chriſt. *Heb* 2, 15. And deliver, them who through fear of death, were all their lifetime ſubject to bondage.

h *Iſa* 57. 1. The righteous periſheth, and no man layeth it to heart; and merciful men are taken away, none conſidering that the righteous is taken away from the evil to come. v. 2. He ſhall enter into peace, they ſhall reſt in their beds, each one walking in his uprightneſs. 2 *Kings* 22, 20. Behold, therefore, I will gather thee unto thy fathers, and thou ſhalt be gathered into thy grave in peace, and thine eyes ſhall not ſee all the evil which I will bring upon this place.---

i *Rev* 14, 13. And I heard a voice from heaven, ſaying unto me, Write, Bleſſed are the dead which die in the Lord, from henceforth: Yea, ſaith the Spirit, that they may reſt from their labours; and their works do follow them. *Eph* 5, 27. That he might preſent it to himſelf a glorious church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy, and without blemiſh.

k *Luke* 23, 43. And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in paradiſe. *Phil*, 1. 23. For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt; which is far better.

86. *l* *Heb* 12 23. To the general aſſembly and church of the firſtborn which are written in heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect.

m 2 *Cor*, 5, 1. For we know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens. *v.* 6. Therefore we are always confident, knowing, that whilſt we are at home in the body, we are abſent from the Lord. *v*, 8. We are confident, I ſay, and willing rather to be abſent from the body, and to be preſent with the Lord. *Phil* 1, 23. For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt which is far better *Compared with Acts* 3, 21. Whom the heaven muſt receive, until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his prophets, ſince the world began: *And with Eph* 4, 10. He that deſcended, is the ſame alſo that aſcended up far above all heavens that he might fill all things.

n 1 *John*

hold the Face of God in Light and Glory n; waiting for the full Redemption of their Bodies o, which even in Death continue united to Chriſt p, and reſt in their Graves as in their Beds q, till at the Laſt Day they be again united to their Souls r, Whereas the Souls of the Wicked are at Death caſt into Hell, where they remain in Torments and utter Darkneſs; and their Bodies kept in their Graves, as in their Priſons, till the Reſurrection and Judgment of the Great Day ſ.

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87, t *Act* 24, 15: And have hope towards God, which they themſelves alſo allow, that there ſhall be a re-

Chriſt v. The Bodies of the Juſt, by the Spirit of Chriſt, and by vertue of his Reſurrection as their Head, ſhall be raiſed in Power, ſpiritual, incorruptible, and made like to his glorious Body w; And the Bodies of the Wicked ſhall be raiſed up in Diſhonour by him as an offended Judge x.

88. Queſt. *What ſhall immediately follow after the Reſurrection?*

Anſw. Immediately after the Reſurrection, ſhall follow the general and final Judgment of Angels and Men y. The Day and

ſurrection of the dead, both of the juſt and unjuſt.

v 1 *Cor* 15, 51: Behold, I ſhew you a myſtery; We ſhall not all ſleep, but we ſhall all be changed, *v.* 52. In a moment, in the twinkling of an eye, at the laſt trump (for the trumpet ſhall ſound) and the dead ſhall be raiſed incorruptible, and we ſhall be changed. *v.* 53. For this corruptible muſt put on incorruption, and this mortal muſt put on immortality. 1 *Theſſ.* 4, 15. For this we ſay unto you by the word of the Lord, that we, which are alive and remain unto the coming of the Lord, ſhall not prevent them which are aſleep. *v* 16. For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God: and the dead in Chriſt ſhall riſe firſt: *v.* 17. Then we which are alive, and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air: and ſo ſhall we ever be with the Lord. *John* 5, 28. Marvel not at this: for the hour is coming, in the which all that are in the graves ſhall hear his voice, *v.* 29. And ſhall come forth, they that have done good, unto the reſurrection of life; and they that have done evil, unto the reſurrection of damnation.

w 1 *Cor* 15. 21. For ſince by man came death, by man came alſo the reſurrection of the dead. *v.* 22. For as in Adam all die, even ſo in Chriſt ſhall all be made alive. *v.* 23, But every man in his own order: Chriſt the firſt-fruits, afterwards they that are Chriſts, at his coming. *v*, 42. So alſo is the reſurrection of the dead. It is ſown in corruption, it is raiſed in incorruption: *v.* 43. It is ſown in diſhonour, it is raiſed in glory: it is ſown in weakneſs, it is raiſed in power: *v* 44. It is ſown a natural body, it is raiſed a ſpiritual body. *Phil.* 3, 21. Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

x *John* 5, 27. And hath given him authority to execute judgment alſo, becauſe he is the Son of man. *v.* 28. Marvel not at this: for the hour is coming, in the which all that are in the graves ſhall hear his voice, *v.* 29. And ſhall come forth, they that have done good, unto the reſurrection of life; and they that have done evil, unto the reſurrection of damnation. *Mat* 25. 33 And he ſhall ſet the ſheep on his right-hand, but the goats on the left:

88: y 2 *Pet.* 2: 4. For if God ſpared not the angels that ſinned, but caſt them down to hell, and delivered them into chains of darkneſs, to be reſerved unto judgment *Jude* 6 And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgment of the great day

and Hour whereof no Man knoweth, that all may watch and pray, and be ever ready for the Coming of the Lord z.

89. Queſt. *What ſhall be done to the wicked at the Day of Judgment?*

Anſw. At the Day of Judgment, the Wicked ſhall be ſet on Chriſt's Left-hand a, and upon clear Evidence, and full Conviction of their own Conſciences b, ſhall have the fearful, but juſt Sentence of Condemnation pronounced againſt them c; and thereupon ſhall be caſt out from the favourable Preſence of God, and the glorious Fellowſhip with Chriſt, his Saints, and all his holy Angels, into Hell, to be puniſhed with unſpeakable Torments both of Body and Soul, with the Devil and his Angels for ever d.

90. Queſt.

day. *v.* 7. Even as Sodom and Gomorrah, and the cities about them in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire. *v.* 14. And Enoch alſo, the ſeventh from Adam, propheſied of theſe, ſaying, Behold, the Lord cometh with ten thouſands of his ſaints. *v* 15. To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard ſpeeches, which ungodly ſinners have ſpoken againſt him. *Mat.* 25. 46. And theſe ſhall go away into everlaſting puniſhment: but the righteous into life eternal.

z *Mat.* 24. 36. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. *v.* 42. Watch therefore, for ye know not what hour your Lord doth come: *v* 44. Therefore, be ye alſo ready: for in ſuch an hour as you think not, the Son of man cometh. *Luke*, 21. 35. For as a ſnare ſhall it come on all them that dwell on the face of the whole earth. *v* 36. Watch ye therefore, and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of man.

89. a *Mat.* 25. 33. And he ſhall ſet the ſheep on his right-hand, but the goats on the left.

b *Rom.* 2. 15. Which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another. *v* 16 In the day when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to my goſpel.

c *Mat.* 25. 41. Then ſhall he ſay alſo unto them on the left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels. *v.* 42. For I was an hungred, and ye gave me no meat: I was thirſty, and ye gave me no drink: *v* 43. I was a ſtranger, and ye took me not in: naked, and ye clothed me not: ſick, and in priſon, and ye viſited me not.

d *Luke* 16. 26. And beſides all this, between us and you there is a great gulf fixed: ſo that they which would paſs from hence to you, cannot; neither can they paſs to us, that would come from thence. 2 *Theſſ.* 1. 8 In flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt. *v* 9. Who

90. Queſt. *What ſhall be done to the Righteous at the Day of Judgment?*

Anſw. At the Day of judgment, the Righteous being caught up to Chriſt in the Clouds e, ſhall be ſet on his right-Hand, and there openly acknowledged and acquitted f, ſhall join with him in the Judging of reprobate Angels and Men g; And ſhall be received into Heaven h, where they ſhall be fully and for ever freed from all Sin and Miſery i; filled with unconceivable Joys k, made perfectly holy and happy both in Body and Soul, in the Company of innumerable Saints and holy Angels l, but eſpecially in the immediate Viſion and Fruition of God the Father, of our Lord Jeſus Chriſt, and of the Holy Spirit to all Eternity m. And this is the perfect and full Communion, which the Members of the Inviſible Church ſhall enjoy with Chriſt in Glory, at the Reſurrection and Day of Judgment.

Ha-

ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.

e 1 *Theſſ* 4, 17. Then we which are alive, and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air: and ſo ſhall we ever be with the Lord.

f *Mat* 25, 33. And he ſhall ſet the ſheep on his right-hand, but the goats on the left. *Matth*, 10, 32. Whoſoever therefore ſhall confeſs me before men, him will I confeſs alſo before my Father which is in heaven.

g 1 *Cor* 6, 2. Do ye not know that the Saints ſhall judge the world? And if the world ſhall be judged by you, are ye unworthy to judge the ſmalleſt matters? *v.* 3. Know ye not that we ſhall judge angels? how much more then the things that pertain to this life?

h *Matth.* 25, 34. Then ſhall the King ſay unto them on his right-hand, Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world. *v.* 46. And theſe ſhall go away to everlaſting puniſhment: but the righteous into life eternal.

i *Eph* 5. 27. That he might preſent it to himſelf a glorious church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh. *Rev* 14. 13. And I heard a voice from heaven, ſaying unto me, Write, Bleſſed are the dead which die in the Lord, from henceforth: yea, ſaith the Spirit, that they may reſt from their labours; and their works do follow them.

k *Pſalm*, 16, 11. Thou wilt ſhew me the path of life: in thy preſence is fulneſs of joy, at thy right-hand there are pleaſures for evermore.

l *Heb* 12, 22. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels. *v.* 23. To the general aſſembly, and church of the firſt-born which are written in heaven, & to God the judge of all, and to the ſpirits of juſt men made perfect.

m 1 *John* 3, 2. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. 1 *Cor* 13. 12. For now we ſee through a glaſs, darkly; but

the

Having ſeen, what the Scripture principally teach us to believe concerning God; it follows to conſider, what they require as the Duty of man.

91 Queſt. *What is the Duty which God requireth of Man?*

Anſw. The Duty which God requireth of Man, is Obedience to his revealed Will n.

92 Queſt. *What did God at firſt reveal unto Man as the Rule of his Obedience?*

Anſw. The Rule of Obedience revealed to *Adam* in the Eſtate of Innocence, and to all Mankind in him, beſide a ſpecial Command, not to eat of the Fruit of the Tree of the Knowledge of Good and Evil, was the Moral Law o.

93. Queſt. *What is the Moral Law?*

Anſw. The Moral Law is the Declaration of the will of God to Mankind, directing and binding every one to perſonal, perfect, and perpetual Conformity and Obedience thereunto, in the Frame and Diſpoſition of the whole Man, ſoul

then face to face: now I know in part, but then ſhall I know even as I am known 1 *Theſſ* 4. 17. Then we which are alive, and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air: and ſo ſhall we ever be with the Lord. *v* 18. Wherefore, comfort one another with theſe words.

91. n *Rom.* 12. 1. I beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice. *v* 2. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God. *Micah.* 6. 8. He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God? 1 *Sam.* 15. 22. And Samuel ſaid, Hath the Lord as great delight in burnt-offerings and ſacrifices, as in obeying the voice of the Lord? Behold, to obey, is better than ſacrifice; and to hearken, than the fat of rams.

92. o *Gen.* 1. 26. And God ſaid, Let us make man in our image, after our likeneſs. and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth. and over every creeping thing that creepeth upon the earth. *v* 27. So God created man in his own image; in the image of God created he him, male and female created he them. *Rom.* 2. 14. For when the Gentiles which have not the law, do by nature the things contained in the law, theſe having not the law are a law unto themſelves: *v* 15. Which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs and their thoughts the mean while accuſing, or elſe excuſing one another. *Rom.* 10. 5. For Moſes deſcribeth the righteouſneſs, which is of the law, That the man which doth thoſe things, ſhall live by them. *Gen.* 2. 17. But of the tree of the knowledge of good

Soul and Body p, and in Performance of all thoſe Duties of Holineſs and Righteouſneſs which he oweth to God and Man q: Promiſing Life upon the Fulfilling, and threatning Death upon the Breach of it r.

94. Queſt. *Is there any Uſe of the Moral Law to Man ſince the Fall?*

Anſw. Altho' no Man, ſince the Fall, can attain to Righteouſneſs and Life by the Moral Law s; yet there is great Uſe thereof, as well common to all Men, as peculiar either to the Unregenerate, or the Regenerate t. 95. Queſt.

and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely die.

93. p *Deut.* 5. 1. And Moſes called all Iſrael, and ſaid unto them, Hear, O Iſrael, the ſtatutes and judgments which I ſpeak in your ears this day, that ye may learn them, and keep, and do them. *v.* 2. The Lord our God made a covenant with us in Horeb. *v* 3. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. *v.* 31 But as for thee, ſtand thou here by me, and I will ſpeak unto thee all the commandments, and the ſtatutes, and the judgments which thou ſhalt teach them, that they may do them in the land which I give them to poſſeſs it *v.* 33. You ſhall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye ſhall poſſeſs. *Luke* 10. 26. He ſaid unto him, What is written in the law? how readeſt thou? *v.* 27. And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind; and thy neighbour as thy ſelf. *Gal.* 3. 10. For as many as are of the works of the law, are under the curſe: for it is written, Curſed is every one that continueth not in all things which are written in the book of the law to do them. 1 *Theſ.* 5. 23. And the very God of peace ſanctify you wholly: and I pray God, your whole ſpirit and ſoul and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.

q *Luke* 1. 75. In holineſs and righteouſneſs before him all the days of our life. *Acts* 24. 16 And herein do I exerciſe my ſelf to have always a conſcience void of offence both toward God and toward man.

1 *Rom* 10. 5. For Moſes deſcribeth the righteouſneſs which is of the law, That the man which doth thoſe things, ſhall live by them. *Gal.* 3. 10. For as many as are of the works of the law, are under the curſe. for it is written, Curſed is every one that continueth not in all things which are written in the book of the law to do them. *v* 12 And the law is not of faith. but, The man that doth them ſhall live in them.

94. s *Rom* 8. 3. For what the law could not do, in that it was weak through the fleſh, God ſending his own Son, in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh. *Gal.* 2. 16. Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified.

t 1 *Tim.* 1. 8, But we know that the

95. Queſt. *Of what Uſe is the Moral Law to all Men?*

Anſw. The Moral Law is of Uſe to all Men, to inform them of the holy Nature and Will of God v, and of their Duty, binding them to walk accordingly w; to convince them of their Diſability to keep it, and of the ſinful Pollution of their Nature, Hearts and Lives x; to humble them in the Senſe of their Sin and Miſery y, and thereby help them to a clearer Sight of the Need they have of Chriſt z, and of the Perfection of his Obedience.

96. Queſt. *What particular Uſe is there of the Moral Law to unregenerate Men?*

Anſw. The Moral Law is of Uſe to Unregenerate Men, to awaken their Conſciences to flee from Wrath to come b, and to

the law is good, if a man uſe it lawfully.

95. v *Lev.* 11. 44. For I am the Lord your God: ye ſhall therefore ſanctify your ſelves, and ye ſhall be holy; for I am holy: neither ſhall ye defile your ſelves with any manner of creeping thing that creepeth upon the earth. *v* 45. For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye ſhall therefore be holy, for I am holy. *Lev* 20 7. Sanctify your ſelves therefore, and be ye holy: for I am the Lord your God. *v* 8. And ye ſhall keep my ſtatutes, and do them: I am the Lord which ſanctify you. *Rom.* 7. 12. Wherefore the law is holy; and the commandment holy, and juſt and good.

w *Mic.* 6. 8. He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God? *Jam.* 2. 10. For whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all. *v* 11. For he that ſaid, Do not commit adultery, ſaid alſo, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſor of the law.

x *Pſalm.* 19 11. Moreover by them is thy ſervant warned; and in keeping of them there is a great reward. *v* 12. Who can underſtand his errors? cleanſe thou me from ſecret faults, *Rom.* 3. 20. Therefore by the deeds of the law there ſhall no fleſh be juſtified in his ſight: for by the law is the knowledge of ſin. *Rom*, 7. 7. What ſhall we ſay then? is the law ſin? God forbid. Nay, I had not known ſin, but by the law: for I had not Known luſt, except the law had ſaid, thou ſhalt not covet.

y *Rom.* 3, 9, What then? are we better than they? No, in no wiſe: for we have before proved both Jews and Gentiles, that they are all under ſin. *v* 23. For all have ſinned, and come ſhort of the glory of God.

z *Gal.* 3 21 Is the law then againſt the promiſes of God? God forbid: for if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law, *v* 22. But the ſcripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.

a *Rom.* 10. 4. For Chriſt is the end of the law for righteouſneſs to every one that believeth.

96. b 1 *Tim.* 1 9, Knowing this, that the law is not made for a righteous

to drive them to Chriſt c: Or, upon their Continuance in the Eſtate and Way of Sin, to leave them inexcuſable d, and under the curſe thereof e.

97. Queſt. *VVhat ſpecial Uſe is there of the Moral Law to the Regenerate?*

Anſw. Although they that are regenerate, and believe in Chriſt, be delivered from the Moral Law, as a Covenant of Works f, ſo as thereby they are neither juſtified g nor condemned h. Yet, beſide the general Uſes thereof common to them with all Men, it is of ſpecial Uſe, to ſhew them how much they are bound toChriſt for his fulfilling it, and enduring the Curſe thereof in their Stead and for their Good i; and

man, but for the lawleſs and diſobedient, for the ungodly and ſinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for man-ſlayers. v 10. For whoremongers, for them that defile themſelves with mankind, for man-ſtealers, for liars, for perjured perſons, and if there be any other thing that is contrary to ſound doctrine.

c *Gal.* 3. 24. Wherefore the law was our ſchool-maſter to bring us unto Chriſt, that we might be juſtified by faith.

d *Rom.* 1, 20. For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead; ſo that they are without excuſe. *Compared with Rom.* 2. 15. Which ſhew the works of the law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another.

e *Gal.* 3. 10. For as many as are of the works of the law, are under the curſe: for it is written, Curſed is every one that continueth not in all things which are written in the book of the law, to do them.

97. f *Rom.* 16. 14. For ſin ſhall not have dominion over you: for ye are not under the law, but under grace. *Rom.* 7. 4. Wherefore, my brethren, ye are alſo become dead to the law, by the body of Chriſt; that ye ſhould be married to another, even to him who is raiſed from the dead, that we ſhould bring forth fruit unto God. *v* 6. But now we are delivered from the law, that being dead wherein we were held; that we ſhould ſerve in newneſs of ſpirit, and not in the oldneſs of the letter. *Gal.* 4. 4. But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law. v 5. To redeem them that were under the law, that we might receive the adoption of ſons.

g *Rom.* 3. 20. Therefore by the deeds of the law there ſhall no fleſh be juſtified in his ſight: for by the law is the knowledge of ſin.

h *Gal.* 5. 23. Meekneſs, temperance: againſt ſuch there is no law. *Rom* 8. 1. There is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit.

i *Rom.* 7. 24. O wretched man that I am, who ſhall deliver me from the body of this death? v 25. I thank God, through Jeſus Chriſt our Lord. So then, with the mind I my ſelf ſerve the law of God; but with the fleſh, the law of ſin. *Gal.*

and thereby to provoke them to more Thankfulneſs k, and to expreſs the ſame in their greater Care to conform themſelves thereunto as the Rule of their Obedience l.

98. Queſt. *Where is the Moral Law ſummarily comprehended?*

Anſw. The Moral Law is ſummarily comprehended in the Ten Commandments, which were delivered by the Voice of God upon Mount *Sinai*, and written by him in Two Tables of Stone m; and are recorded in the Twentieth Chapter of *Exodus*

3. 13. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed is every on that hangeth on a tree: *v.* 14. That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith. *Rom.* 8. 3. For what the law could not do, in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh: *v.* 4. That the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.

k *Luke* 1. 68. Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, *v.* 69. And hath raiſed up an horn of ſalvation for us, in the houſe of his ſervant David. *v* 74. That he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear, *v.* 75. In holineſs and righteouſneſs before him all the days of our life. *Col.* 1. 12. Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the ſaints in light: *v.* 13. Who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear Son: *v.* 14. In whom we have redemption through his blood, even the forgiveneſs of ſins.

l *Rom.* 7. 22. For I delight in the law of God, after the inward man, *Rom.* 12. 2. And be not conformed to this world: but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God, *Tit.* 2. 11. For the grace of God that bringeth ſalvation, hath appeared to all men; *v.* 12. Teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world; *v.* 13. Looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt: *v.* 14. Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works.

98. m *Deut.* 12. 4, And he wrote on the tables, according to the firſt writting, the ten commandments, which the Lord ſpake unto you in the mount, out of the midſt of the fire, in the day of the aſſembly: and the Lord gave them unto me. *Exod.* 34. 1. And the Lord ſaid unto Moſes, Hew thee two tables of ſtone like unto the firſt: and I will write upon theſe tables the words that were in the firſt tables which thou brakeſt. *v* 2. And be ready in the morning, and come up in the morning unto mount Sinai, and preſent thy ſelf there to me, in the top of the mount. *v.* 3. And no man ſhall come up with thee, *&c.* *v.* 4. And he hewed two tables of ſtone, like unto the firſt; and Moſes roſe up early in the morn-

Exodus. The Four firſt Commandments containing our Duty toGod, and the other ſix our Duty to Man n.

99. Queſt. *What Rules are to be obſerved for the right underſtanding of the Ten Commandments?*

Anſw. For the right underſtanding of the Ten Commandments, theſe Rules are to be obſerved,

1, That the Law is perfect, and bindeth every one to full Conformity in the whole Man unto the Righteouſneſs thereof, and unto entire Obedience for ever; ſo as to require the utmoſt Perfection of every Duty, and to forbid the leaſt Degree of every Sin o.

2 That it is ſpiritual, and ſo reacheth the underſtanding, Will, Affections, and all other Powers of the Soul; as well as Words, Works, and Geſtures p. 3. That

morning, and went up unto mount Sinai, as the Lord had commanded him and took in his hand the two tables of ſtone.

n *Mat.* 22. 37. Jeſus ſaid unto him, Thou ſhalt love the Lord thy God, with all thy heart, and with all thy ſoul, and with all thy mind. v 38. This is the firſt and great commandment. v 39. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thy ſelf v 40. On theſe two commandments hang all the law and the prophets.

99. o *Pſalm.* 19, 7. The law of the Lord is perfect, converting the ſoul: the teſtimony of the Lord is ſure, making wiſe the ſimple. *Jam.* 2, 10. For whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all. *Mat.* 5. 21. *to the end.* v 21. Ye have heard that it was ſaid by them of old time, Thou ſhalt not kill, and whoſoever ſhall kill, ſhall be in danger of the judgment. v 22. But I ſay unto you, That whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment: and whoſoever ſhall ſay to his brother, Raca, ſhall be in danger of the council: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell fire--- v 27. Ye have heard that it was ſaid by them of old time, Thou ſhalt not commit adultery. v 28, But I ſay unto you, That whoſoever looketh on a woman to luſt after her, hath committed adulrery with her already in his heart----v 33, Again, ye have heard that it hath been ſaid by them of old time. Thou ſhalt not forſwear thy ſelf, but ſhalt perform unto the Lord thine oaths. v 34. But I ſay unto you, Swear not at all; neither by heaven, for it is Gods throne :--- v 37. But let your communications be, yea, yea; Nay, nay: for whatſoever is more than theſe cometh of evil. v 38. Ye have heard, that it hath been ſaid, An eye for an eye, and a tooth for a tooth. v 39. But I ſay unto you, that ye reſiſt not evil,---- v 43 Ye have heard that it hath been ſaid, Thou ſhalt love thy neighbour, and hate thine enemy. v 44. But I ſay unto you, love your enemies bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you; &c.

p *Rom,* 7 14. For we know that the law is ſpiritual: but I am carnal, ſold under ſin. *Deut.* 6. 5. Thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy might. *Compared*

3 That one and the ſame Thing, in divers Reſpects, is required or forbidden in ſeveral Commandments q,

4. That as, where a Duty is commanded, the contrary Sin is forbidden r; and where a Sin is forbidden, the contrary Duty is commanded ſ. So, where a Promiſe is annexed, the contrary Threatning is included t; and where a Threatning is annexed, the contrary Promiſe is included v.

5. That

Compared with Mat. 22. 37. Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. *v* 38. This is the firſt and great commandment. v. 39 And the ſecond is like unto it, Thou ſhalt love thy neighbour as thy ſelf.

q *Col.* 3, 5. Mortify therefore your members which are upon the earth: fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry. *Amos.* 8, 5. Saying, When will the new-moon be gone, that we may ſell corn? and the ſabbath, that we may ſet forth wheat, making the ephah ſmall, and the ſhekel great and falſifying the balances by deceit? *Prov.* 1. 19. So are the ways of every one that is greedy of gain: which taketh away the life of the owners thereof 1 *Tim.* 6. 10. For the love of money is the root of all evil; which while ſome coveted after, they have erred from the faith, and pierced themſelves through with many ſorrows.

r *Iſa.* 58. 13. If thou turn away thy foot from the ſabbath, from doing thy pleaſure on my holy day, and call the ſabbath a delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words. *Deut.* 6, 13. Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his name. *Compared with Mat.* 4. 9. And ſaith unto him, all theſe things will I give thee, if thou wilt fall down and worſhip me. *v* 10 Then ſaith Jeſus unto him, Get thee hence, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve *Mat.* 15. 4. For God commanded, ſaying, Honour thy father and mother: and, He that curſeth father or mother, let him die the death. v 5. But ye ſay, Whoſoever ſhall ſay to his father or his mother, it is a gift by whatſoever thou mighteſt be profited by me, v 6. And honour not his father or his mother, he ſhall be free. Thus have ye made the commandment of God of none effect by your tradition.

ſ *Mat.* 5. 21, 22. (*See letter* o) v 23. Therefore if thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee; v 24. Leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift. *Eph.* 4, 28. Let him that ſtole, ſteal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

t *Exod.* 20. 12. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. *Compared with Prov.* 30. 17. The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it.

v *Jer.* 18, 7. At what inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom, to pluck

up

5 That what God forbids, is at no Time to be done w; what he commands, is always our Duty x, and yet every particular Duty is not to be done at all Times y.

6. That under one *Sin* or Duty, all of the ſame Kind are forbidden or commanded, together with all the Cauſes, Means, Occaſions, and Appearances thereof, and Provocations thereunto. z

7. That

up, and to pull down, and to deſtroy it: *v.* 8. If that nation againſt whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. *Exod.* 20. 7. Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain. *Compared with Pſal.* 15. 1. Lord, who ſhall abide in thy tabernacle? Who ſhall dwell in thy holy hill? *v.* 4. In whoſe eyes a vile perſon is contemned; but he honoureth them that fear the Lord: he that ſweareth to his own hurt, and changeth not. *v.* 5. He that putteth not out his money to uſery, nor taketh reward againſt the innocent. He that doth theſe things ſhall never be moved. *And with Pſalm* 24. 4. He that hath clean hands, and a pure heart: who hath not lift up his ſoul unto vanity, nor ſworn deceitfully. *v.* 5. He ſhall receive the bleſſing from the Lord, and righteouſneſs from the God of his ſalvation.

w *Job* 13. 7. Will ye ſpeak wickedly for God? and talk deceitfully for him? *v.* 8. Will ye accept his perſon? will ye contend for God? *Rom.* 3. 8, And not rather, as we be ſlanderouſly reported, and as ſome affirm that we ſay, Let us do evil, that good may come? whoſe damnation is juſt. *Job* 36. 21. Take heed, regard not iniquity: for this haſt thou choſen rather than affliction. *Heb.* 11. 25, Choſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon.

x *Deut.* 4 8. And what nation is there ſo great, that hath ſtatutes and judgments ſo righteous, as all this law which I ſet before you this day? *v.* 9. Only take heed to thy ſelf, and keep thy ſoul diligently, leſt thou forget the things which thine eyes have ſeen, and leſt they depart from thy heart all the days of thy life: but teach them thy ſons, and thy ſons ſons.

y *Mat.* 12. 7. But if ye had known what this meaneth, I will have mercy and not ſacrifice, ye would not have condemned the guiltleſs.

z *Mat.* 5. 21. 22, 27, 28. *See in letter* o *before*) Mat. 15. 4. For God commanded, ſaying, Honour thy father and mother; and, He that curſeth father or mother, let him die the death. *v.* 5. But ye ſay, whoſoever ſhall ſay to his father or mother, It is a gift by whatſoever thou mighteſt be profited by me, *v.* 6. And honour not his father or his mother, he ſhall be free. Thus have ye made the commandment of God of none effect by your tradition. *Heb.* 10. 24. And let us conſider one another to provoke unto love and to good works: *v.* 25. Not forſaking the aſſembling of our ſelves together, as the manner of ſome is; but exhorting one another: and ſo much the more as ye ſee the day approaching. 1 *Theſ.* 5. 22. Abſtain from all appearance of evil. *Jude* 23. And others ſave with fear, pulling them out of the fire, hating even the garment ſpotted by the fleſh. *Gal.* 5. 26. Let us not be deſireous of vain-glory, provoking one another, envying one another. *Col.* 3. 21. Fathers, provoke not your children to anger, leſt they be diſcouraged

a *Exod.*

7. That what is forbidden or commanded to ourſelves, we are bound, according to our Places, to endeavour that it may be avoided or performed by others, according to the Duty of their Places a.

8. That in what is commanded to others, we are bound according to our Places and Callings to be helpful to them b; and to take heed of partaking with others in what is forbidden them c.

100. Queſt. *What ſpecial Things are we to conſider in the Ten Commandments.*

Anſw. We are to conſider in the Ten Commandments, the Preface, the Subſtance of the Commandments themſelves, and ſeveral Reaſons annexed to ſome of them, the more to inforce them.

101. Queſt. *What is the Preface to the Ten Commandments?*

Anſw. The Preface to the Ten Commandments is contained in theſe Words, *I am the Lord thy God, which have brought thee out of the Land of* Egypt, *out of the Houſe of Bondage* d. Wherein God manifeſteth his Sovereignty, as being Jehovah, the Eternal, Immutable, and Almighty

a *Exod.* 20. 10, But the ſeventh day is the ſabbath of the Lord thy God: in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant nor thy maid ſervant, nor thy cattle, nor thy ſtranger that is within thy gates. *Lev.* 19. 17. Thou ſhalt not hate thy brother in thine heart: thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him. *Gen.* 18. 19. For I know him, that he will command his children and his houſhold after him, and they ſhall keep the way of the Lord, to do juſtice and judgment; that the Lord may bring upon Abraham, that which he hath ſpoken of him. *Joſh.* 24. 15. And if it ſeem evil unto you to ſerve the Lord, chooſe you this day whom ye will ſerve, whether the gods which your fathers ſerved, that were on the other ſide of the flood, or the gods of the Amorites, in whoſe land ye dwell; but as for me and my houſe, we will ſerve the Lord. *Deut.* 6. 6. And theſe words which I command thee this day, ſhall be in thine heart: v. 7. And thou ſhalt teach them diligently unto thy children, and ſhall talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.

b 2 *Cor.* 1. 24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye ſtand.

c 1 *Tim.* 5. 22. Lay hands ſuddenly on no man, neither be partakers of other mens ſins: keep thy ſelf pure. *Eph.* 5, 11. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them.

101. d *Exod.* 20. 2.

e *Iſa.*

Almighty God e; having his Being in and of himſelf f, and giving Being to all his Words g and Works h; And that he is a God in Covenant, as with *Iſrael* of old, ſo with all his People i; who as he brought them out of their Bondage in *Egypt*, ſo he delivereth us from our ſpiritual Thraldom k; and that therefore we are bound to take him for our God alone, and to keep all his Commandments l.

102. Queſt. *What is the Sum of the Four Commandments, which contain our Duty to God?*

Anſw. The Sum of the Four Commandments containing our Duty to God, is, To love the Lord our God with all our Heart, and with all our Soul, and with all our Strength, and with all our Mind m.

103. Queſt

e *Iſa.* 44. 6. Thus ſaith the Lord the King of Iſrael, and his redeemer the Lord of hoſts, I am the firſt, and I am the laſt, and beſides me there is no God.

f *Exod.* 3. 14. And God ſaid unto Moſes, I AM THAT I AM: and he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you.

g *Exod.* 6. 3. And I appeared unto Abraham, unto Iſaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

h *Acts* 17. 24. God that made the world, and all things therein, ſeeing that he is Lord of heaven and of earth, dwelleth not in temples made with hands. v. 28, For in him we live, and move, and have our being; as certain alſo of your own poets have ſaid, For we are alſo his offspring.

i *Gen.* 17. 7. And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant; to be a God unto thee, and to thy ſeed after thee, *Compared with Rom* 3. 29 Is he the God of the Jews only? is he not alſo of the Gentiles? Yes of the Gentiles alſo.

k *Luke* 1. 74. That he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear. v. 75. In holineſs and righteouſneſs before him all the days of our life.

l 1 *Pet.* 1. 15, But as he which hath called you is holy, ſo be ye holy in all manner of converſation; v. 16. Becauſe it is written Be ye holy, for I am holy. v. 17. And if ye call upon the Father, who without reſpect of perſons judgeth according to every mans work, paſs the time of your ſojourning here in fear: v. 18. Foraſmuch as ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation received by tradition from your fathers. *Lev.* 18. 30. Therefore ſhall ye keep mine ordinance, that ye commit not any one of theſe abominable cuſtoms, which were commited before you, that ye defile not your ſelves therein: I am the Lord your God. *Lev.* 19. 37. Therefore ſhall ye obſerve all my ſtatutes, and all my judgments, and do them: I am the Lord.

m 102. *Luke* 10. 27. And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind; and thy neighbour as thy ſelf.

103. Queſt. *Which is the firſt Commandment?*

Anſw. The Firſt Commandment is, *Thou ſhalt have no other Gods before me* n.

104. Queſt. *What are the Duties required in the firſt Commandment?*

Anſw. The Duties required in the Firſt Commandment, are, the Knowing and Acknowledging of God to be the only true God, and our God o; and to Worſhip and Glorify him accordingly p, by Thinking q, Meditating r, Remembring ſ, highly Eſteeming t, Honouring v, Adoring w, Chooſing,

103. n *Exod.* 20. 3.

104. o 1 *Chron.* 28. 9. And thou, Solomon my ſon, know thou the God of thy father, and ſerve him with a perfect heart, and with a willing mind: for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts: if thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever. *Deut.* 26. 17. Thou haſt avouched the Lord this day to be thy God, and to walk in his ways, and to keep his ſtatutes, and his commandments, and his judgments, and to hearken unto his voice. *Iſa.* 43. 10. Ye are my witneſſes, ſaith the Lord, and my ſervant whom I have choſen: that ye may know and believe me, and underſtand that I am he: before me there was no God formed, neither ſhall there be after me. *Jer.* 14. 22. Are there any among the vanities of the Gentiles that can cauſe rain? or can the heavens give ſhowers? Art not thou he, O Lord our God? therefore we will wait upon thee: for thou haſt made all theſe things.

p *Pſalm* 95. 6. O come let us worſhip and bow down: let us kneel before the Lord our maker. *v* 7. For he is our God, and we are the people of his paſture, and the ſheep of his hand. *Mat.* 4. 10. Then ſaid Jeſus unto him, Get thee hence, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. *Pſal.* 29. 2. Give unto the Lord the glory due unto his name; worſhip the Lord in the beauty of holineſs.

q *Mal.* 3. 16. Then they that feared the Lord, ſpake often one to another, and the Lord hearkned, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

r *Pſalm* 63. 6. When I remember thee upon my bed, and meditate on thee in the night-watches.

ſ *Eccl.* 12. 1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them.

t *Pſal.* 71. 19. Thy righteouſneſs alſo, O God, is very high, who haſt done great things: O God, who is like unto thee?

v. *Mal.* 1. 6. A ſon honoureth his father, and a ſervant his maſter: if then I be a father, where is mine honour? and if I be a maſter, where is my fear? ſaith the Lord of hoſts unto you, O prieſts, that deſpiſe my name:---

w *Iſa.* 45. 23. I have ſworn by myſelf, the word hath gone out of my mouth in righteouſneſs, and ſhall not return, that unto me every knee ſhall bow, every tongue ſhall ſwear,

x *Joſh.*

Chooſing x, Loving y, Deſiring z, Fearing of Him a; Believing Him b; Truſting c, Hoping d, Delighting e, Rejoicing in Him f; being Zealous for Him g; Calling upon Him; giving all Praiſe and Thanks h, and yielding all Obedience and Submiſſion to Him with the whole Man i; being careful in all Things to pleaſe Him k, and ſorrowful when in any Thing he is offended l; and walking humbly with Him m,

105. Queſt.

x *Joſh.* 24 15. And if it ſeem evil unto you to ſerve the Lord, chooſe you this day whom ye will ſerve, whether the gods which your fathers ſerved, that were on the other ſide of the flood, or the gods of the Amorites, in whoſe land ye dwell: but as for me and my houſe, we will ſerve the Lord. v. 22. And Joſhua ſaid unto the people, Ye are witneſſes againſt your ſelves, that ye have choſen the Lord, to ſerve him. And they ſaid, We are witneſſes

y *Deut.* 6 5. And thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy might.

z *Pſal.* 73. 25. Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee.

a *Iſa.* 8. 13. Sanctify the Lord of hoſts himſelf, and let him be your fear, and let him be your dread.

b *Exod.* 14. 13. And Iſrael ſaw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his ſervant Moſes.

c *Iſa.* 26. 4. Truſt ye in the Lord for ever: for in the Lord Jehovah is everlaſting ſtrength.

d *Pſalm.* 130. 7. Let Iſrael hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption.

e *Pſalm* 37. 4. Delight thy ſelf alſo in the Lord, and he ſhall give thee the deſires of thine heart.

f *Pſalm* 32. 11. Be glad in the Lord, and rejoice ye righteous; and ſhout for joy all ye that are upright in heart.

g *Rom.* 12. 11. Not ſlothful in buſineſs; fervent in ſpirit; ſerving the Lord, *Compared with Numb.* 25. 11. Phineas the ſon of Eleazer, the ſon of Aaron the prieſt, hath turned my wrath away from the children of Iſrael (while he was zealous for my ſake among them) that I conſumed not the children of Iſrael in my jealouſy.

h *Phil.* 4. 6. Be careful for nothing; but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God.

i *Jer.* 7: 23. But this thing commanded I them, ſaying, obey my voice, and I will be your God, and ye ſhall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you, *James* 4. 7. Submit your ſelves therefore to God; reſiſt the devil, and he will flee from you.

k 1 *John* 3. 22. And whatſoever we ask, we receive of him, becauſe we keep his commandments, and do theſe things that are pleaſing in his ſight.

l *Jer.* 31. 18. I have ſurely heard Ephraim bemoaning himſelf thus, Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed to the yoke; turn thou me, and I ſhall be turned; for thou art the Lord my God. *Pſal.* 119. 136. Rivers of waters run down mine eyes; becauſe they keep not thy law.

m *Mic.* 6. 8 He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?

105. n *Pſalm*

105. Queſt: *What are the Sins forbidden in the Firſt Commandment?*

Anſw. The Sins forbidden in the Firſt Commandment are, Atheiſm, in denying, or not having a God n; Idolatry, in having or worſhipping more Gods than One, or any with, or inſtead of the true God o; the not having and avouching Him for God and our God p; the Omiſſion or Neglect of any Thing due to Him, required in this Commandment q; Ignorance r, Forgetfulneſs ſ, Miſapprehenſions t, falſe

105. n *Pſalm* 14. 1. The fool hath ſaid in his heart, There is no God: they are corrupt, they have done abominable works, there is none that doth good. *Eph.* 2. 12. That at that time ye were without Chriſt, being aliens from the commonwealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world.

o *Jer.* 2. 27. Saying to a ſtock, Thou art my father; and to a ſtone, Thou haſt brought me forth: for they have turned their face: but in the time of their trouble they will ſay, Ariſe, and ſave us. *v.* 28, But where are thy gods that thou haſt made thee? let them ariſe if they can ſave thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah. *Compared with* 1 *Theſſ* 1, 9. For they themſelves ſhew of us, what manner of entring in we had unto you, and how ye returned to God from idols, to ſerve the living and true God.

p *Pſalm* 81, 11. But my people would not hearken to my voice: and Iſrael would none of me.

q *Iſa* 43, 22. But thou haſt not called upon me, O Jacob, but thou haſt been weary of me, O Iſrael. *v.* 23. Thou haſt not brought me the ſmall cattle of thy burnt-offerings, neither haſt thou honoured me with thy ſacrifices: I have not cauſed thee to ſerve with an offering, nor wearied thee with incenſe: *v.* 24. Thou haſt bought me no ſweet cane with money, neither haſt thou filled me with the fat of thy ſacrifices: but thou haſt made me to ſerve with thy ſins, thou haſt wearied me with thine iniquities.

r *Jer.* 4, 22. For my people is fooliſh, they have not known me, they are ſottiſh-children, and they have none underſtanding: they are wiſe to do evil, but to do good they have no knowledge. *Hoſea* 4. 1. Hear the word of the Lord, ye children of Iſrael; for the Lord hath a controverſy with the inhabitants of the land, becauſe there is no truth, nor mercy, nor knowledge of God in the land. *v.* 6. My people are deſtroyed for lack of knowledge: becauſe thou haſt rejected knowledge, I alſo will reject thee, that thou ſhalt be no prieſt to me: ſeeing thou haſt forgotten the law of thy God, I will alſo forget thy children.

ſ *Jer.* 2, 32. Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

t *Acts* 17. 23. For as I paſſed by, and beheld your devotions, I found an altar with this inſcription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worſhip, him declare I unto you. *v.* 29. Forasmuch then as we are the offſpring of God, we ought not to think that, the

falſe Opinions v, unworthy and wicked Thoughts of Him w; bold and curious Searching into His Secrets x; all profaneneſs y, Hatred of God z; Self-love a, Self-ſeeking b, and all other inordinate and immoderate Setting of our Mind, Will, or Affections upon other Things, and taking them off from Him in Whole or in Part c; vain Credulity d, Unbelief e, Hereſy f, Misbelief g, Diſtruſt h, Deſpair i; Incorrigibleneſs

the Godhead is like unto gold, or ſilver, or ſtone graven by art and mans device,

v *Iſaiah* 40, 18. To whom then will ye liken God? or what likeneſs will ye compare unto him?

w *Pſalm* 50. 21. Theſe things haſt thou done, and I kept ſilence: thou thoughteſt that I was altogether ſuch an one as thy ſelf; but I will reprove thee, and ſet them in order before thine eyes.

x *Deut* 29. 29. The ſecret things belong unto the Lord our God: but thoſe things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law.

y *Tit* 1, 16. They profeſs that they know God; but in works they deny him, being abominable, and diſobedient, and unto every good work reprobate, *Heb* 12, 16 Leſt there be any fornicator, or profane perſon, as Eſau, who for one morſel of meat ſold his birth-right.

z *Rom* 1. 30. Backbiters, haters of God, deſpiteful, proud, boaſters,---

a 2 *Tim* 3, 2. For men ſhall be lovers of their own ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankful, unholy.

b *Phil* 2. 21. For all ſeek their own, not the things which are Jeſus Chriſts.

c 1 *John* 2, 15. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. v. 16. For all that is in the world, the luſt of the fleſh, and the luſt of the eyes, and the pride of life, is not of the Father, but is of the world. 1 *Sam.* 2, 29. Wherefore kick ye at my ſacrifice, and at mine offering which I have commanded in my habitation, and honoureſt thy ſons above me, to make your ſelves fat with the chieſeſt of all the offerings of Iſrael my people? *Col* 3. 2. Set your affection on things above, not on things on the earth. v. 5. Mortify therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry.

d 1 *John* 4, 1. Beloved, believe not every ſpirit, but try the ſpirits whether they are of God: becauſe many falſe prophets are gone out into the world.

e *Heb* 3, 12. Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God.

f *Gal* 5. 20. Idolatry, witchcraft, hatred, variance, emulations, wrath, ſtriſe, ſeditions, hereſies. *Titus* 3. 10. A man that is an heretick, after the firſt and ſecond admonition, reject.

g *Acts* 26. 9. I verily thought with my ſelf, that I ought to do many things contrary to the name of Jeſus of Nazereth.

h *Pſalm* 78. 22. Becauſe they believed not in God, and truſted not in his ſalvation.

i *Gen* 4, 13. And Cain ſaid unto the Lord, My puniſhment is greater than I can bear,

k Jer.

gibleneſs k and inſenſibleneſs under Judgments l, Hardneſs of heart m, Pride n, preſumption o, Carnal Security p, Tempting of God q, uſing unlawful Means r, and truſting in lawful Means ſ, carnal Delights and Joys t; corrupt, blind, and indiſcreet Zeal v; Lukewarmneſs w, and Deadneſs in the Things of God x; Eſtranging our ſelves, and Apoſtatizing from God y; Praying, or giving any Religious Worſhip

k *Jer.* 5. 3. O Lord, are not thine eyes upon the truth? thou haſt ſtricken them, but they have not grieved; thou haſt conſumed them, but they have refuſed to receive correction; they have made their faces harder than a rock, they have refuſed to return.

l *Iſa.* 42, 25. Therefore he hath poured upon him the fury of his anger, and the ſtrength of battle; and it hath ſet him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

m *Rom.* 2. 5. But after thy hardneſs and impenitent heart, treaſureſt up unto thy ſelf wrath againſt the day of wrath, and revelation of the righteous judgment of God.

n *Jer.* 13, 15. Hear ye, and give ear, be not proud: for the Lord hath ſpoken.

o *Pſalm.* 19. 13. Keep back thy ſervant alſo from preſumptuous ſins, let them not have dominion over me: then ſhall I be uprig t, and ſhall be innocent from the great tranſgreſſion.

p *Zeph.* 1. 12. And it ſhall come to paſs at that time, that I will ſearch Jeruſalem with candles, and puniſh the men that are ſettled on their lees, that ſay in their heart, The Lord will not do good, neither will he do evil.

q *Mat.* 4. 7. Jeſus ſaid unto him, It is written again; Thou ſhalt not tempt the Lord thy God.

r *Rom.* 3, 8. And not rather as we be ſlanderouſly reported, and as ſome affirm that we ſay, Let us do evil, that good may come? whoſe damnation is juſt.

ſ *Jer.* 17. 5. Thus ſaith the Lord, curſed be the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord.

t 2 *Tim.* 3. 4. Traitors, heady, high-minded, lovers of pleaſure, more than lovers of God.

v *Gal.* 4. 17. They zealouſly affect you, but not well; yea, they would exclude you, that ye might affect them. *John.* 16. 2. They ſhall put you out of the ſynagogues: yea, the time cometh, that whoſoever killeth you, will think that he doth God ſervice. *Rom.* 10. 2. For I bear them record, that they have a zeal of God, but not according to knowledge. *Luke*, 9, 54. And when his diſciples James and John ſaw this, they ſaid, Lord, wilt thou that we command fire to come down from heaven, and conſume them, even as Elias did? *v* 55. But he turned, and rebuked them, and ſaid, Ye know not what manner of ſpirit, ye are of.

w *Rev* 3. 16. So then, becauſe thou art Luke-warm, and neither cold nor hot, I will ſpue thee out of my mouth.

x *Rev* 3, 1. And unto the angel in the church of Sardis, write, Theſe things ſaith he that hath the ſeven ſpirits of God, and the ſeven ſtars; I know thy works, that thou haſt a name that thou liveſt, and art dead.

y *Ezek.* 14. 5. That I may take the houſe of Iſrael in their own

ſhip to Saints, Angels, or any other Creatures z; all Compacts, and Conſulting with the Devil a, and hearkning to his Suggeſtions b; making Men the Lords of our Faith and Conſcience c; Slighting and Deſpiſing God, and his Commands d; Reſiſting

heart, becauſe they are all eſtranged from me through their idols. *Iſa.* 1, 4. Ah ſinful nation, a people laden with iniquity, a ſeed of evil-doers, children that are corrupters, they have forſaken the Lord, they have provoked the holy One of Iſrael unto anger, they are gone away backward. *v.* 5. Why ſhould ye be ſtriken any more? ye will revolt more and more: the whole head is ſick, and the whole heart faint.

z *Rom.* 10, 13. For whoſoever ſhall call upon the name of the Lord, ſhall be ſaved. *v.* 14. How then ſhall they call on him in whom they have not believed? and how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher? *Hoſ.* 4. 12. My people ask counſel at their ſtocks, and their ſtaff declareth unto them: for the ſpirit of whoredoms hath cauſed them to err, and they have gone a whoring from under their God. *Acts* 10. 25. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worſhipped him. v. 26. But Peter took him up, ſaying, Stand up; I my ſelf alſo am a man. *Rev* 19. 10. And I fell at his feet to worſhip him: and he ſaid unto me, See thou do it not: I am thy fellow-ſervant, and of thy brethren that have the teſtimony of Jeſus; worſhip God: for the teſtimony of Jeſus is the ſpirit of prophecy. *Mat.* 4, 10. Then ſaith Jeſus unto him, Get thee hence, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. *Col* 2. 18. Let no man beguile you of your reward, in a voluntary humility, and worſhipping of angels, intruding into thoſe things which he hath not ſeen, vainly puft up by his fleſhly mind. *Rom* 1. 25. Who changed the truth of God into a lie, and worſhipped and ſerved the creature more than the Creator, who is bleſſed for ever. Amen.

a *Lev.* 20, 6. And the ſoul that turneth after ſuch as have familiar ſpirits, and after wizards, to go a whoring after them, I will even ſet my face againſt that ſoul, and will cut him off from among his people. 1 *Sam.* 28. 7. Then ſaid Saul unto his ſervants, Seek me a woman that hath a familiar ſpirit, that I may go to her, and enquire of her. And his ſervants ſaid to him, Behold, there is a woman that hath a familiar ſpirit at Endor. *v* 11. Then ſaid the woman, Whom ſh ll I bring up unto thee? and he ſaid, Bring me up Samuel. *Compared with* 1 *Chron.* 10. 13. So Saul died for his tranſgreſſion which he committed againſt the Lord, even againſt the word of the Lord which he kept not, and alſo for asking counſel of one that had a familiar ſpirit, to enquire of it, *v.* 14. And enquired not of the Lord: therefore he ſlew him, and turned the kingdom unto David the Son of Jeſſe.

b *Acts* 5. 3. But Peter ſaid, Ananias, why hath Satan filled thine heart to lie to the holy Ghoſt, and to keep back part of the price of the land?

c 2 *Cor.* 1, 24. Not for that we have dominion over your faith, but are helpers of your joy. for by faith ye ſtand. *Mat* 23, 9. And call no man your father upon earth: for one is your Father which is in heaven.

d *Deut* 32, 15. But Jeſhurun waxed fat, and kicked: thou art waxen fat

Reſiſting and Grieving of his Spirit e, Diſcontent and Impatience at his Diſpenſations, Charging him fooliſhly for the Evils he inflicts on us f; and aſcribing the Praiſe of any Good we either are, have, or can do, to Fortune g, Idols h, ourſelves i, or any other Creature k.

106. Queſt. *What are we eſpecially taught by theſe Words* (Before Me) *in the Firſt Commandment?*

Anſw. Theſe Words (*Before Me*) or before my Face in the

ſat, thou art grown thick, thou art covered with fatneſs: then he forſook God which made him, and lightly eſteemed the rock of his ſalvation. 2 *Sam.* 12. 9. Wherefore haſt thou deſpiſed the commandment of the Lord, to do evil in his ſight? thou haſt killed Uriah the Hittite with the ſword, and haſt taken his wife to be thy wife, and haſt ſlain him with the ſword of the children of Ammon. *Prov.* 13. 13. Whoſo deſpiſeth the word, ſhall be deſtroyed: but he that feareth the commandment, ſhall be rewarded.

e *Acts.* 7. 51. Ye ſtiff-necked and uncircumciſed in heart and ears, ye do always reſiſt the holy Ghoſt: as your fathers did, ſo do ye. *Eph.* 4. 30. And grieve not the holy Spirit of God, whereby ye are ſealed unto the day of redemption.

f *Pſalm.* 73. 2. But as for me, my feet were almoſt gone; my ſteps had well-nigh ſlipt. *v* 3. For I was envious at the fooliſh; when I ſaw the proſperity of the wicked. *v* 13. Verily I have cleanſed my heart in vain, and waſhed my hands in innocency. *v* 14. For all the day long have I been plagued, and chaſtned every morning. *v* 15. If I ſay, I will ſpeak thus: Behold, I ſhould offend againſt the generation of thy children. *v* 22. So fooliſh was I, and ignorant; I was as a beaſt before thee. *Job.* 1. 22. In all this Job ſinned not, nor charged God fooliſhly.

g 1 *Sam.* 6. 7. Now therefore make a new cart, and take two milch-kine on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: *v* 8. And take the ark of the Lord, and lay it upon the cart, and put the jewels of gold which ye return him for a treſpaſs-offering, in a coffer by the ſide thereof, and ſend it away, that it may go. *v* 9. And ſee if it goeth up by the way of his own coaſt to Bethſhemeſh, then he hath done us this great evil: but if not, then we ſhall know that it is not his hand that ſmote us; it was chance that happened to us.

h *Dan.* 5. 23. But haſt lifted up thy ſelf againſt the Lord of heaven, and they have brought the veſſels of his houſe before thee, and thou and thy lords, thy wives and thy concubines have drunk wine in them, and thou haſt praiſed the gods of ſilver and gold, of braſs, iron, wood, and ſtone, which ſee not, nor hear nor know: and the God in whoſe hand thy breath is, and whoſe are all thy ways, haſt thou not glorified.

i *Deut* 8. 17. And thou ſay in thine heart, My power and the might of my hand hath gotten me this wealth. *Dan.* 4. 30. The king ſpake, and ſaid, Is not this great Babylon that I have built for the houſe of the kingdom, by the might of my power, and for the honour of my majeſty?

k *Hab.* 1. 16. Therefore they ſacrifice unto their net, and burn in-

the firſt Commandment, teach us, That God who ſeeth all Things, taketh ſpecial notice of, and is much diſpleaſed with the Sin of having any other God: that ſo it may be an Argument to diſſwade from it, and to aggravate it as a moſt impudent provocation l; as alſo to perſwade us to do as in his Sight, whatever we do in his Service m.

107. Queſt. *Which is the Second Commandment?*

Anſw. The Second Commandment is, *Thou ſhalt not make unto thee any graven image, or any Likeneſs of any Thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth. Thou ſhalt not bow down thy ſelf to them, nor ſerve them: For I the Lord thy God am a jealous God, viſiting the Iniquity of the Fathers upon the Children unto the Third and Fourth Generation of them that hate me: and ſhewing Mercy unto Thouſands of them that love me, and keep my Commandments* n.

108. Queſt. *What are the Duties required in the Second Commandment?*

Anſw. The Duties required in the Second Commandment are, the receiving, Obſerving, and keeping pure and entire, all ſuch religious Worſhip o and Ordinances as God hath inſtituted in his Word; particularly Prayer and Thankſgiving

cenſe unto their drag; becauſe by them their portion is fat, and their meat plenteous.

106. l *Ezek.* 8. 5. Then ſaid he unto me, Son of man, lift up thine eyes now the way towards the north: ſo I lift up mine eyes the way towards the north, and behold northward, at the gate of the altar, this image of jealouſy in the entry. *v* 6. He ſaid furthermore unto me, Son of man, ſeeſt thou what they do? even the great abominations that the houſe of Iſrael committeth here, that I ſhould go far off from my ſanctuary? but turn thee yet again, and thou ſhalt ſee greater abominations. *&c.* (*to the end of the chapter.*) *Pſalm* 44 20. If we have forgotten the name of our God, or ſtretched out our hands to a ſtrange God: *v* 21. Shall not God ſearch this out? for he knoweth the ſecrets of the heart.

m 1 *Chron.* 28 9. And thou, Solomon my Son, know thou the God of thy father, and ſerve him with a perfect heart, and with a willing mind: for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts: if thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever.

107. n *Exod.* 20. 4, 5, 6.

108 o *Deut.* 32. 46. And he ſaid unto them, Set your hearts unto all the words which I teſtify among you this day; which ye ſhall command your children to obſerve to do all the words of this law. *v* 47. For it is not a vain thing for you: because

giving in the Name of Chriſt p; the Reading, Preaching and Hearing of the Word q; the Adminiſtration and Receiving of the Sacraments r; Church-government and Diſcipline s, the

cauſe it is your life; and through this thing ye ſhall prolong your days in the land whither ye go over Jorden to poſſeſs it. *Mat.* 28. 20. Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway even unto the end of the world *Acts* 2. 42. And they continued ſtedfaſtly in the apoſtles doctrine and fellowſhip, and in breaking of bread and in prayers 1 *Tim.* 6. 13. I give thee charge in the ſight of God, who quickneth all things, and before Chriſt Jeſus, who before Pontius Pilate witneſſed a good confeſſion; *v* 14. That thou keep this commandment without ſpot, unrebukable, until the appearing of our Lord Jeſus Chriſt.

p *Phil.* 4. 6. Be careful for nothing: but in every thing by prayer and ſupplication with thankſgiving let your requeſts be made known unto God. *Eph.* 5. 20. Giving thanks always for all things unto God and the Father, in the name of our Lord Jeſus Chriſt.

q *Deut* 17. 18. And it ſhall be when he ſitteth upon the throne of his kingdom, that he ſhall write him a copy of this law in a book, out of that which is before the prieſts the Levites. *v* 19. And it ſhall be with him, and he ſhall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and theſe ſtatures to do them. *Acts.* 15. 21. For Moſes of old time hath in every city them that preach him, being read in the ſynagogues every ſabbath-day. 2 *Tim.* 4. 2. Preach the word, be inſtant in ſeaſon, out of ſeaſon; reprove, rebuke, exhort, with all long-ſuffering, and doctrine. *Jam.* 1. 21. Wherefore lay apart all filthineſs and ſuperfluity of naughtineſs, and receive with meekneſs the ingrafted word, which is able to ſave your ſouls. *v* 22. But be ye doers of the word, and not hearers only, deceiving your own ſelves. *Acts.* 10. 33. Immediately therefore I ſent to thee; and thou haſt well done that thou art come! Now therefore are we all here preſent before God, to hear all things that are commanded thee of God.

r *Mat.* 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt. 1 *Cor.* 11. *from verſe.* 23. *to* 30. For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread, *&c.*

s *Mat.* 18. 15. Moreover, if thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone: if he ſhall hear thee, thou haſt gained thy brother. *v* 16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witneſſes every word may be eſtabliſhed. *v* 17. And if he ſhall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. *Mat.* 16. 19. And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven: and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven. 1 *Cor.* 5. *chapter.* 1 *Cor.* 12. 28. And God hath ſet ſome in the church, firſt apoſtles, ſecondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diverſities of tongues.

the Miniſtry and Maintainance thereof r, Religious Faſting s; Swearing by the Name of God w, and Vowing unto him x: As alſo the Diſapproving, Deteſting, Oppoſing all falſe Worſhip y; and, according to each one's Place and Calling, removing it, and all Monuments of Idolatry z.

109. Queſt. *What are the Sins forbidden in the* Second Commandment?

Anſw. The Sins forbidden in the Second Commandment are, all Deviſing a, Counſelling b, Commanding

t *Eph.* 4. 11. And he gave ſome apoſtles: and ſome, prophets: and ſome, evangeliſts; and ſome, paſtors and teachers; v 12, For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt, 1 *Tim.* 5. 17. Let the elders that rule well, be counted worthy of double honour, eſpecially they who labour in the word and doctrine. v 18. For the ſcripture ſaith, Thou ſhalt not muzzle the ox that treadeth out the corn: and, The labourer is worthy of his reward. 1 *Cor* 9. 7. *to* 15. Who goeth a warefare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? *&c.*

v *Joel.* 2. 12. Therefore alſo now, ſaith the Lord, Turn ye even to me with all your heart, and with faſting, and with weeping, and with mourning, v 13. and rent your heart and not your garments, and turn unto the Lord your God, for he is gracious and merciful,------ 1 *Cor.* 7. 5. Defraud you not one the other, except it be with conſent for a time, that ye may give your ſelves to faſting and prayer;-----

w *Deut* 6. 13. Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his name.

x *Iſa.* 19. 21. And the Lord ſhall be known to Egypt, and the Egyptians ſhall know the Lord in that day, and ſhall do ſacrifice and oblation, yea, they ſhall vow a vow unto the Lord, and perform it. *Pſal.* 76. 11: Vow, and pay unto the Lord your God; and let all that be round about him bring preſents unto him that ought to be feared.

y *Acts.* 17. 16. Now while Paul waited for them at Athens, his Spirit was ſtirred in him, when he ſaw all the city wholly given to idolatry. v 17. Therefore diſputed he in the ſynagogue with the Jews, and with the devout perſons, and in the market daily with them that met with him. *Pſal.* 16. 4. Their ſorrows ſhall be multiplied, that haſten after another God: Their drink offerings of blood will not I offer, nor take up their names into my lips.

z *Deut* 7 5. But thus ſhall ye deal with them, ye ſhall deſtroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. *Iſa.* 30. 22. Ye ſhall defile alſo the covering of thy graven images of ſilver, and the ornament of thy molten images of gold; thou ſhalt caſt them away as a menſtruous cloth; thou ſhalt ſay unto it, Get thee hence.

109. a *Num.* 15. 39 And it ſhall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them: and that ye ſeek not after your own heart, and your own eyes, after which ye uſe to go a whoring.

b *Deut*, 13. 6. If thy brother the ſon of thy mother, or thy ſon, or thy

ing c, Uſing d, and any wiſe Approving any Religious Worſhip not inſtituted by God himſelf e; Tolerating a falſe Religion f; The making any Repreſentation of God, of all or of any of the Three Perſons, either inwardly in our Mind, or outthy daughter, or the wife of thy boſom, or thy friend, which is as thine own ſoul, entice thee ſecretly, ſaying, Let us go and ſerve other gods, which thou haſt not known, thou, nor thy fathers, v. 7. Namely of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth: even unto the other end of the earth, v 8. Thou ſhalt not conſent unto him, nor hearken unto him, neither ſhalt thine eye pity him, neither ſhalt thou ſpare, neither ſhalt thou conceal him.

c *Hoſ.* 5. 11. Ephraim is oppreſſed and broken in judgment: becauſe he willingly walked after the commandment. *Mic*, 6. 16, For the ſtatutes of Omri are kept, and all the works of the houſe of Ahab, and ye walk in their counſels, that I ſhould make thee a deſolation, and the inhabitants thereof an hiſſing; therefore ye ſhall bear the reproach of my people.

d * 1 *Kings* 11. 33. Becauſe that they have forſaken me, and have worſhipped Aſhtoreth the goddeſs of the Zidonians, Chemoſh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my ſtatutes and my judgments, as did David his father. 1 *Kings* 12. 33. So he offered upon the altar which he had made in Beth-el, the fifteenth day of the eighth month, even in the month which he had deviſed of his own heart, and ordained a feaſt unto the children of Iſrael, and he offered upon the altar, and burnt incenſe.

e *Deut.* 12. 30. Take heed to thy ſelf, that thou be not ſnared by following them after that they be deſtroyed from before thee, and that thou enquire not after their gods, ſaying, How did theſe nations ſerve their gods? even ſo will I do likewiſe. v. 31 Thou ſhalt not do ſo unto the Lord thy God; for every abomination to the Lord which he hateth, have they done unto their gods: for even their ſons and their daughters they have burnt in the fire to their gods. v. 32. What thing ſoever I command you, obſerve to do it; thou ſhalt not add thereto, nor diminiſh from it.

f *Deut* 13. *from verſe* 6. *to* 12. (*See letter* b,) *Zech.* 13. 2. And it ſhall come to paſs in that day, ſaith the Lord of hoſts, that I will cut off the names of the idols out of the land, and they ſhall no more be remembred; and alſo I will cauſe the prophets, and the unclean ſpirit to paſs out of the land. v. 3, And it ſhall come to paſs, that when any ſhall yet propheſie, then his father and his mother, that begat him, ſhall ſay unto him, Thou ſhalt not live; for thou ſpeakeſt lies in the name of the Lord; and his father and his mother, that begat him, ſhall thruſt him through when he propheſieth. *Rev.* 2. 2. I know thy works, and thy labour, and thy patience, and how thou canſt not bear them which are evil: and thou haſt tried them which ſay they are apoſtles, and are not; and haſt found them liars. v. 14. But I have a few things againſt thee, becauſe thou haſt there them that hold the doctrine of Balaam, who taught Balak to caſt a ſtumbling-block before the children of Iſrael, to eat things ſacrificed unto idols, and to commit fornication. v. 15. So haſt thou alſo them that hold the do-

outwardly in any Kind of Image or Likeneſs of any Creature whatſoever g; all Worſhip of it h, or God in it or by it i; the making of any Repreſentation of feigned Deities k, and all Worſhip of them, or Service belonging to them l; all

doctrine of the Nicolaitans, which thing I hate. *v.* 20. Notwithſtanding, I have a few things againſt thee, becauſe thou ſuffereſt that woman Jezebel, which calleth her ſelf a propheteſs, to teach and to ſeduce my ſervants to commit fornication, and to eat things ſacrificed unto idols. *Rev.* 17. 12. And the ten horns which thou ſaweſt are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beaſt. *v.* 16. And the ten horns which thou ſaweſt upon the beaſt, theſe ſhall hate the whore, and ſhall make her deſolate, and naked, and ſhall eat her fleſh, and burn her with fire. *v.* 17. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beaſt, until the words of God ſhall be fulfilled.

g *Deut.* 4 15. Take ye therefore good heed unto your ſelves (for ye ſaw no manner of ſimilitude on the day that the Lord ſpake unto you in Horeb, out of the midſt of the fire) *v.* 16. Leſt ye corrupt your ſelves, and make you a graven image, the ſimilitude of any figure, the likeneſs of male or female, *v.* 17. The likeneſs of any beaſt that is on the earth, the likeneſs of any winged fowl that flieth in the air, *v.* 18. The likeneſs of any thing that creepeth on the ground, the likeneſs of any fiſh that is in the waters beneath the earth. *v.* 19. And leſt thou lift up thine eyes unto heaven, and when thou ſeeſt the ſun, and the moon, and the ſtars, even all the hoſt of heaven, ſhouldſt be driven to worſhip them, and ſerve them, which the Lord thy God hath divided unto all nations under the whole heaven. *Acts* 17. 29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or ſilver, or ſtone graven by art and mans device. *Rom.* 1. 21. Becauſe that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their fooliſh heart was darkned. *v.* 22. Profeſſing themſelves to be wiſe, they became fools: *v.* 23. And changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds and four footed-beaſts, and creeping things. *v.* 25. Who changed the truth of God unto a lie, and worſhipped and ſerved the creature more than the Creator, who is bleſſed for ever. Amen.

h *Dan.* 3. 18. But if not, be it known unto thee, O king, that we will not ſerve thy gods, nor worſhip the golden image which thou haſt ſet up. *Gal.* 4. 8. Howbeit, then when ye know not God, ye did ſervice unto them which by nature are no gods.

i *Exod.* 32. 5. And when Aaron ſaw it, he built an altar before it, and Aaron made proclamation, and ſaid, To morrow is a feaſt to the Lord.

k *Exod.* 32. 8. They have turned aſide quickly out of the way which I commanded them: they have made them a molten calf, and have worſhipped it, and have ſacrificed thereunto, and ſaid, Theſe be thy gods, O Iſrael, which have brought thee up out of the land of Egypt.

l 1 *Kings* 18. 26. And they took the bullock which was given them, and

ll Superſtitious Devices m, corrupting the Worſhip of God n, adding to it, or taking from it o, whether invented and taken up of ourſelves p, or received by Tradition from others q, though under the Title of Antiquity r, Cuſtom Devotion ſ, good

and they dreſſed it, and called on the name of Baal from morning even until noon, ſaying, O Baal, hear us: But there was no voice, nor any that anſwered. And they leapt upon the altar which was made. *v* 28. And they cried aloud, and cut themſelves after their manner with knives and lancets, till the blood guſhed out upon them. *Iſa* 65. 11. But ye are they that forſake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furniſh the drink-offering unto that number.

m *Acts.* 17, 22. Then Paul ſtood in the midſt of Mars-hill, and ſaid, Ye Men of Athens, I perceive that in all things ye are too ſuperſtitious. *Col* 2. 21. (Touch not, taſte not, handle not: *v* 22. Which all are to periſh with the uſing) after the commandments, and doctrines of men *v* 23. Which things have indeed a ſhew of wiſdom in will-worſhip and humility, and neglecting of the body, not in any honour to the ſatisfying of the fleſh.

n *Mal.* 1. 7. Ye offer polluted bread upon mine altar; and ye ſay, Wherein have we polluted thee? in that ye ſay, The table of the Lord is contemptible. v 8. And if ye offer the blind for ſacrifice, is it not evil? and if ye offer the lame and ſick, is it not evil? offer it now unto thy governor, will he be pleaſed with thee, or accept thy perſon? ſaith the Lord of Hoſts. v 14. But curſed be the deceiver, which hath in his flock a male, and vowth and ſacrificeth unto the Lord a corrupt thing: for I am a great King, ſaith the Lord of Hoſts, and my name is dreadful among the heathen

o *Deut.* 4. 2. Ye ſhall not add unto the word which I command you, neither ſhall ye diminiſh ought from it, that ye may keep the commandments of the Lord your God which I command you.

p *Pſalm.* 106. 39. Thus were they defiled with their own works, and went a whoring with their own inventions.

q *Mat.* 15. 9. But in vain they do worſhip me, teaching for doctrines the commandments of men

r 1*Pet.* 1. 18 Foraſmuch as ye know that ye were not redeemed with Corruptible things, as ſilver and gold, from your vain converſation received by tradition from your fathers,

ſ *Jer.* 44. 17. But we will certainly do whatſoever thing goeth forth out of our own mouth, to burn incenſe unto the queen of heaven, and to poor out drink-offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the ſtreets of Jeruſalem; for then had we plenty of victuals, and were well, and ſaw no evil.

t *Iſa.* 65. 3 A people that provoketh me to anger continually to my face, that ſacrificeth in gardens, and burneth incenſe upon altars of brick: v 4, which remain among the graves, and lodge in the monuments, which eat ſwines fleſh, and broth of abominable things is in their veſſels, v 5. Which ſay, Stand by thy ſelf, come not near to me, for I am holier than thou: theſe are a ſmoke in my noſe, a fire that burneth all the day. *Gal.* 1. 13. For ye have heard of my converſation in time paſt, in the Jews religion, how that beyond meaſure I perſecuted the Church of God, and waſted

good intent, or any other pretence whatſoever v; Simony w; Sacrilege x; all Neglect y, Contempt z, Hindering a, and oppoſing the Worſhip and Ordinances which God hath appointed b.

110 Queſt. *What are the Reaſons annexed to the Second Commandment, the more to enforce it?*

Anſw. The Reaſons annexed to the Second Commandment the more to enforce it, contained in theſe Words, *For I the Lord thy God am a jealous God, viſiting the Iniquity of the Fathers upon the Children unto the Third and Fourth Generation of them that hate me. And ſhewing Mercy unto*

waſted it: *v.* 14. And profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

v 1 *Sam* 13. 11. And Samuel ſaid, What haſt thou done? And Saul ſaid, Becauſe I ſaw that the people were ſcattered from me, and that thou cameſt not within the days appointed, and that the Philiſtines gathered themſelves together to Michmaſh: *v.* 12. Therefore ſaid I, The Philiſtines will come down now upon me to Gilgal, and I have not made ſupplication unto the Lord: I forced my ſelf therefore, and offered a burnt offering. 1 *Sam.* 15. 21. But the people (*ſaid Saul*) took of the ſpoil, ſheep and oxen, the chief of the things which ſhould have been utterly deſtroyed, to ſacrifice unto the Lord thy God in Gilgal.

w *Acts* 8. 18 And when Simon ſaw that through the laying on of the apoſtles hands, the holy Ghoſt was given, he offered them money.

x *Rom.* 2. 22. Thou that abhorreſt idols, doſt thou commit ſacrilege? *Mal.* 3. 8. Will a man rob God? yet ye have robbed me: but ye ſay, wherein have we robbed thee? In tithes and offerings.

y *Exod.* 4 24. And it came to paſs by the way in the inn, that the Lord met him, and ſought to kill him. *v.* 25. Then Zipporah took a ſharp ſtone, and cut off the foreſkin of her ſon, and caſt it at his feet, and ſaid, Surely a bloody husband art thou to me. *v.* 26. So he let him go; then ſhe ſaid, A bloody husband thou art, becauſe of the circumciſion.

z *Mat.* 22. 5. But they made light of it, and went their ways, one to his farm, another to his merchandize. *Mal* 1. 7. Ye offer polluted bread upon mine altar, and ye ſay, Wherein have we polluted thee? In that ye ſay, The table of the Lord is contemtible. *v.* 13. Ye ſaid alſo, Behold, what a wearineſs is it, and ye have ſnuffed at it, ſaith the Lord of hoſts; and ye brought that which was torn, and the lame, and the ſick; thus ye brought an offering: ſhould I accept this of your hands? ſaith the Lord.

a *Mat.* 23. 13. But wo unto you ſcribes and Phariſees, hypocrites; for ye ſhut up the kingdom of heaven againſt men: for ye neither go in your ſelves, neither ſuffer ye them that are entring to go in.

b *Acts* 13. 44. And the next ſabbath-day came almoſt the whole city together to hear the word of God: *v.* 45. But when the Jews ſaw the multitudes, they were filled with envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting, and blaſpheming. 1 *Theſſ.* 2. 15. Who both killed the Lord Jeſus, and their own prophets, and have

to *Thousands of them that love me, and keep my Commandments* c; are beside God's Sovereignty over us, and Property in us d, his fervent Zeal for his own Worship e, and his revengeful Indignation against all false Worship, as being a Spiritual Whoredom f; accounting the Breakers of this Commandment such as hate him, and threatning to punish them unto diverse

have persecuted us; and they please not God, and are contrary to all men: *v.* 16. Forbidding us to speak to the Gentiles, that they might be saved; to fill up their sins always, for the wrath is come upon them to the uttermost.

110. c *Exod.* 20. 5. 6.

d *Psalm* 45. 11. So shall the king greatly desire thy beauty: for he is thy Lord, and worship thou him. *Rev.* 15. 3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. v 4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee: for thy judgments are made manifest.

e *Exod.* 34. 13. But ye shall destroy their altars, break their images, and cut down their groves. v. 14. For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God.

f 1 *Cor.* 10. 20. But I say, That the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. v 21. Ye cannot drink the cup of the Lord, and the cup of devils: Ye cannot be partakers of the Lords table, and of the table of devils. v. 22. Do we provoke the Lord to jealousie? are we stronger than he? *Jer.* 7. 18. The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the queen of heaven, and to power out drink-offerings to other gods, that they may provoke me to anger. v. 19. Do they provoke me to anger? saith the Lord: do they not provoke themselves to the confusion of their own faces? v. 20. Therefore thus saith the Lord God, Behold, mine anger and fury shall be poured out upon this place, upon man and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched. *Ezek.* 16. 26. Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh, and hast increased thy whoredoms, to provoke me to anger. *v* 27. Behold therefore, I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way. *Deut.* 32. 16. They provoked him to jealousie with strange gods, with abominations provoked they him to anger. v. 17. They sacrificed unto devils, not to God, to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. v. 18. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee: v. 19. And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters. v. 20. And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

g *Hos.*

diverſe Generations g; and eſteeming the Obſervers of it, ſuch as love him and keep his Commandments, and promiſing Mercy to them unto many Generations h.

111. Queſt. *Which is the Third Commandment?*

Anſw. The Third Commandment is, *Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain* i.

112. Queſt. *What is required in the third Commandment?*

Anſw. The third Commandment requires, That the Name of God, his Titles, Attributes k; Ordinances l, the Word m, Sacraments n, Prayer,

g *Hoſ.* 2. 2. Plead with your mother, plead: for ſhe is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her ſight, and her adulteries from between her breaſts; v. 3. Leſt I ſtrip her naked, and ſet her as in the day that ſhe was born, and make her as a wilderneſs, and ſet her like a dry land, and ſlay her with thirſt; v. 4. And I will not have mercy upon her children; for they be the children of whoredoms.

h *Deut.* 5. 29. O that there were ſuch a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever.

111. i *Exod.* 20. 7.

112. k *Mat.* 6. 9. After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name. *Deut.* 28. 58. If thou wilt not obſerve to do all the words of this law, that are written in this book, that thou mayeſt fear this glorious and fearful name, THE LORD THY GOD. *Pſalm* 29. 2. Give unto the Lord the glory due unto his name; worſhip the Lord in the beauty of holineſs. *Pſalm* 68. 4. Sing unto God, ſing praiſes to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him. *Rev.* 15. 3, 4. (*See above in* d.)

l *Mal.* 1. 14. But curſed be the deceiver, which hath in his flock a male, and voweth and ſacrificeth unto the Lord a corrupt thing: for I am a great King, ſaith the Lord of hoſts, and my name is dreadful among the heathen. *Eccl.* 5. 1. Keep thy foot when thou goeſt to the houſe of God, and be more ready to hear, than to give the ſacrifice of fools: for they conſider not that they do evil.

m *Pſalm* 138. 2. I will worſhip towards thy holy temple, and praiſe thy name, for thy loving kindneſs, and for thy truth: for thou haſt magnified thy word above all thy name.

n 1 *Cor.* 11. 24. And when he had given thanks, he brake it, and ſaid, Take, eat; this is my body, which is broken for you; this do in remembrance of me. v. 25. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood; this do ye, as oft as ye drink it, in remembrance of me. v 28. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. v. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body.

er o, Oaths p, Vows q, Lots r; his Works s; and whatsoever else there is whereby he makes himself known, be holily and reverently used in Thought t, Meditation v, Word w and Writing x; by an holy Profession y, and answerable Conversation z, to the Glory of God a, and the Good of ourselves b, and

o 1 *Tim.* 2, 8. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

p *Jer.* 4, 2. And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

q *Eccl.* 7. 2. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. v 4. When thou vowest a vow unto God, defer not to pay it: for he hath no pleasure in fools; pay that which thou hast vowed. *v* 5. Better is it that thou shouldst not vow, than that thou should vow, and not pay. *v* 6 Suffer not thy mouth to cause thy flesh to sin, neither say thou before the angel that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hand?

r *Acts.* 1. 24. And they prayed, and said, thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen. *v* 26. And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven apostles.

s *Job*, 36. 24. Remember that thou magnify his work, which men behold.

t *Mal.* 3, 16. Then they that feared the Lord spake often one to another, and the Lord hearkned, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

v *Psalm* 8 *throughout*. *v* 1. O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens, *v* 3. When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained; *v* 4. What is man, that thou art mindful of him?--- *v* 9. O Lord our Lord, how excellent is thy name in all the earth!

w *Col.* 3, 17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. *Psalm.* 105. 2. Sing unto him, sing psalms unto him: talk ye of all his wondrous works. v 5. Remember his marvelous works that he hath done, his wonders and the judgments of his mouth.

x *Psalm.* 102 18. This shall be written for the generation to come: and the people which shall be created, shall praise the Lord.

y 1 *Pet.* 3. 15. But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. *Micah.* 4. 5. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.

z *Phil.* 1, 27. Only let your conversation be such as becometh the gospel of Christ.----

a 1 *Cor.* 10. 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

b *Jer*, 32. 39. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them.

c 1 *Pet.*

and others.

113. Queſt. *What are the Sins forbidden in the Third Commandment?*

Anſw. The Sins forbidden in the Third Commandment are, the not uſing of God's Name as is required [d]; and the Abuſe of it in an ignorant [e], vain [f], irreverent, prophane [g], ſuperſtitious [h], or wicked Mentioning or otherwiſe Uſing his

c 1 *Pet.* 2: 12. Having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil doers, they may by your good works which they ſhall behold, glorify God in the day of viſitation.

113. d *Mal.* 2. 2. If you will not hear, and if you will not lay it to heart, to give glory unto my name, ſaith the Lord of hoſts, I will even ſend a curſe upon you, and I will curſe your bleſſings: yea, I have curſed them already, becauſe you do not lay it to heart.

e *Acts.* 17. 23. For as I paſſed by, and beheld your devotions, I found an altar with this inſcription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worſhip, him declare I unto you.

f *Prov.* 30. 9. Leſt I be full, and deny thee, and ſay, Who is the Lord? or leſt I be poor, and ſteal, and take the name of my God in vain.

g *Mal.* 1. 6. A ſon honoureth his father, and a ſervant his maſter: if then I be a father, where is mine honour? and if I be a maſter, where is my fear? ſaith the Lord of hoſts unto you, O prieſts, that deſpiſe my name; and ye ſay, Wherein have we deſpiſed thy name? *v* 7. Ye offer polluted bread upon mine altar; and ye ſay, Wherein have we polluted thee? in that ye ſay, The table of the Lord is contemptible. *v* 12. But ye have profaned it, in that ye ſay, The table of the Lord is polluted, and the fruit thereof, even his meat is contemptible. *Mal.* 3. 14. Ye have ſaid, It is vain to ſerve God; and what profit is it, that we have kept his ordinance, and that we have walked mournfully before the Lord of hoſts?

h 1 *Sam* 4. 3. And when the people were come into the camp, the elders of Iſrael ſaid, Wherefore hath the Lord ſmitten us to day before the Philiſtines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may ſave us out of the hand of our enemy. *v* 4. So the people ſent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hoſts, which dwelleth between the cherubims: and the two ſons of Eli, Hophni and Phinehas, were there, with the ark of the covenant of God: *v* 5. And when the ark of the covenant of the Lord came into the camp, all Iſrael ſhouted with a great ſhout, ſo that the earth rang again. *Jer.* 7. 4. Truſt ye not in lying words, ſaying, The temple of the Lord, the temple of the Lord, the temple of the Lord are theſe. *v* 9. Will ye ſteal, murder, and commit adultery, and ſwear falſly; and burn incenſe unto Baal, and walk after other gods whom ye know not; *v* 10. And come and ſtand before me in this houſe, which is called by my name, and ſay, We are delivered to do all theſe abominations? *v* 14. Therefore will I do unto this houſe which is called by my name, wherein ye truſt, and unto the place which I give to you, and to your fathers, as I have done to Shiloh, *v* 31. And they have built

his Titles, Attributes i, Ordinances k, or Works l, by Blaſphemy m, Perjury n, ; all ſinful Curſings o, Oaths p, Vows q, and

built the high places of Tophet, which is in the valley of the ſon of Hinnom, to burn their ſons and daughters in the fire, which I commanded them not, neither came it into my heart. *Col.* 2, 20. Wherefore if ye be dead with Chriſt from the rudiments of the world; why as though living in the world, are ye ſubject to ordinances? *v.* 21. (Touch not, taſte not, handle not: *v.* 22. Which all are to periſh with the uſing) after the commandments and doctrines of men.

i 2 *Kings* 18. 30, Neither let Hezekiah make you truſt in the Lord, ſaying, the Lord will ſurely deliver us, and this city ſhall not be delivered into the hand of the king of Aſſyria. *v.* 35. Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the Lord ſhould deliver Jeruſalem out of mine hand? *Exod.* 5. 2. And Pharaoh ſaid, Who is the Lord, that I ſhould obey his voice, to let Iſrael go? I know not the Lord, neither will I let Iſrael go. *Pſalm* 139. 20. For they ſpeak againſt thee wickedly, and thine enemies take thy name in vain.

k *Pſalm* 50. 16. But unto the wicked God ſaith, What haſt thou to do to declare my ſtatutes? or that thou ſhouldſt take my covenant in thy mouth? *v.* 17. Seeing thou hateſt inſtruction, and caſteſt my words behind thee.

l *Iſa.* 5. 12. And the harp and the viol, the tabret and pipe, and wine are in their feaſts: but they regard not the work of the Lord, neither conſider the operation of his hands.

m 2 *Kings* 19, 22. Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted thy voice, and lift up thine eyes on high? even againſt the holy One of Iſrael, *Lev*, 24: 11. And the Iſraelitiſh womans ſon blaſphemd the name of the Lord, and curſed; and they brought him unto Moſes.

n *Zech* 5. 4 I will bring it forth, ſaith the Lord of hoſts, and it ſhall enter into the houſe of the thief, and into the houſe of him that ſweareth falſly by my name: and it ſhall remain in the midſt of his houſe, and ſhall conſume it, with the timber thereof, and the ſtones thereof, *Zech.* 8. 17. And let none of you imagine evil in your hearts againſt your neighbour, and love no falſe oath: for all theſe are things that I hate, ſaith the Lord.

o 1 *Sam.* 17. 43. And the Philiſtine ſaid unto David, Am I a dog, that thou comeſt to me with ſtaves? and the Philiſtine curſed David by his gods. 2 *Sam* 16. 5. And when king David came to Bahurim, behold, thence came out a man of the family of the houſe of Saul, whoſe name was Shimei the ſon of Gera, he came forth, and curſed ſtill as he came.

p *Jer.* 5, 7. How ſhall I pardon thee for this? thy children have forſaken me, and ſworn by them that are no gods: when I had fed them to the full, they then committed adultery, and aſſembled themſelves by troops in the harlots houſes. *Jer.* 23. 10. For the land is full of adulterers, for becauſe of ſwearing the land mourneth: the pleaſant places of the wilderneſs are dried up, and their courſe is evil, and their force is not right.

q *Deut* 23. 18. Thou ſhalt not bring the hire of a Whore, or the price of a dog into the houſe of the Lord thy God for any vow: for even both theſe are abomination unto the Lord thy God. *Acts* 23, 12. And when it was day, certain of the Jews

and Lots r; Violating of our Oaths and Vows, if lawful s; and Fulfilling them, if of Things unlawful t; Murmuring and Quarrelling at v, curious Prying into w, and Misapplying of God's Decrees x, and Providences

banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul. *v.* 14. And they came to the chief priests and elders, and said. We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul:

r *Esth.* 3. 7. In the first month (that is, the month Nisan) in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman, from day to day, and from month to month, to the twelfth month, that is the month Adar. *Esth* 9, 24. Because Haman the son of Hamedatha the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, (that is, the lot) to consume them, and to destroy them. *Psalm.* 22. 18. They part my garments among them, and cast lots upon my vesture.

s *Psalm* 24, 4. He that hath clean hands, and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully. *Ezek* 17. 16. As I live, saith the Lord God, surely in the place where the king dwelleth, that made him king, whose oath he despised, and whose covenant he brake, even with him, in the midst of Babylon he shall die. *v.* 18, Seeing he despised the oath, by breaking the covenant, (when lo, he had given his hand) and hath done all these things, he shall not escape. *v* 19. Therefore thus saith the Lord God, As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

t *Mark* 6. 26. And the king was exceeding sorry, yet for his oaths sake, and for their sakes which sat with him, he would not reject her. 1 *Sam* 25. 22. So and more also do God unto the enemies of David, if I leave of all that pertain to him, by the morning light, any that pisseth against the wall. *v.* 32. And David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me: *v*, 33. And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging my self with mine own hand. *v.* 34. For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal, by the morning light, any that pisseth against the wall.

v *Rom* 9. 14. What shall we say then? Is there unrighteousness with God? God forbid. *v.* 19. Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will? *v.* 20. Nay, but, O man, who art thou that replieſt against God? shall the thing formed say to him that formed it, Why hast thou made me thus?

w *Deut* 29, 29. The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

x *Rom* 3. 5. But if our unrighteousness commend the righteousness of God, what shall we say? is God unrighteous who taketh vengeance? I speak as a man. *v.* 7. For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?

Rom

ces y; Miſinterpreting z, Miſapplying a, or any way Perverting the Word, or any Part of it b, to profane Jeſts c, curious or unprofitable Queſtions, vain Janglings, or the Maintaining of falſe Doctrines d; Abuſing it, the Creatures, or

Rom. 6. 1. What ſhall we ſay then? ſhall we continue in ſin, that grace may abound? God forbid.

y *Eccl.* 8. 11. Becauſe ſentence againſt an evil work is not executed ſpeedily; therefore the heart of the ſons of men is fully ſet in them to do evil. *Eccl.* 9. 3. This is an evil among all things that are done under the ſun, that there is one event unto all: Yea, alſo the heart of the ſons of men is full of evil, and madneſs is in their heart while they live, and after that, they go to the dead. *Pſalm* 39. *throughout.* I ſaid, I will take heed to my ways, that I ſin not with my tongue:---

z *Mat.* 5. 21. *to the end.* (*See Queſt.* 99. *letter* o.)

a *Ezek.* 13. 22. Becauſe with lies ye have made the heart of the righteous ſad, whom I have not made ſad; and ſtrengthned the hands of the wicked, that he ſhould not return from his wicked way, by promiſing him life.

b 2 *Pet* 3. 16. As alſo in all his epiſtles, ſpeaking in them of theſe things: in which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other ſcriptures, unto their own deſtruction. *Mat.* 22, 24. *to the* 31. Saying, Maſter, Moſes ſaid, If a man die, having no children, his brother ſhall marry his wife, and raiſe up ſeed unto his brother. *v.* 25. Now there were with us ſeven brethren, and the firſt---*v.* 28. Therefore in the reſurrection whoſe wife ſhall ſhe be of the ſeven? for they all had her. *v.* 29. Jeſus anſwered and ſaid unto them, Ye do err, not knowing the ſcriptures, nor the power of God. *v.* 30. For in the reſurrection---

c *Iſa.* 22. 13. And behold, joy and gladneſs, ſlaying oxen, and killing ſheep, eating fleſh, and drinking wine; let us eat and drink, for to morrow we ſhall die. *Jer.* 43. 34. And as for the prophet, and the prieſt, and the people that ſhall ſay, The burden of the Lord, I will even puniſh that man and his houſe. *v.* 36. And the burden of the Lord ſhall ye mention no more: for every mans word ſhall be his burden, for ye have perverted the words of the living God, of the Lord of hoſts our God. *v* 38. But ſith ye ſay, The burden of the Lord; therefore thus ſaith the Lord, Becauſe you ſay this word, The burden of the Lord, and I have ſent unto you, ſaying, Ye ſhall not ſay, The burden of the Lord.

d 1 *Tim.* 1. 4. Neither give heed to fables, and endleſs genealogies, which miniſter queſtions, rather than godly edifying, which is in faith: ſo do. *v.* 6. From which (faith) ſome having ſwerved, have turned aſide unto vain jangling; *v.* 7. Deſiring to be teachers of the law, underſtanding neither what they ſay, nor whereof they affirm. 1 *Tim.* 6. 4. He is proud, knowing nothing, but doting about queſtions and ſtrifes of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings. *v.* 5. Perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs: from ſuch withdraw thy ſelf. *v.* 20 O Timothy, keep that which is committed to thy truſt, avoiding profane and vain babblings, and oppoſitions of ſcience, falſly ſo called. 2 *Tim.* 2. 14. Of theſe things put them in remembrance, charging them before the

or any Thing contained under the Name of God, to Charms e, or ſinful Luſts and Practices f; the Maligning g, Scorning h, Reviling i, or any ways Oppoſing of God's Truth, Grace, and Ways k; making Profeſſing of Religion in Hypocriſy, or

Lord, that they ſtrive not about words, to no profit, but to the ſubverting of the hearers. *Tit* 3. 9. But avoid fooliſh queſtions, and genealogies, and contentions and ſtrivings about the law; for they are unprofitable, and vain.

e *Deut*, 18. 10, 11, 12, 13, 14. There ſhall not be found among you any one that maketh his ſon or his daughter to paſs through the fire, or that uſeth divination, or an obſerver of times, or an inchanter, or a witch, *v.* 11. Or a charmer, or a conſulter with familiar ſpirits, or a wizard, or a necromancer. *v* 12. For all that do theſe things are an abomination unto the Lord. *&c.* *Acts* 19. 13. Then certain of the vagabond Jews, exorciſts, took upon them to call over them which had evil ſpirits, the name of the Lord Jeſus, ſaying, We adjure you by Jeſus whom Paul preacheth.

f 2 *Tim.* 4. 3. For the time will come when they will not endure ſound doctrine; but after their own luſts ſhall they heap to themſelves teachers, having itching ears *v.* 4. And they ſhall turn away their ears from the truth, and ſhall be turned unto fables. *Rom*, 13. 13. Let us walk honeſtly as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying, *v.* 14. But put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfil the luſts thereof. 1 *Kings* 21. 9. And ſhe wrote in the letters, ſaying, Proclaim a faſt, and ſet Naboth on high among the people: *v.* 10. And ſet two men, ſons of Belial, before him, to bear witneſs againſt him, ſaying, Thou didſt blaſpheme God and the king; and then carry him out, and ſtone him that he may die. *Jude. v.* 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt.

g *Acts.* 13. 45, But when the Jews ſaw the multitudes, they were filled with envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming. 1 *John* 3, 12. Not as Cain, who was of that wicked one, and ſlew his brother: And wherefore ſlew he him? becauſe his own works were evil, and his brothers righteous.

h *Pſalm* 1, 1. Bleſſed is the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful. 2 *Pet* 3, 3. Knowing this firſt, that there ſhall come in the laſt days ſcoffers walking after their own luſts.

i 1 *Pet.* 4. 4. Wherein they think it ſtrange that you run not with them to the ſame exceſs of riot, ſpeaking evil of you.

k *Acts* 13, 45. But when the Jews ſaw the multitudes, they were filled with envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming. *v.* 46. Then Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the word of God ſhould firſt have been ſpoken to you: but ſeeing ye put it from you, and judge your ſelves unworthy of everlaſting life, lo, we turn to the Gentiles. *v.* 50. But the Jews ſtirred up the devout and honourable women, and the chief men of the city, and raiſed per-

or for ſiniſter Ends l, being aſhamed of it m, or a Shame to it, by uncomfortable n, unwiſe o, unfruitful p, and offenſive

perſecution againſt Paul and Barnabas, and expelled them out of their coaſts. *Acts* 4. 18, And they called them, and commanded them not to ſpeak at all, nor teach in the name of Jeſus. *Acts* 19, 9. But when diverſe were hardned, and believed not, but ſpake evil of that way before the multitude, he departed from them, and ſeparated the diſciples, diſputing daily in the ſchool of one Tyrannus. 1 *Theſſ.* 2. 16. Forbidding us to ſpeak to the Gentiles, that they might be ſaved, to fill up their ſins alway: for the wrath is come upon them to the uttermoſt. *Heb.* 10. 29. Of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath troden under foot the Son of God, and hath counted the blood of the covenant wherewith he was ſanctified, an unholy thing, and hath done deſpight unto the Spirit of grace?

12 *Tim.* 3. 5. Having a form of godlineſs, but denying the power thereof, from ſuch turn away. *Mat.* 13. 14. Wo unto you ſcribes and Phariſees, hypocrites; for ye devour widows houſes, and for a pretence make long prayers; therefore ye ſhall receive the greater damnation. *Mat.* 6. 1. Take heed that you do not your alms before men to be ſeen of them: otherwiſe ye have no reward of your Father which is in heaven: *v.* 2. Therefore when thou doſt thine alms, do not ſound a trumpet before thee, as the hypocrites do, in the ſynagogues, and in the ſtreets, that they may have glory of men. Verily I ſay unto you, they have their reward. *v.* 5. And when thou prayeſt, thou ſhalt not be as the hypocrites are, for they love to pray ſtanding in the ſynagogues, and in the corners of the ſtreets, that they may be ſeen of men. Verily I ſay unto you, they have their reward. *v.* 16. Moreover, when ye faſt, be not as the hypocrites, of a ſad countenance: for they diſfigure their faces, that they may appear unto men to faſt. Verily I ſay unto you, they have their reward.

m *Mark* 8. 38. Whoſoever therefore ſhall be aſhamed of me, and of my words, in this adulterous and ſinful generation, of him alſo ſhall the Son of man be aſhamed, when he cometh in the glory of his Father, with the holy angels.

n *Pſalm* 73. 14. For all the day long have I been plagued, and chaſtned every morning. *v.* 15. If I ſay, I will ſpeak thus, behold, I ſhould offend againſt the generation of thy children.

o 1 *Cor.* 6. 5. I ſpeak to your ſhame. Is it ſo that there is not a wiſe man amongſt you? no not one that ſhall be able to judge between his brethren? *v.* 6. But brother goeth to law with brother, and that before the unbelievers. *Eph.* 5. 15. See then that ye walk circumſpectly, not as fools, but as wiſe. *v.* 16. Redeeming the time, becauſe the days are evil. *v.* 17 Wherefore be ye not unwiſe, but underſtanding what the will of the Lord is.

p *Iſa.* 5. 4. What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it ſhould bring forth grapes, brought it forth wild grapes? 2 *Pet.* 1. 8. For if theſe things be in you, and abound, they make you that ye ſhall neither be barren, nor unfruitful in the knowledge of our Lord Jeſus Chriſt. *v.* 9. But he that lacketh theſe things, is blind, and cannot ſee far off, and hath forgotten that he was purged from his old ſins.

ſive Walking q, or Backſliding from it r.

114. Queſt. *What Reaſons are annexed to the Third Commandment?*

Anſw. The Reaſons annexed to the Third Commandment, in theſe Words, (*The Lord thy God*) and (*For the Lord will not hold him guiltleſs that taketh his Name in vain* s,) are, Becauſe he is the Lord and our God, therefore his Name is not to be profaned, or any Way abuſed by us t; eſpecially becauſe he will be ſo far from acquitting and ſparing the Tranſgreſſors of this Commandment, as that he will not ſuffer them to eſcape his righteous Judgment v, albeit many ſuch eſcape the Cenſures and Puniſhments of Men w.

115. Queſt.

q *Rom.* 2. 23, Thou that makeſt thy boaſt of the law, through breaking the law diſhonoureſt thou God? *v.* 24. For the name of God is blaſphemed among the Gentiles, through you, as it is written.

r *Gal.* 3. 1. O fooliſh Galatians, who hath bewitched you, that you ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you? *v.* 3. Are ye ſo fooliſh? having begun in the ſpirit, are ye now made perfect by the fleſh? *Heb* 6. 6. If they ſhall fall away, to renew them again unto repentance: ſeeing they crucify to themſelves the Son of God afreſh, and put him to an open ſhame.

114. s *Exod.* 20. 7.

t *Lev.* 19. 12 And ye ſhall not ſwear by my name falſly, neither ſhalt thou profane the name of thy God: I am the Lord.

v *Ezek.* 36. 21. But I had pity for mine holy name, which the houſe of Iſrael had profaned among the heathen whither they went. v. 22; Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord God, I do not this for your ſakes, O houſe of Iſrael, but for mine holy names ſake, which ye have profaned among the heathen, whither ye went. v. 23. And I will ſanctify my great name, which was profaned among the heathen, which ye have profaned in the midſt of them; and the heathen ſhall know that I am the Lord, ſaith the Lord God, when I ſhall be ſanctified in you before their eyes. *Deut.* 28. 58. If thou wilt not obſerve to do all the words of this law that are written in this book, that thou mayeſt fear this glorious and fearful name, THE LORD THY GOD: v. 59. Then the Lord will make thy plagues wonderful, and the plagues of thy ſeed, even great plagues, and of long continuance, and ſore ſickneſſes, and of long continuance. *Zech.* 5. 2. And he ſaid unto me, What ſeeſt thou? and I anſwered, I ſee a flying roll, the length thereof is twenty cubits, and the bread thereof ten cubits. v. 3. Then ſaid he unto me, This is the curſe that goeth forth over the face of the whole earth: for every one that ſtealeth, ſhall be cut off as on this ſide, according to it; and every one that ſweareth, ſhall be cut off as on that ſide, according to it. v. 4. I will bring it forth, ſaith the Lord of hoſts, and it ſhall enter into the houſe of the thief, and into the houſe of him that ſweareth falſly by my name.

w. 1 *Sam.* 2. 12. Now the ſons of Eli were ſons of Belial, they knew not

115. Queſt. *Which is the Fourth Commandment?*

Anſw. The Fourth Commandment, is, *Remember the Sabbath-day to keep it holy. Six Days ſhalt thou labour and do all thy Work: But the Seventh Day is the Sabbath of the Lord thy God; In it thou ſhalt not do any Work, thou, nor thy Son, nor thy Daughter thy Man-ſervant, nor thy Maid-ſervant, nor thy Cattle, nor thy Stranger that is within thy Gates. For in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the Seventh Day; Wherefore the Lord bleſſed the Sabbath Day, and hallowed it* x.

116. Queſt. *What is required in the Fourth Commandment?*

Anſw. The Fourth Commandment requireth of all Men the Sanctifying or keeping holy to God ſuch ſet Time as he hath appointed in his Word, expreſly One whole Day in Seven; which was the Seventh from the Beginning of the World to the Reſurrection of Chriſt, and the firſt Day of the Week ever ſince to continue to the End of the World, which is the Chriſtian Sabbath y, and in the

not the Lord. v. 17. Wherefore the ſin of the young men was very great before the Lord: for men abhorred the offering of the Lord. v. 22. Now Eli was very old, and heard all that his ſons did unto all Iſrael, and how they lay with the women that aſſembled at the door of the tabernacle of the congregation. v. 24. Nay, my ſons: for it is no good report that I hear; ye make the Lords people to tranſgreſs. *Compared with* 1 *Sam.* 3. 13. For I have told him, that I will judge his houſe for ever, for the iniquity which he knoweth: becauſe his ſons made themſelves vile, and he reſtrained them not.

115. x *Exod.* 20. 8, 9, 10, 11.

116. y *Deut.* 5. 12. Keep the ſabbath-day to ſanctify it, as the Lord thy God hath commanded thee. v. 13. Six days ſhalt thou labour, and do all thy work: v. 14. But the ſeventh day is the ſabbath of the Lord thy God: in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thine ox, nor thine aſs, nor any of thy cattle, nor thy ſtranger that is within thy gates; that thy man-ſervant, and thy maid-ſervant may reſt as well as thou. *Gen.* 2. 2. And on the ſeventh day God ended his work which he had made: and he reſted on the ſeventh day from all the work which he had made. v. 3. And God bleſſed the ſeventh day, and ſanctified it: becauſe that in it he had reſted from all his work which God created and made, 1 *Cor.* 16. 1. Now concerning the collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye. v. 2. Upon the firſt day of the week, let every one of you lay by him in ſtore, as God hath proſpered him, that there be no gatherings when I come. *Acts* 20. 7. And upon

the New Teſtament called *The Lord's Day* z.

117 Queſt. *How is the Sabbath or Lord's Day to be ſanctified?*

Anſw. The Sabbath or Lord's Day is to be ſanctified by an holy Reſting all the Day a, not only from ſuch Works as are at all Times ſinful, but even from ſuch worldly Employments and Recreations, as are one other Days lawful b; and

upon the firſt day of the week, when the diſciples came together to break bread, Paul preached to them, ready to depart on the morrow, and continued his ſpeech until midnight. *Mat.* 5. 17, Think not that I am come to deſtroy the law or the prophets; I am not come to deſtroy, but to fulfil. *v.* 18. For verily I ſay unto you, Till heaven and earth paſs, one jot or one title ſhall in no wiſe paſs from the law, till all be fulfilled. *Iſa.* 56. 2. Bleſſed is the man that doth this, and the ſon of man that layeth hold on it; that keepeth the ſabbath from polluting it, and keepeth his hand from doing any evil. *v.* 4. For thus ſaith the Lord unto the eunuchs that keep my ſabbaths, and chooſe the things that pleaſe me, and take hold of my covenant. *v.* 6. Alſo the ſons of the ſtranger, that join themſelves to the Lord, to ſerve him, and to love the name of the Lord to be his ſervant, every one that keepeth the ſabbath from polluting it, and taketh hold of my covenant; *v.* 7. Even them will I bring to my holy mountain, and make them joyful in my houſe of prayer: their burnt-offerings and their ſacrifices ſhall be accepted upon mine altar; for mine houſe ſhall be called an houſe of prayer for all people.

z *Rev.* 1. 10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

a *Exod.* 20. 8. Remember the ſabbath-day, to keep it holy ——— *v.* 10. But the ſeventh day is the ſabbath of the Lord thy God: in it thou ſhalt not do any work, thou nor thy ſon, *&c.*

b *Exod.* 16. 25. And Moſes ſaid, Eat that to day; for to day is a ſabbath unto the Lord; to day ye ſhall not find it in the field *v.* 26. Six day ſhall ye gather it; but on the ſeventh day which is the ſabbath, in it there ſhall be none, *v.* 27. And it came to paſs, that there went out ſome of the people on the ſeventh day for to gather, and they found none. *v.* 28. And the Lord ſaid unto Moſes, How long refuſe ye to keep my commandments and my laws? *Neh.* 13. 15. In thoſe days ſaw I in Judah ſome treading wine-preſſes on the ſabbath, and bringing in ſheaves, and lading aſſes; as alſo wine, grapes, and figs, and all manner of burdens, which they brought into Jeruſalem on the ſabbath-day: and I teſtified againſt them in the day wherein they ſold victuals. *v.* 16. There dwelt men of Tyre alſo therein, which brought fiſh, and all manner of wares, and ſold on the ſabbath unto the children of Judah, and in Jeruſalem. *v.* 17. Then I contended with the nobles of Judah, and ſaid unto them, What evil thing is this that ye do, and profane the ſabbath-day? *v.* 18. Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet bring more wrath upon Iſrael by profaning the ſabbath. *v.* 19. And it came to paſs, that when the gates of Jeruſalem began to be dark before the ſabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not

and making it our Delight to ſpend the whole Time (except ſo much of it as is to be taken up in Works of Neceſſity and Mercy c) in the publick and private Exerciſes of God's Worſhip d: And, to that end, we are to prepare our Hearts, and with ſuch foreſight, Diligence and Moderation, to diſpoſe, and ſeaſonably to diſpatch our worldly Buſineſs, that we may be the more free and fit for the Duties of that Day e.

118. Queſt.

not be opened till after the ſabbath: and ſome of my ſervants ſet I at the gates, that there ſhould no burden be brought in on the ſabbath-day. *v* 20. So the merchants, and ſellers of all kind of ware, lodged without Jeruſalem once or twice. *v* 21. Then I teſtified againſt them, and ſaid unto them, Why lodge ye about the wall? if ye do ſo again, I will lay hands on you. From that time forth came they no more on the ſabbath. v 22, And I commanded the Levites, that they ſhould cleanſe themſelves, and that they ſhould come and keep the gates, to ſanctify the ſabbath-day. Remember me, O my God, concerning this alſo, and ſpare me according to the greatneſs of thy mercy. *Jer.* 17, 21. Thus ſaith the Lord, Take heed to your ſelves, and bear no burden on the ſabbath-day, nor bring it in by the gates of Jeruſalem. *v* 22. Neither carry forth a burden out of your houſe on the ſabbath day, neither do ye any work, but hallow ye the ſabbath-day, as I commanded your fathers.

c *Mat.* 12. *from verſe* 1. *to* 13: At that time Jeſus went on the ſabbath-day through the corn, and his diſciples were an hungred, and began to pluck the ears of corn, and to eat. *v* 2. But when the Phariſees ſaw it, *&c.*

d *Iſa.* 58. 13. If thou turn away thy foot from the ſabbath-day, from doing thy pleaſure on my holy day, and call the ſabbath a delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words. *Luke.* 4. 16. And he came to Nazareth, where he had been brought up: and, as his cuſtom was, he went into the ſynagogue on the ſabbath-day, and ſtood up for to read. *Acts:* 20. 7. And upon the firſt-day of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow: 1 *Cor.* 16. 1. Now concerning the collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye. *v* 2. Upon the firſt day of the week, let every one of you lay by him in ſtore, as God hath proſpered him, that there be no gatherings when I come. *Pſalm.* 92. *Title.* A pſalm or ſong for the ſabbath-day. *Iſa,* 66. 23. And it ſhall come to paſs, that from one new-moon to another, and from one ſabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord. *Lev.* 23. 3. Six days ſhall work be done, but the ſeventh day is the ſabbath of reſt, an holy convocation; ye ſhall do no work therein: it is the ſabbath of the Lord in your dwellings.

e *Exod.* 20. 8. Remember the ſabbath-day to keep it holy *Luke.* 23. 54. And that day was the preparation, and the ſabbath drew on. *v* 56. And they returned, and prepared ſpices and ointments; and reſted the ſabbath-day, according to the commandment. *Exod.* 16. 22. And it came to paſs that on the ſixth day they gathered twice as much bread,

two

118. Queſt, *Why is the Charge of keeping the Sabbath, more ſpecially directed to Governors of Families, and other Superiors?*

Anſw. The Charge of keeping the Sabbath is more ſpecially directed to Governors of Families, and other Superiors, becauſe they are bound not only to keep it themſelves, but to ſee that it be obſerved by all thoſe that are under their Charge; and becauſe they are prone oft-times to hinder them by Employments of their own *i*.

119. Queſt *What are the ſins forbidden in the Fourth Commandment?*

Anſw. The Sins forbidden in the Fourth Commandment are, all omiſſions of the Duties required *g*, all careleſs negligent, and unprofitable Performing of them, and being weary of them *h*; all Profaning the Day by Idleneſs, and doing

two omers for one man: and all the rulers of the congregation came and told Moſes. *v* 25 And Moſes ſaid, Eat that to day; for to day is a ſabbath unto the Lord: to day ye ſhall not find it in the field. *v* 26. Six days ye ſhall gather it: but on the ſeventh day, which is the ſabbath, in it there ſhall be none. *v* 29. See, for that the Lord hath given you the ſabbath, therefore he giveth you on the ſixth day the bread of two days: abide you every man in his place, let no man go out of his place on the ſeventh day. *Neh.* 13 19. (*See letter* b.)

118. f *Exod.* 20. 10. But the ſeventh day is the ſabbath of the Lord thy God: in it thou, ſhalt not do any work, thou nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattle, nor thy ſtranger, that is within thy gates. *Joſh.* 24. 15. And if it ſeem evil unto you to ſerve the Lord, chooſe you this day whom you will ſerve, whether the gods which your fathers ſerved, that were on the other ſide of the flood, or the gods of the Amorites, in whoſe land ye dwell: but as for me and my houſe, we will ſerve the Lord. *Nehem.* 13. 15. 17. (*See above in* b.) *Jer.* 17. 20. And ſay unto them, Hear the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jeruſalem, that enter in by theſe gates. *v* 21. 22. (*See above in* b.) *Exod.* 23. 12. Six days ſhalt thou do all thy work, and on the ſeventh day thou ſhalt reſt, that thine ox and thine aſs may reſt, and the ſon of thy handmaid and the ſtranger may be refreſhed.

119. g *Ezek.* 22. 26. Her prieſts have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they ſhewed difference between the unclean and clean, and have hid their eyes from my ſabbaths, and I am profaned among them.

h *Acts.* 20. 7. And upon the firſt day of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech until midnight. *v* 9. And there ſat in a window a certain young Man named Eutychus being fallen into a deep ſleep: and as

doing that which is in itſelf ſinful i, and by all needleſs Works, Words, and Thoughts about our worldly Employments and Recreations k.

120. Queſt. *What are the Reaſons annexed to the* Fourth Command*ment, the more to enforce it?*

Anſw. The Reaſons annexed to the Fourth Command*ment*, the more to enforce it, are taken from the equity of it, God allowing us Six Days of Seven for our own Affairs and reſerving but One for himſelf, in theſe Words, *Six Days ſhalt thou labour and do all thy work* l: From God's challenging a ſpecial Propriety in that Day, *The Seventh Day is the ſabbath of the Lord thy God* m: From the Example of God, who *in ſix Days made heaven and Earth*

s Paul was long preaching, he ſunk down with ſleep, and fell down from the third loft, and was taken up dead. *Ezek.* 33. 30. Alſo thou ſon of man, the children of thy people ſtill are talking againſt thee by the walls, and in the doors of the houſes, and ſpeak one to another, every one to his brother, ſaying, Come, I pray you, and hear what is the word that cometh forth from the Lord. *v* 31. And they come unto thee as the people cometh, and they ſit before thee as my people, and hear thy words, but they will not do them: for with their mouth they ſhew much love, but their heart goeth after their covetouſneſs. *v* 32. And lo, thou art unto them as a very lovely ſong of one that hath a pleaſant voice, and can play well on an inſtrument: for they hear thy words, but they do them not. *Amos.* 8. 5. ſaying, when will the new-moon be gone, that we may ſell corn? and the ſabbath, that we may ſet forth wheat, making the ephah ſmall, and the ſhekel great, and falſifying the balances by deceit? *Mal.* 1, 13. Ye ſaid alſo, Behold, what a wearineſs is it! and ye have ſnuffed at it, ſaith the Lord of Hoſts, and ye brought that which was torn, and the lame, and the ſick; thus ye brought an offering: ſhould I accept this of your hands? ſaith the Lord.

i *Ezek* 23 38, Moreover, this they have done unto me: they have defiled my ſanctuary in the ſame day, and have profaned my ſabbaths.

k *Jer.* 17, 24. And it ſhall come to paſs, if ye diligently hearken unto me, ſaith the Lord, to bring in no burden through the gates of this city on the ſabbath-day: but hallow the ſabbath-day, to do no work therein. *v* 27. But if ye will not hearken unto me to hallow the ſabbath-day, and not to bear a burden, even entring in at the gates of Jeruſalem, on the ſabbath-day: then will I kindle a fire in the gates thereof, and it ſhall devour the palaces of Jeruſalem, and it ſhall not be quenched. *Iſa.* 58. 13. If thou turn away thy foot from the ſabbath, from doing thy pleaſure on my holy day, and call the ſabbath a delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words.

120. l *Exod.* 20, 9.

m *Exod*, 20. 10.

n *Exod.*

Earth, the Sea, and all that in them is, and reſted the Seventh Day: And from that Bleſſing which God put upon that Day, not only in ſanctifying it to be a Day for his Service, but in ordaining it to be a Means of Bleſſing to us in our ſanctifying it; *Wherefore the Lord bleſſed the Sabbath-day, and hallowed it* n.

121. Queſt. *Why is the Word* Remember *ſet in the Beginning of the Fourth Commandment?*

Anſw. The Word *Remember* is ſet in the Beginning of the Fourth Commandment o, partly becauſe of the great Benefit of Remembring it, we being thereby helped in our Preparation to keep it p, and, in keeping it, better to keep all the reſt of the commandments q, and to continue a thankful remembrance of the two great Benefits of Creation and Redemption, which contain a ſhort Abridgment of Religion r; and partly becauſe we are very ready to

n *Exod.* 20, 11.

121. o *Exod* 20. 8.

p *Exod.* 16. 23. And he ſaid unto them, This is that which the Lord hath ſaid, To morrow is the reſt of the holy ſabbath unto the Lord: bake that which ye will bake, to day, and ſeethe what ye will ſeethe; and that which remaineth over, lay up for you to be kept until the morning. *Luke.* 23, 54. And that day was the preparation, and the ſabbath drew on. *v* 56. And, they returned, and prepared ſpices and ointments, and reſted on the ſabbath-day, according to the commandment. *Compared with Mark.* 15. 42. And now when the even was come, becauſe it was the preparation, that is, the day before the ſabbath. *Nehem.* 13. 19. And it came to paſs, that when the gates of Jeruſalem began to be dark before the ſabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the ſabbath: and ſome of my ſervants ſet I at the gate, that there ſhould no burden be brought in on the ſabbath-day.

p *Pſalm* 92. (*Title*) A pſalm or ſong for the ſabbath-day. *Compared with* v. 13. Thoſe that be planted in the houſe of the Lord, ſhall flouriſh in the courts of our God. *And* v 14, They ſhall ſtill bring forth fruit in old age: they ſhall be fat, and flouriſhing, *Ezek.* 20. 12. Moreover alſo, I gave them my ſabbath, to be a ſign between me and them, that they might know that I am the Lord that ſanctify them. *v* 19. I am the Lord your God, walk in my ſtatutes, and keep my judgments, and do them. v 20. And hallow my ſabbaths; and they ſhall be a ſign between me and you, that ye may know that I am the Lord your God:

r *Gen.* 2. 2: And on the ſeventh day God ended his work which he had made: and he reſted on the ſeventh day from all his work which he had made. *v* 3. And God bleſſed the ſeventh day, and ſanctified it: becauſe that in it he had reſted from all his work, which God created and made. *Pſal.* 118. 22. The ſtone which the builders refuſed is become the head-ſtone of the

to forget it s, for that there is less Light of Nature for it t, and yet it restraineth our natural Liberty in Things at other Times lawful v; that it cometh but once in Seven Days, and many worldly Businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctify it w; and that Satan with his Instruments much labour to blot out the Glory, and even the Memory of it, to bring in all Irreligion and Impiety x.

122 Quest.

the corner: *v* 24. This is the day which the Lord hath made, we will rejoice and be glad in it. *Compared with Acts.* 4 10. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. *v.* 11. This is the stone which was set at nought of you builders, which is become the head of the corner. *Rev.* 1. 10. I was in the spirit on the Lords day, and heard behind me a great voice as of a trumper.

s *Ezek.* 22. 26. Her priests have violated my law, and profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

t *Neh.* 9. 14. And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant.

v *Exod.* 34. 21. Six days thou shalt work, but on the seventh day thou shalt rest in earing-time and in harvest thou shalt rest.

w *Deut.* 5 14. But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. v 15. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath-day. *Amos.* 8. 5. Saying, when will the new-moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

x *Lam.* 1 7. Jerusalem remembred in the days of her affliction, and of her Miseries, all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her, the adversaries saw her, and did mock at her sabbaths. *Jer.* 17. 21. Thus saith the Lord, Take heed to your selves, and bear no burden on the sabbath-day, nor bring it in by the gates of Jerusalem. *v* 22. Neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work, but hallow ye the sabbath-day, as I commanded your fathers. *v* 23. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear nor receive instruction. *Neh.* 13.

122. Queſt. *What is the ſum of the ſix Commandments which contain our Duty to Man?*

Anſw. The Sum of the ſix Commandments which contain our duty to man, is, to love our Neighbour as ourſelves y, and to do to others what we would have them do to us z.

123. Queſt. *Which is the fifth Commandment?*

Anſw. the Fifth Commandment is, 'Honour thy Father and 'thy Mother; That thy Days may be long upon the Land 'which the Lord thy God giveth thee a.'

124. Queſt. *Who are meant by* Father *and* Mother, *in the fifth Commandment?*

Anſw. By Father and Mother, in the Fifth Commandment, are meant not only natural Parents b, but all Superiors in Age, c and Gifts d; and eſpecially ſuch as by God's Ordinance are over us in Place of Authority, whether in Family e, Church f, or

13 *from verſe* 15 *to* 23. In thoſe days ſaw I in Judah, ſome treading wine-preſſes on the ſabbath-day---- (*See in letter* b.)

122. y *Mat.* 22, 39. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thy ſelf.

z *Mat.* 7. 12. Therefore all things whatſoever ye would that men ſhould do to you, do ye even ſo to them: for this is the law and the prophets.

123 a *Exod.* 20. 12.

124. b *Prov.* 23. 22. Hearken unto thy father that begat thee, and deſpiſe not thy mother when ſhe is old. *v* 25. Thy father and thy mother ſhall be glad: and ſhe that bare thee ſhall rejoice. *Eph.* 6 1. Children, obey your parents in the Lord. for this is right. *v* 2. Honour thy father and mother, (which is the firſt commandment with promiſe)

c 1 *Tim.* 5. 1. Rebuke not an elder, but intreat him as a father, and the younger men as brethren; *v* 2. The elder women as mothers, the younger as ſiſters, with all purity.

d *Gen.* 4. 20. And Adah bare Jabal: he was the father of ſuch as dwell in tents, and of ſuch as have cattle. *v* 21. And his brothers name was Jubal: he was the father of all ſuch as handle the harp and organ. *v* 22. And Zillah, ſhe alſo bear Tubal-Cain, an inſtructer of every artificer in braſs and iron:---- *Gen.* 45. 8. So now it was not you that ſent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his houſe, and a ruler throughout all the land of Egypt.

e 2 *Kings*, 5, 13. And his ſervant came near, and ſpake unto him, and ſaid, My father, if the prophet had bid thee do ſome great thing, wouldſt thou not have done it? how much rather then, when he ſaith to thee, Waſh and be clean?

f 2 *Kings.* 2. 12. And Eliſha ſaw it and he cried, My Father, my father, the chariot of Iſrael and the horſemen thereof.--- 2 *Kings.* 13. 14. Now Eliſha was fallen ſick, of his ſickneſs whereof he died, and Joaſh the king of Iſrael came down unto him, and wept over his face, and ſaid

or Common-wealth g.

125. Queſt, *Why are Superiors ſtiled Father and Mother?*

Anſw. Superiors are ſtiled Father and Mother, both to teach them in all Duties towards their Inferiors, like Natural Parents, to expreſs Love and Tenderneſs to them according to their ſeveral Relations h; and to work Inferiors to a greater Willingneſs and Cheerfulneſs in performing their Duties to their Superiors, as to their Parents i.

126. Queſt. *What is the general Scope of the Fifth Commandment?*

Anſw. The general Scope of the Fifth Commandment is the Performance of thoſe Duties which we mutually owe in our ſeveral Relations, as Inferiors, Superiors, or Equals k.

127. Queſt, *What is the Honour that Inferiors owe to their Superiors?*

Anſw. The Honour which Inferiors owe to their Superiors,

ſaid, O my father, my father, the chariot of Iſrael, and the horſemen thereof, *Gal.* 4. 19. My little children, of whom I travel in birth, again until Chriſt be formed in you.

g *Iſa.* 49. 23. And kings ſhall be thy nurſing fathers, and their queens thy nurſing mothers: they ſhall bow down to thee with their face toward the earth, and lick up the duſt of thy feet, and thou ſhalt know that I am the Lord: for they ſhall not be aſhamed that wait for me.

125. h *Eph.* 6 4. And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. 2 *Cor.* 12! 14.-- For the children ought not to lay up for the parents, but the parents for the children. 1 *Theſ.* 2 7. But we were gentle among you, even as a nurſe cheriſheth her children: *v.* 8. So, being affectionately deſireous of you, we were willing to have imparted unto you, not the goſpel of God only, but alſo our own ſouls, becauſe ye were dear unto us. *v.* 11. As ye know, how we exhorted and comforted, and charged every one of you, as a father doth his children. *Num.* 11 11. And Moſes ſaid unto the Lord, Wherefore haſt thou afflicted thy ſervant? And wherefore have I not found favour in thy ſight, that thou layeſt the burden of all this people upon me? *v.* 12 Have I conceived all this people? have I begotten them? that thou ſhouldſt ſay unto me, Carry them in thy boſom, (as a nurſing-father beareth the ſucking child) unto the land which thou ſwareſt unto their fathers?

i 1 *Cor.* 4. 14. I write not theſe things to ſhame you, but as my beloved ſons I warn you. *v.* 15. For though you have ten thouſand inſtructers in Chriſt, yet have ye not many fathers; for in Chriſt Jeſus I have begotten you through the goſpel, *v.* 16. Wherefore I beſeech you, be ye followers of me. 2 *Kings* 5. 13. (*See letter* e)

1. 6. k *Eph.* 5. 21 Submitting your ſelves one to another in the fear of God. 1 *Pet.* 2. 17, Honour

all

riors, is all due Reverence in Heart l, Word m, and Behaviour n; Prayer and Thanksgiving for them o; Imitation of their Virtues and Graces p; willing Obedience to their lawful Commands and Counsels q; due Submission to their

all men. Love the brotherhood. Fear God: Honour the king. *Rom.* 12. 10. Be kindly affectioned one to another, with brotherly love, in honour preferring one another

127. i *Mal.* 1. 6. A son honoureth his father, and a servant his master: If then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name: and ye say, Wherein have we despised thy name? *Lev.* 19 3. Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the Lord your God.

m *Pro.* 31. 28. Her children arise up, and call her blessed, her husband also, and he praiseth her. 1 *Pet.* 3. 6. Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are as long as ye do well, and are not affraid with any amazement.

n *Lev.* 19. 32. Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord. 1 *Kings* 2. 19. Bathsheba therefore went unto king Solomon, to speak unto him for Adonijah; and the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the kings mother; and she sat on his right hand.

o 1 *Tim.* 2. 1. I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: v. 2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

p *Heb.* 13. 7. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. *Phil.* 3. 17. Brethren be followers together of me, and mark them which walk so, as ye have us for an ensample.

q *Eph.* 6. 1. Children, obey your parents in the Lord: for this is right: v. 2. Honour thy father and thy mother, which is the first commandment with promise, v. 5. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: v, 6, Not with eye-Service, as men-pleasures, but as the servants of Christ, doing the will of God from the heart; v, 7. with good will doing service as to the Lord, and not to men. 1 *Pet.* 2, 13. Submit your selves to every ordinance of man for the Lords sake: whether it be to the king as supreme; v. 14. Or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. *Rom.* 13. 1. Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be, are ordained of God. v. 2. Whosoever therefore resisteth the power, resisteth the ordinance of God. and they that resist, shall receive to themselves damnation, v. 3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: v. 4. For he is the minister of God to thee for good, But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God,

their Corrections r; Fidelity to s, Defence t and Maintenance of their Persons and Authority, according to their several Ranks and the Nature of their Places v; bearing with

God, a revenger to execute wrath upon him that doth evil, *v.* 5. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. *Heb.* 13, 17. Obey them that have the rule over you, and submit your selves: for they watch for your souls, as they that must give account: that they may do it with joy, and not with grief: for that is unprofitabe for you. *Prov* 4, 3. For I was my fathers son, tender and only beloved in the sight of my mother. *v.* 4. He taught me also, and said unto me, Let thy heart retain my words, keep my commandments and live. *Prov.* 23, 22. Hearken unto thy father that begat thee, and despise not thy mother when she is old. *Exod,* 18; 19. Hearken now unto my voice, I will give thee counsel, and God shall be with thee. v. 24. So Moses hearkned to the voice of his father in law, and did all that he had said.

r *Heb,* 12. 9. Furthermore, we have had fathers of our flesh who corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 1 *Pet* 2, 18, Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. *v.* 19. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. *v.* 20. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God.

s *Tit,* 2, 9. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again: *v.* 10. Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our *Saviour* in all things.

t 1 *Sam,* 26. 15. And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. *v.* 16. This thing is not good that thou hast done: As the Lord liveth, ye are worthy to die, because ye have not kept your master the Lords anointed. 2 *Sam,* 18. 3. But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succour us out of the city. *Esth.* 6. 2 And it was found written, that Mordecai had told of Bigthana and Teresh, two of the kings chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

v *Mat,* 22. 21. They say unto him, Cesars. Then saith he unto them, Render unto Cesar the things which are Cesars and unto God the things that are Gods. *Rom.* 13. 6. For, for this cause pay you tribute also; for they are Gods ministers, attending continually upon this very thing. *v.* 7. Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. 1 *Tit* 5. 17. Let the elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine. *v* 18. For the scripture saith, Thou shalt not

with their Infirmities, and covering them in Love w, that ſo they may be an Honour to them and to their Government x.

128. Queſt, *What are the Sins of Inferiors againſt their Superiors?*

Anſw. The Sins of Inferiors againſt their Superiors are, all Neglect of the Duties required toward them y; Envying at, Contempt of, and Rebellion b againſt their Perſons c, and

muzzle the ox that treadeth out the corn; and, The labourer is worthy of his reward. *Gal* 6. 6. Let him that is taught in the word, communicate unto him that teacheth in all good things. *Gen.* 45. 11. And there will I nouriſh thee (for yet there are five years of famine) leſt thou, and thy houſhold, and all that thou haſt come to poverty. *Gen.* 47. 12. And Joſeph nouriſhed his father and his brethren, and all his fathers houſhold with bread according to their families.

w 1 *Pet.* 2. 18. Servants, be ſubject to your maſters with all fear, not only to the good and gentle, but alſo to the froward. *Prov.* 23. 22. Hearken unto thy father that begat thee, and deſpiſe not thy mother when ſhe is old. *Gen* 9. 23. And Shem and Japheth took a garment and laid it upon both their ſhoulders, and went back-ward, and covered the nakedneſs of their father; and their faces were backward, and they ſaw not their fathers nakedneſs.

x *Pſalm* 127. 3. Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. *v.* 4. As arrows are in the hand of a mighty man: ſo are children of the youth. *v.* 5. Happy is the man that hath his quiver full of them: they ſhall not be aſhamed, but they ſhall ſpeak with the enemies in the gate. *Prov* 31. 23 Her husband is known in the gates, when he ſitteth among the elders of the land.

128. y *Mat.* 15. 4. For God commanded, ſaying, Honour thy father and mother: and, He that curſeth father or mother, let him die the death. *v.* 5: But ye ſay, Whoſoever ſhall ſay to his father or his mother, It is a gift by whatſoever thou mighteſt be profited by me, *v* 6. And honour not his father or his mother, he ſhall be free. Thus have ye made the commandment of God of none effect by your tradition.

z *Numb.* 11. 28. And Joſhua the ſon of Nun, the ſervant of Moſes, one of his young men, anſwered and ſaid, My lord Moſes, forbid them. *v.* 29, And Moſes ſaid unto him, Envieſt thou for my ſake? Would God that all the Lords people were prophets, and that the Lord would put his ſpirit upon them.

a 1 *Sam*, 8. 7. And the Lord ſaid unto Samuel, Hearken unto the voice of the people in all that they ſay unto thee: for they have not rejected thee, but they have rejected me, that I ſhould not reign over them. *Iſa* 3. 5. And the people ſhall be oppreſſed, every one by another, and every one by his neighbour: the child ſhall behave himſelf proudly againſt the ancient, and the baſe againſt the honourable.

b 2 *Sam*, 15. *from verſe* 1. *to* 12. And it came to paſs after this, that Abſalom prepared him chariots and horſes, *&c*

c *Exod.* 21. 15. And he that ſmiteth his father or his mother, ſhall ſurely be put to death.

d 1 Sa

and Places d, in their lawful Counſels e, Commands, and Corrections f, Curſing, Mocking g, and all ſuch refractory and ſcandalous Carriage, as proves a Shame and Diſhonour to them and their Government h.

129. Queſt. *What is required of Superiors towards their Inferiors?*

Anſw. It is required of Superiors, according to that Power they receive from God, and that Relation wherein they ſtand, to Love i, Pray for k, and Bleſs their Inferiors l; to Inſtruct m, Counſel and admoniſh them;

d 1 *Sam.* 10, 27. But the children of belial ſaid, How ſhall this man ſave us? And they deſpiſed him, and brought him no preſents; but he held his peace.

e 1 *Sam.* 2, 25.----Notwithſtanding they (*viz. the ſons of Eli*) hearkned not unto the voice of their father, becauſe the Lord would ſlay them.

f *Deut*, 21, 18. If a man have a ſtubborn and rebellious ſon, which will not obey the voice of his father, or the voice of his mother, and that when they have chaſtned him, will not hearken unto them: *v.* 19. Then ſhall his father and his mother lay hold on him, and bring him out unto the elders of the city, and unto the gate of his place: v. 20. And they ſhall ſay unto the elders of his city, This our ſon is ſtubborn and rebellious he will not obey our voice, he is a glutton and a drunkard. v. 21. And all the men of his city ſhall ſtone him with ſtones, that he die: ſo ſhalt thou put evil away from among you, and all Iſrael ſhall hear, and fear.

g *Prov.* 30 11 There is a generation that curſeth their father and doth not bleſs their mother. v. 17. The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it.

h *Prov.* 19. 26. He that waſteth his father, and chaſeth away his mother, is a ſon that cauſeth ſhame, and bringeth reproach.

129. i *Col.* 3. 19. Husbands, love your wives, and be not bitter againſt them. *Tit.* 2. 4. That they may teach the young women to be ſober, to love their husbands, to love their children.

k 1 *Sam.* 12. 23. Moreover, as for me, God forbid that I ſhould ſin againſt the Lord in ceaſing to pray for you: but I will teach you the good and the right way. *Job* 1. 5. And it was ſo, when the day of their feaſting were gone about, that Job ſent and ſanctified them, and roſe up early in the morning, and offered burnt-offerings, according to the number of them all: for Job ſaid, It may be that my ſons have ſinned, and curſed God in their hearts. Thus did Job continually.

l 1 *Kings* 8. 55. And he ſtood, and bleſſed all the congregation of Iſrael, with a loud voice, ſaying, v. 56 Bleſſed be the Lord, that hath given reſt unto his people Iſrael, according to all that he promiſed: there hath not failed.---- *Heb* 7. 7. And without all contradiction, the leſs is bleſſed of the better. *Gen.* 49. 28. All theſe are the twelve tribes of Iſrael: and this is it that their father ſpake unto them, and bleſſed them; every one according to his bleſſing he bleſſed them.

m *Deut.* 6 6 And theſe words which I command thee this day,

them n, Countenancing o, Commending p, and rewarding ſuch as do well q; and Diſcountenancing r, Reproving, and Chaſtiſing ſuch as do Ill s; Protecting t, and Providing for them all Things neceſſary for Soul v and Body w: And, by grave, wiſe, holy and exemplary Carriage, to procure Glory to God x, Ho-

ſhall be in thine heart. *v.* 7. And thou ſhalt teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.

n *Eph*, 6. 4, And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

o 1 *Pet* 3. 7. Likewiſe ye huſbands dwell with them according to knowledge, giving honour unto the wife as unto the weaker veſſel, and as being heirs together of the grace of life; that your prayers be not hindred.

p 1 *Pet.* 2, 14. Or unto governors, as unto them that are ſent by him for the puniſhment of evil doers, and for the praiſe of them that do well. *Rom* 13, 3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame.

q *Eſth.* 6. 3. And the king ſaid, What honour and dignity hath been done to Mordecai for this? Then ſaid the kings ſervants that miniſtred unto him, There is nothing done for him.

r *Rom.* 13. 3, For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: *v.* 4. For he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doth evil.

s *Prov.* 29. 15. The rod and reproof give wiſdom: but a child left to himſelf, bringeth his mother to ſhame. 1 *Pet.* 2 14. (*See above in* p.)

t *Job.* 29. 12. Becauſe I delivered the poor that cried, and the fatherleſs, and him that had none to help him *v.* 13. The bleſſing of him that was ready to periſh, came upon me: and I cauſed the widows heart to ſing for joy. *v.* 14. I put on righteouſneſs, and it clothed me: my judgment was a robe and a diadem. *v.* 15. I was eyes to the blind, and feet was I to the lame. *v.* 16, I was a father to the poor: and the cauſe which I knew not, I ſearched out. *v.* 17 And I brake the jaws of the wicked, and pluckt the ſpoil out of his teeth. *Iſa* 1, 10. Hear the word of the Lord, ye rulers of Sodom, give ear unto the law of our God, ye people of Gomorrah. *v.* 17. Learn to do well, ſeek judgment, relieve the oppreſſed, judge the fatherleſs, plead for the widow.

v *Eph*, 6, 4. And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

w 1 *Tim*, 5, 8. But if any provide not for his own, and ſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel.

x 1 *Tim*, 4, 12. Let no man deſpiſe thy youth, but be thou an example of the believers, in word, in converſation, in charity, in ſpirit, in faith, in purity. *Tit*, 2, 3. The aged women likewiſe, that they be in behaviour as becometh holineſs, not falſe accuſers, not given to much wine, teachers of good things; *v.* 4. That

Honour to themſelves y, and ſo to preſerve that Authority which God hath put upon them z.

130. Queſt. *What are the ſins of Superiors?*

Anſw. The Sins of Superiors are, beſide the Neglect of the Duties required of them a, an inordinate Seeking of themſelves b, their own Glory c, Eaſe, Profit, or Pleaſure d; Commanding Things unlawful e, or not in the Power of inferiors to perform f; Counſeling

That they may teach the young Women to be ſober, to love their husbands, to love their children, *v* 5. To be diſcreet, chaſt, keepers at home, good, obedient to their own husbands, that the word of God be not blaſphemed.

y 1 *Kings.* 3. 28. And all Iſrael heard of the judgment which the king had judged, and they feared the king: for they ſaw that the wiſdom of God was in him, to do judgment.

z *Tit.* 2. 15. Theſe things ſpeak and exhort, and rebuke with all authority. Let no man deſpiſe thee.

130. a *Ezek.* 34. 2. Son of man, propheſy againſt the ſhepherds of Iſrael, propheſy, and ſay unto them, Thus ſaith the Lord God unto the ſhepherds, Wo be to the ſhepherds of Iſrael that do feed themſelves: ſhould not the ſhepherds feed the flocks? *v* 3. Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock; *v* 4. The diſeaſed have ye not ſtrengthned, neither have ye healed that which was ſick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye ſought that which was loſt, but with force and with cruelty have ye ruled them.

b *Phil.* 2. 21. For all ſeek their own, not the things which are Jeſus Chriſts.

c *John.* 5. 44. How can ye believe, which receive honour one of another, and ſeek not the honour that cometh from God only? *John.* 7. 18, He that ſpeaketh of himſelf, ſeeketh his own glory: but he that ſeeketh his glory that ſent him, the ſame is true, and no unrighteouſneſs is in him.

d *Iſa.* 56. 10. His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; ſleeping, lying down, loving to ſlumber. *v* 11. Yea, they are greedy dogs, which can never have enough, and they are ſhepherds that cannot underſtand: they all look to their own way, every one for his gain from his quarter. *Deut.* 17. 17, Neither ſhall he multiply wives to himſelf, that his heart turn not away: neither ſhall he greatly multiply to himſelf ſilver and gold.

e *Dan.* 3. 4. Then an herauld cried aloud, To you it is commanded, O people, Nations, and languages, *v* 5. That at what time ye hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, dulcimer, and all kinds of muſick, ye fall down and worſhip the golden image that Nebuchadnezzar the king hath ſet up. *v* 6. And whoſo falleth not down, and worſhippeth, ſhall the ſame hour be caſt into the midſt of a burning fiery furnace. *Acts*, 4. 17. But that it ſpread no further among the people, let us ſtraitly threaten them, that they ſpeak henceforth to no man in this name, *v* 18. And they called them, and commanded them not to ſpeak at all, nor teach in the name of Jeſus:

f *Exod.* 5. *from verſe* 10. *to the* 18, And the taſk-maſters of the people

ling g, Encouraging h, or Favouring them in that which is evil i, Diſſwading, Diſcouraging, or Diſcountenancing them in that which is good k; Correcting them unduly l, careleſs Expoſing or Leaving them to Wrong, Temptation and Danger m; Provoking them to Wrath n; or any way Diſhonouring themſelves, or Leſſening their Authority, by

went out, and their officers, and they ſpake to the people, ſaying, Thus ſaith Pharaoh, I will not give you ſtraw, *&c Mat.* 23. 2. Saying, The ſcribes and Phariſees ſit in Moſes ſeat. v 4. For they bind heavy burdens, and grievous to be born.---

g *Mat.* 14 8. And ſhe, being before inſtructed of her mother, ſaid Give me here John Baptiſts head in a charger. *Compared with Mark* 6. 24. And ſhe went forth, and ſaid, unto her mother, What ſhall I ask? and ſhe ſaid, the head of John the Baptiſt.

h 2 *Sam.* 13. 28. Now Abſalom had commanded his ſervants, ſaying, Mark ye now when Amnons heart is merry with wine; and when I ſay unto you, Smite Amnon, then kill him, fear not: have not I commanded you? be couragious and be valiant.

i 1 *Sam.* 3 13. For I have told him, that I will judge his houſe for ever, for the iniquity which he knoweth: becauſe his ſons made themſelves vile, and he reſtrained them not.

k *John* 7. 46. The officers anſwered, never man ſpake like this man. v 47. Then anſwered them the Phariſees, Are ye alſo deceived? v 48. Have any of the rulers, or of the Phariſees believed on him? v 49. But this people who knoweth not the law are curſed. *Coloſ.* 3. 21. Fathers, provoke not your children to anger, leſt they be diſcouraged. *Exod.* 5. 17. But he ſaid, Ye are idle, ye are idle: therefore ye ſay, Let us go, and do ſacrifice to the Lord.

l 1 *Pet.* 2. 18. Servants, be ſubject to you maſters with all fear, not only to the good and gentle, but alſo to the froward. v 19. For this is thank-worthy, if a man for conſcience toward God, endure grief, ſuffering wrongfully. v 20. For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? but if when ye do well, and ſuffer for it, ye take it patiently; this is acceptable with God. *Heb.* 12. 10. For they verily for a few days chaſtned us after their own pleaſure; but he for our profit, that we might be partakers of his holineſs. *Deut.* 25. 3. Forty ſtripes he may give him, and not exceed: leſt if he ſhould exceed, and beat him above theſe with many ſtripes, then thy brother ſhould ſeem vile unto thee.

m *Gen.* 38. 11. Then ſaid Judah to Tamar his daughter in law, Remain a widow at thy fathers houſe, till Shelah my ſon be grown; (for he ſaid, Leſt peradventure he die alſo as his brethren did) and Tamar went and dwelt in her fathers houſe. v 16. And Judah acknowledged them, and ſaid, She hath been more righteous than I; becauſe I gave her not to Shelah my ſon; and he knew her again no more. *Acts* 18. 17. Then all the Greeks took Soſthenes, the chief ruler of the ſynagogue, and beat him before the judgment-ſeat: and Gallio cared for none of thoſe things.

n *Eph.* 6. 4. And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.

by an unjuſt, indiſcreet, rigorous or Remiſs Behaviour o.

131. Queſt. *What are the Duties of Equals?*

Anſw. The Duties of Equals are, To regard the Dignity and Worth of each other p, in giving Honour to go one before another q; and to rejoice in each others Gifts and Advancement, as their own r.

132, Queſt. *What are the ſins of Equals?*

Anſw. The Sins of Equals are, beſide theNeglect of the Duties required ſ, The Undervaluing of the Worth t, Envying the Gifts v, Grieving at the Advancement or Proſperity

o *Gen.* 9, 21. And he drank of the wine, and was uncovered within his tent. 1 *Kings.* 12. 13. And the King, (*Rehoboam*) anſwered the people roughly, and forſook the old mens Counſel that they gave him; *v* 14. And ſpake to them after the counſel of the young men, ſaying, My father made your yoke heavy, and I will add to your yoke; my father alſo chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions. *v* 15. Wherefore the king hearkned not unto the people; for the cauſe was from the Lord,----- *v* 16. So when all Iſrael ſaw that the king hearkned not unto them, the people anſwered the king, ſaying, What portion have we in David? neither have we inheritance in the ſon of Jeſſe: to your tents, O Iſrael: now ſee to thine own houſe, David. So Iſrael departed unto their Tents. 1 *Kings.* 1 6. And his father had not diſpleaſed him (*viz. Adonijah*) at any time, in ſaying, Why haſt thou done ſo?-- 1 *Sam.* 2. 29. Wherefore kick ye at my ſacrifices, and at mine offering which I have commanded in my habitation, and honoureſt thy ſons above me, to make your ſelves fat with the chiefeſt of all the offerings of Iſrael my people? *v* 30. Wherefore the Lord God of Iſrael ſaith, I ſaid indeed, that thy houſe, and the houſe of thy father ſhould walk before me for ever: but now the Lord ſaith, be it far from me; for them that honour me, I will honour, and they that deſpiſe me, ſhall be lightly eſteemed. *v* 31. Behold, the days come that I will cut off thine arm, and the arm of thy fathers houſe, that there ſhall not be an old man in thine houſe.

131. p 1 *Pet.* 2. 17. Honour all men, love the brotherhood. Fear God. Honour the king.

q *Rom.* 12. 10. Be kindly affectioned one to another, with brotherly love, in honour preferring one another.

r *Rom.* 12. 15. Rejoice with them that do rejoice, and weep with them that weep. *v* 16. Be of the ſame mind one toward another. Mind not high things, but condeſcend to men of low eſtate. Be not wiſe in your own conceits. *Phil.* 2. 3. Let nothing be done through ſtrife or vain-glory, but in lowlineſs of mind let each eſteem other better than themſelves. *v* 4. Look not every man on his own things, but every man alſo on the things of others.

132. ſ *Rom.* 13. 8. Owe no man any thing, but to love one another: for he that loveth another, hath fulfilled the law.

t 2 *Tim.* 3. 3 Without natural affection, truce-breakers, falſe-accuſers, incontinent, fierce, deſpiſers of thoſe that are good.

v *Acts.* 7. 9. And the patriarchs, moved with envy, ſold Joſeph into Egypt; but God was with him, *Gal.*

rity one of another w; and Uſurping Preeminence one ove another x.

133. Queſt. *What is the Reaſon annexed to the fifth Commandment the more to enforce it?*

Anſw. The Reaſon annexed to the Fifth Commandment, in theſe Words, 'That thy Days may be long upon the Land 'which the Lord thy God giveth thee y' is an expreſs Promiſe of long Life and Proſperity, as far as it ſhall ſerve for God's Glory and their own Good, to all ſuch as keep this Commandment z.

134 Queſt. *Which is the ſixth Commandment?*

Anſw. The Sixth Commandment is, 'Thou ſhalt not kill a.'

135. Queſt. *What are the Duties required in the ſixth Commandment?*

Anſw. The Duties required in the Sixth Commandment are, all careful Studies, and lawful Endeavours to preſerve the Life of our ſelves b and others c, by reſiſting all Thoughts

3. 26. Let us not be deſirous of vain glory, provoking one another, envying one another.

w *Numb.* 12. 2. And they ſaid, Hath the Lord indeed ſpoken only by Moſes? hath he not ſpoken alſo by us? and the Lord heard it. *Eſth.* 6, 12. And Mordecai came again to the kings gate: but Haman haſted to his houſe, mourning and having his head covered. *v* 13. And Haman told Zereſh his wife, and all his friends, every thing that had befallen him. Then ſaid his wiſe men, and Zereſh his wife unto him, If mordecai be of the ſeed of the Jews, before whom thou haſt begun to fall, thou ſhalt not prevail againſt him, but ſhalt ſurely fall before him.

x 3. *John.* 9. I wrote unto the church; but Diotrephes, who loveth to have preeminence among them, receiveth us not. *Luke* 22. 24 And there was alſo a ſtrife amongſt them, which of them ſhould be accounted the greateſt.

133. y *Exod.* 20. 12.

z *Deut.* 5. 16. Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee 1 *Kings.* 8. 25. Therefore now, Lord God of Iſrael, keep with thy ſervant David my father that thou promiſedſt him, ſaying, There ſhall not fail thee a man in my ſight to ſit on the throne of Iſrael; ſo that thy children take heed to their way, that they walk before me as thou haſt walked before me. *Eph.* 6. 2. Honour thy Father and thy mother, (which is the firſt commandment with promiſe) v 3. That it may be well with thee, and thou mayeſt live long on the earth.

134. a *Exod.* 20. 13.

135. b *Eph.* 5. 28. So ought men to love their own wives as their own bodies: he that loveth his wife, loveth himſelf. v 29 For no man ever yet hated his own fleſh; but nouriſheth and cheeriſheth it, even as the Lord the church:

c 1 *Kings.* 18. 4. For it was ſo, when Jezebel cut of the prophets of the Lord, that Obadiah took an hundred

Thoughts and Purpoſes d, ſubduing all Paſſions e, and avoiding all Occaſions f, Temptations g, and Practices, which tend to the unjuſt Taking away the Life of any h; by juſt Defence thereof againſt Violence i; Patient Bear,

dred prophets, and hid them by fifty in a cave, and fed them with bread and water.

d *Jer.* 26 15. But know ye for certain, that if ye put me to death, ye ſhall ſurely bring innocent blood upon your ſelves, and upon this city, and upon the inhabitants thereof; for of a truth the Lord hath ſent me unto you, to ſpeak all theſe words in your ears. *v.* 16. Then ſaid the princes, and all the people unto the prieſts, and to the prophets, This man is not worthy to die; for he hath ſpoken to us in the name of the Lord our God. *Acts* 23. 12. And when it was day, certain of the Jews banded together, and bound themſelves under a curſe, ſaying, That they would neither eat nor drink till they had killed Paul, *v.* 16. And when Pauls ſiſters ſon heard of their lying in wait, he went and entred into the caſtle, and told Paul. *v.* 17, Then Paul called one of the centurions unto him, and ſaid, Bring this young man unto the chief captain: for he hath a certain thing to tell him. *v.* 21. But do not thou yield unto them: for there lie in wait for him more than forty men, which have bound themſelves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready looking for a promiſe from thee: v. 27. This man was taken of the Jews, and ſhould have been killed of them: then came I with an army, and reſcued him, having underſtood that he was a Roman,

e *Eph.* 4. 26. Be ye angry, and ſin not: let not the ſun go down upon your wrath: v. 27. Neither give place to the devil:

f 2 *Sam.* 2. 22. And Abner ſaid again to Aſahel, Turn thee aſide from following me: wherefore ſhould I ſmite thee to the ground?--- *Deut.* 22. 8. When thou buildeſt a new houſe, then thou ſhalt make a battlement for thy roof, that thou bring not blood upon thy houſe, if any man fall from thence.

g *Mat.* 4. 6. And ſaith unto him, If thou be the Son of God, caſt thy ſelf down; --- v, 7, Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God. *Prov.* 1. 10. *My* ſon, if ſinners entice thee, conſent thou not. v. 11. If they ſay, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cauſe; v. 15. My ſon, walk not thou in the way with them; refrain thy foot from their path. v. 16, For their feet run to evil, and make haſte to ſhed blood.

h 1 *Sam.* 24. 12. The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand ſhall not be upon thee, 1 *Sam.* 26. 9. And David ſaid to Abiſhai, Deſtroy him not: for who can ſtretch forth his hand againſt the Lords anointed, and be guiltleſs? v. 10. David ſaid furthermore, As the Lord liveth, the Lord ſhall ſmite him, or his day ſhall come to die. or he ſhall deſcend into battle and periſh. v. 11. The Lord forbid that, I ſhould ſtretch forth mine hand againſt the Lords anointed; --- *Gen* 37. 21. And Reuben heard it, and he delivered him out of their hands; and ſaid, Let us not kill him. v. 22. And Reuben ſaid to them, Shed no blood, but caſt him into this pit that is in the wilderneſs, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

i *Pſalm* 82. 4, Deliver the poor and

Bearing of the Hand of God k, Quietneſs of Mind l, Cheerfulneſs of Spirit m, a ſober Uſe of Meat n, Drink o, Phyſick p, Sleep q, Labour r, and Recreations,

and needy, rid them out of the hand of the wicked. *Prov.* 24. 11, If thou forbear to deliver them that are drawn unto death, and thoſe that are ready to be ſlain: *v*, 12. If thou ſayeſt, Behold, we knew it not: doth not he that pondereth the heart conſider it? and he that keepeth thy ſoul, doth not he know it? and ſhall not he render to every man according to his works? 1 *Sam*, 14. 45. And the people ſaid unto Saul, ſhall Jonathan die, who hath wrought this great ſalvation in Iſrael? God forbid: As the Lord liveth, there ſhall not one hair of his head fall to the ground: for he hath wrought with God this day. So the people reſcued Jonathan, that he died not,

k *Jam.* 5. 7. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and latter rain, *v*. 8. Be ye alſo patient; ſtabliſh your hearts: for the coming of the Lord draws nigh, *v*. 9. Grudge not one againſt another, brethren, leſt ye be condemned: behold, the judge ſtandeth before the door, *v*. 10. Take, my brethren, the prophets, who have ſpoken in the name of the Lord, for an example of ſuffering affliction, and of patience. *v*. 11. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have ſeen the end of the Lord: that the Lord is very pitiful and of tender mercy. *Heb.* 12. 9. Furthermore, we have had fathers of our fleſh, which corrected us, and we gave them reverence: ſhall we not much rather be in ſubjection unto the Father of ſpirits, and live?

l 1 *Theſ.* 4. 11. And that ye ſtudy to be quiet, and to do your own buſineſs, and to work with your own hands, as we commanded you. 1 *Pet*, 3. 3, Whoſe adorning let it not be that outward adorning --*v*. 4, But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price. *Pſalm* 37. 8. Ceaſe from anger, and forſake wrath: fret not thy ſelf in any wiſe to do evil. *v*. 9. For evildoers ſhall be cut off: but they that wait upon the Lord, they ſhall inherit the earth. *v*. 10. For yet a little while and the wicked ſhall not be; yea, thou ſhalt diligently conſider his place, and it ſhall not be, *v* 11, But the meek ſhall inherit the earth; and ſhall delight themſelves in the abundance of peace,

m *Prov.* 17. 22. A merry heart doth good like a medicine: but a broken ſpirit drieth the bones.

n *Prov.* 25. 16. Haſt thou found hony? eat ſo much as is ſufficient for thee, leſt thou be filled therewith, and vomit it. *v*. 27. It is not good to eat much hony:--

o 1 *Tim.* 5. 23. Drink no longer water, but uſe a little wine for thy ſtomacks ſake, and thine often infirmities.

p *Iſa.* 38. 21. For Iſaiah had ſaid, Let them take a lump of figs, and lay it for a plaiſter upon the boil, and he ſhall recover.

q *Pſalm* 127. 2. It is vain for you to riſe up early, to ſit up late, to eat the bread of ſorrows: for ſo he giveth his beloved ſleep.

r *Eccl* 5, 12. The ſleep of a labouring man is ſweet, whether he eat little or much: but the abundance of the rich will not ſuffer him to ſleep. 2 *Theſſ.* 3 10. For even when we were with you, this

we

tions s, by charitable Thoughts t, Love v; Compaſſion w, Meekneſs, Gentleneſs, Kindneſs x, peaceable y, mild and courteous Speeches, and Behaviour z; Forbearing, Readineſs to be reconciled, patient Bearing, and Forgiving of Injuries,

we command you, That if any would not work, neither ſhould he eat. *v*, 12. Now them that are ſuch, we command, and exhort by our Lord Jeſus Chriſt, that with quietneſs they work, and eat their own bread. *Rom.* 16. 26. He that laboureth, laboureth for himſelf; for his mouth craveth it of him.

s *Eccl.* 3. 4 A time to weep, and a time to laugh, a time to mourn, and a time to dance. *v.* 11, He hath made every thing beautiful in his time; alſo he hath ſet the world in their heart.---

t 1 *Sam.* 19 4. And Jonathan ſpake good of David unto Saul his father, and ſaid unto him, Let not the king ſin againſt his ſervant,----- v. 5. For he did put his life in his hand, and ſlew the Philiſtine, and the Lord wrought a great ſalvation for all Iſrael: thou ſaweſt it, and didſt rejoice: wherefore then wilt thou ſin againſt innocent blood, to ſlay David without a cauſe? 1 *Sam.* 22. 13. And Saul ſaid unto him, why have ye conſpired againſt me, thou and the ſon of Jeſſe, in that thou haſt given him bread, and a ſword,--- v. 14. And Abimelech anſwered the king, and ſaid, And who is ſo faithful among all thy ſervants, as David, who is the kings ſon in law, and goeth at thy bidding, and is honourable in thine houſe?

v *Rom.* 13. 10, Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

w *Luke* 10. 33. But a certain Samaritan, as he journed, came where he was: and when he ſaw him, he had compaſſion on him, v. 34. And went to him, and bound up his wounds, pouring in oil and wine and ſet him on his own beaſt, and brought him to an inn, and took care of him:

x *Col.* 3. 12. Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering; v, 13. Forbearing one another, and forgiving one another, if any man have a quarrel againſt any: even as Chriſt forgave you, ſo alſo do ye,

y *James* 3: 17. But the wiſdom that is from above, is firſt pure, then peaceable, gentle and eaſy to be intreated, full of mercy and good fruits, without partiality, and without hypocriſy.

z 1 *Pet.* 3. 8. Finally, be ye all of one mind, having compaſſion one of another, love as brethren, be pitiful, be courteous, v. 9. Not rendring evil for evil, or railing for railing, but contrariwiſe, bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing. v. 10. For he that will love life, and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile, *v.* 11. Let him eſchew evil, and do good: let him ſeek peace, and enſue it. *Prov.* 15. 1, A ſoft anſwer turneth away wrath: but grievous words ſtir up anger. *Judges* 8. 1: And the men of Ephraim ſaid unto him, Why haſt thou ſerved us thus, that thou calledſt us not when thou wenteſt to fight with the Midianites? and they did chide with him ſharply, v. 2. And he ſaid unto them, What have I done now in compariſon of you? is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer? v. 3 God hath delivered into your hands the princes of Midian,

Injuries, and requiting Good for Evil [a]; Comforting and Succouring the Diſtreſſed, and protecting and Defending the Innocent [b].

136. Queſt. *What are the* Sins *forbidden in the* Sixth *Commandment?*

Anſw. The Sins forbidden in the Sixth Commandment are, all Taking away the Life of our ſelves [c] or of others [d], except in Caſe of publick Juſtice [e] lawful War [f] or neceſſary Defence [g]; the Neglecting or Withdrawing the lawful and

dian, Oreb and Zeeb: and what was I able to do in compariſon of you? then their anger was abated toward him, when he had ſaid that.

a *Mat.* 5. 24. Leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift. *Eph.* 4. 2. With all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love. v. 32. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you. *Rom.* 12. 17. Recompenſe to no man evil for evil. --- v. 20. Therefore if thine enemy hunger, feed him; if he thirſt, give him drink; for in ſo doing thou ſhalt heap coals of fire upon his head. v. 21. Be not overcome of evil, but overcome evil with good.

b 1 *Theſ.* 5. 14, Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, ſupport the weak, be patient toward all men. *Job.* 31. 19. If I have ſeen any periſh for want of clothing, or any poor without covering; v. 20. If his loins have not bleſſed me, and if he were not warmed with the fleece of my ſheep. *Mat.* 25. 35 For I was an hungred, and ye gave me meat; I was thirſty, and ye gave me drink; I was a ſtranger, and ye took me in; v. 36 Naked, and ye clothed me; I was ſick, and ye viſited me; I was in priſon, and ye came unto me *Prov.* 31 8. Open thy mouth for the dumb in the cauſe of all ſuch as are appointed to deſtruction. v. 9. Open thy mouth, judge righteouſly, and plead the cauſe of the poor and needy.

136. c *Acts* 16. 28. But Paul cried with a loud voice, ſaying, Do thy ſelf no harm; for we are all here.

d *Gen.* 9. 6. Whoſo ſheddeth mans blood, by man ſhall his blood be ſhed; for in the image of God made he man.

e *Numb.* 35. 31. Moreover, ye ſhall take no ſatisfaction for the life of a murderer, which is guilty of death; but he ſhall be ſurely put to death. v. 33. So ye ſhall not pollute the land wherein ye are; for blood it defileth the land, and the land cannot be cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it.

f *Jer.* 48. 10. Curſed be he that doth the work of the Lord deceitfully, and curſed be he that keepeth back his ſword from blood. *Deut. chapter* 20. *throughout.* v. 1. When thou goeſt out to battle againſt thine enemies, and ſeeſt horſes and chariots, and a people more than thou, be not afraid of them; for the Lord thy God is with thee, which brought thee up out of the land of Egypt, *&c.*

g *Exod.* 22. 2. If a thief be found breaking up, and he be ſmitten that he die, there ſhall no blood be ſhed for him. v. 3. If the ſun be riſen upon

and neceſſary Means of Preſervation of Life; Sinful Anger i, Hatred k, Envy l, Deſire of Revengem; all exceſſive Paſſions n, diſtracting Cares o; immoderate Uſe of Meat, Drink p, Labour q, nd Recreations r; provoking Words

upon him, there ſhall be blood ſhed for him: for he ſhould make full reſtitution; if he have nothing, then he ſhall be ſold for his theft.

h *Mat.* 25. 42. For I was an hungred, and ye gave me no meat: I was thirſty, and ye gave me no drink: *v.* 43. I was a ſtranger, and ye took me not in: naked, and ye clothed me not: ſick, and in priſon, and ye viſited me not. *James* 2. 15, If a brother or ſiſter be naked, and deſtitute of daily food; *v.* 16. And one of you ſay unto them, Depart in peace, be you warmed, and filled: notwithſtanding ye give them not thoſe things which are needful to the body; what doth it profit? *Eccl.* 6. 1. There is an evil which I have ſeen under the ſun, and it is common among men: *v.* 2. A man to whom God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet God giveth him not power to eat thereof, but a ſtranger eateth it; this is vanity, and it is an evil diſeaſe.

i *Mat.* 5. 22. But I ſay unto you, That whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment: and whoſoever ſhall ſay to his brother, Raca, ſhall be in danger of the council: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell-fire.

k 1 *John* 3. 15. Whoſoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him. *Lev.* 19. 17. Thou ſhalt not hate thy brother in thine heart: thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him.

l *Prov.* 14. 30. A ſound heart is the life of the fleſh: but envy the rottenneſs of the bones.

m *Rom.* 12. 19. Dearly beloved, avenge not your ſelves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, ſaith the Lord.

n *Eph.* 4. 31. Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking be put away from you, with all malice.

o *Mat.* 6. 31. Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be clothed? *v.* 34. Take therefore no thought for the morrow: for the morrow ſhall take thought for the things of it ſelf: ſufficient unto the day is the evil thereof.

p *Luke* 21. 34. And take heed to your ſelves, leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs, and the cares of this life, and ſo that day come upon you unawares: *Rom.* 13. 13. Let us walk honeſtly as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying.

q *Eccl.* 12. 12. And further, by theſe, my ſon, be admoniſhed: of making many books there is no end, and much ſtudy is a wearineſs of the fleſh. *Eccl.* 2. 22. For what hath man of all his labour, and of the vexation of his heart wherein he hath laboured under the ſun? *v.* 23. For all his days are ſorrows, and his travel grief; yea, his heart taketh not reſt in the night. This is alſo vanity.

r *Iſa.* 5. 12. And the harp and the viol, the tabret and the pipe, and wine are in their feaſts; but they regard not the work of the Lord, neither conſider the operation of his hands.

ſ *Prov.*

Words [r], Oppreſſion [s], Quarrelling [v], Striking, Wounding [w] &whatſoever elſe tends to the Deſtruction of the Life of any [x].

137. Queſt. *Which is the Seventh Commandment?*

Anſw. The Seventh Commandment is, *Thou ſhalt not commit Adultery* [y].

138. Queſt. *What are the Duties required in the Seventh Commandment?*

Anſw. The Duties required in the Seventh Commandment are, Chaſtity in Body, Mind, Affections [z], Words [a], and Behaviour [b]; and the Preſervation of it in ourſelves and others [c]; Watchfulneſs over the Eyes and all the Senſes,

[r] *Prov.* 15. 1. A ſoft anſwer turneth away wrath; but grievous words ſtir up anger. *Prov.* 12. 18. There is that ſpeaketh like the piercings of a ſword: but the tongue of the wiſe is health.

[s] *Ezek.* 18. 18. As for his father, becauſe he cruelly oppreſſed, ſpoiled his brother by violence, and did that which is not good among his people, lo, even he ſhall die in his iniquity. *Exod.* 1. 14. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of ſervice in the field; all their ſervice wherein they made them ſerve, was with rigour.

[v] *Gal.* 5 15, But if ye bite and devour one another, take heed that ye be not conſumed one of another. *Prov.* 23 29. Who hath wo? who hath ſorrow? who hath contentions? who hath bablings? who hath wounds without cauſe?

[w] *Numb.* 35. 16. And if he ſmite him with an inſtrument of iron (ſo that he die) he is a murderer. the murderer ſhall ſurely be put to death. *v* 17. And if he ſmite him with throwing a ſtone (wherewith he may die) and he die, he is a murderer; the murderer ſhall ſurely be put to death. v 18. Or if he ſmite him with an hand-weapon of wood (wherewith he may die) and he die he is a murderer: the murderer ſhall ſurely be put to death. v 21. Or in enmity ſmite him with his hand, that he die, he that ſmote him ſhall ſurely be put to death; for he is a murderer. The revenger of blood ſhall ſlay the murderer, when he meeteth him.

[x] *Exod.* 21 *from verſe* 18 *to the end.* (*Containing laws for ſmiters, for an hurt by chance, for an ox that goreth, and for him that is an occaſion of harm.*)

137. [y] *Exod.* 20. 14.

138. [z] 1 *Theſ.* 4. 4. That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour. *Job.* 31. 1. I made a covenant with mine eyes; why then ſhould I think upon a maid? 1 *Cor.* 7. 34. There is difference alſo between a wife and a virgin: the unmarried woman careth for the things of the Lord, that ſhe may be holy, both in body and in ſpirit but ſhe that is married careth for the things of the world, how ſhe may pleaſe her husband.

[a] *Col.* 4. 6. Let your ſpeech be alway with grace ſeaſoned with ſalt, that ye may know how ye ought to anſwer every man.

[b] 1 *Pet.* 3. 2. While they behold your chaſt converſation coupled with fear.

[c] 1 *Cor.* 7. 2. Nevertheleſs, to avoid fornication, let every man have his own wife, and let every woman have her own husband v 35. And

ſesd; Temperance e, keeping of chaſt Company f, Modeſty in Apparel g; Marriage by thoſe that have not the Gift of Continency h, Conjugal Love i, and Cohabitation k; diligent Labour in our Callings l, ſhunning all Occaſions of Uncleanneſs, and reſiſting Temptations thereunto m.

139, Queſt.

And this I ſpeak for your own profit, not that I may caſt a ſnare upon you, but for that which is comely, and that you may attend upon the Lord without diſtraction. *v* 36. But if any man think that he behaveth himſelf uncomely towards his virgin, if ſhe paſs the flower of her age, and need ſo require, let him do what he will, he ſinneth not: let them marry.

d *Job.* 31. 1. I made a covenant with mine eyes; why then ſhould I think upon a maid?

e *Acts.* 24. 24. And after certain days, when Felix came with his wife Druſilla, which was a Jeweſs, he ſent for Paul, and heard him concerning the faith of Chriſt. *v* 25. And as he reaſoned of righteouſneſs, temperance, and judgment to come, Felix trembled,----

f *Prov.* 2. 16. To deliver thee from the ſtrange woman, even from the ſtranger which flattereth with her words: *v* 17. Which forſaketh the guide of her youth, and forgetteth the covenant of her God: *v* 18. For her houſe inclineth unto death, and her paths unto the dead. *v* 19. None that go unto her return again, neither take they hold of the paths of life. *v* 20. That thou mayeſt walk in the way of good men, and keep the paths of the righteous.

g 1 *Tim.* 2. 9. In like manner alſo, that the women adorn themſelves in modeſt apparel, with ſhamefac'dneſs and ſobriety: not with broidered hair, or gold, or pearls, or coſtly aray.

h 1 *Cor.* 17 2. Nevertheleſs, to avoid fornication, let every man have his own wife, and let every woman have her own husband. *v* 9. But if they cannot contain, let them marry: for it is better to marry than burn.

i *Prov.* 5. 19. Let her be as the loving hind, and pleaſant roe; let her breaſts ſatisfy thee at all times, and be thou raviſht always with her love, v 20. And why wilt thou, my ſon, be raviſhed with a ſtrange woman, and embrace the boſom of a ſtranger?

k 1 *Pet.* 3. 7. Likewiſe ye huſbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker veſſel, and as being heirs together of the grace of life: that your prayers be not hindred.

l *Prov.* 31. 11. The heart of her husband doth ſafely truſt in her, ſo that he ſhall have no need of ſpoil: *v* 27. She looketh well to the ways of her houſhold, and eateth not the bread of idleneſs. v 28. Her children ariſe up, and call her bleſſed; her husband alſo and he praiſeth her.

m *Prov.* 5, 8. Remove thy way far from her, and come not nigh the door of her houſe. *Gen.* 39. 8. But he refuſed, and ſaid unto his maſters wife, Behold my maſter wotteth not what is with me in the houſe, and he hath committed all that he hath to my hand. v 9. There is none greater in this houſe than I: neither hath he kept back any thing from me, but thee, becauſe thou art his wife. how then can I do this great wickedneſs, and ſin againſt God? v 10. And it came to paſs as ſhe ſpoke to Joſeph day by day, that he hearkned not unto

139 Queſt. *What are the Sins forbidden in the Seventh Commandment?*

Anſw. The Sins forbidden in the Seventh Command. ment, beſide the neglect of the Duties required n, are, Adultery, Fornication o, Rape, Inceſt p, Sodomy, and all unnatural Luſts q; all Unclean Imaginations, Thoughts, Purpoſes and Affections r; all corrupt or filthy Communications, or Liſtning thereunto ſ; wanton Looks t, impudent or light.

unto her, to ly by her, or to be with her.

139. n *Prov.* 5. 7: Hear me now therefore, O ye children, and depart not from the words of my mouth.

o *Heb.* 13. 4. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. *Gal.* 5. 19. Now the works of the fleſh are manifeſt, which are theſe, adultery, fornication, uncleanneſs, laſciviouſneſs:

p 2 *Sam* 13. 24. Howbeit he would not hearken unto her voice; but being ſtronger than ſhe, forced her, and lay with her: 1 *Cor.* 5. 1. It is reported commonly that there is fornication among you, and ſuch fornication as is not ſo much as named among the Gentiles, that one ſhould have his fathers wife.

q *Rom.* 1. 24. Wherefore God alſo gave them up to uncleanneſs, through the luſts of their own hearts, to diſhonour their own bodies between themſelves. v 26. For this cauſe God gave them up unto vile affections: for even their women did change their natural uſe into that which is againſt nature: v 27. And likewiſe alſo the men, leaving the natural uſe of the woman, burned in their luſt one toward another, men with men working that which is unſeemly, and receiving in themſelves that recompence of their error which was meet. *Lev.* 20. 15. And if any man ly with a beaſt, he ſhall ſurely be put to death: and ye ſhall ſlay the beaſt. v 16. And if a woman approach unto any beaſt, and ly down thereto, thou ſhalt kill the woman and the beaſt: they ſhall ſurely be put to death; their blood ſhall be upon them.

r *Mat.* 5 28. But I ſay unto you, that whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart. *Mat.* 15, 19. For out of the heart proceed evil thoughts murders, adulteries, fornications, thefts, falſe witneſs, blaſphemies, *Col.* 3. 5. Mortify therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry.

ſ *Eph.* 5. 3. But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named amongſt you, as becometh ſaints: v 4. Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient: but rather giving of thanks *Prov.* 7. 5. That they may keep thee from the ſtrange woman, from the ſtranger which flattereth with her words. v 21. With her much fair ſpeech ſhe cauſed him to yield, with the flattering of her lips ſhe forced him. v 22. He goeth after her ſtraightway, as an ox goeth to the ſlaughter, or as a fool to the correction of the ſtocks.

t *Iſa.* 3. 16. Moreover, the Lord ſaith, Becauſe the daughter of Zion are haughty, and walk with ſtretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet. 2 *Pet.* 2. 14. Having eyes

lightBehaviour, immodeſt Apparel v; Prohibiting of lawful w, and Diſpenſing with unlawful Marriages x; Allowing, Tolerating, Keeping of Stews, and reſorting to them y; intangling vows of ſingle life z, undue Delay of Marriage a; having more Wives or Husbands than one at the ſame

eyes full of adultery, and that cannot ceaſe from ſin; beguiling unſtable ſouls:----

v *Prov.* 7. 10. and behold, there met him a woman with the attire of an harlot, and ſubtile of heart, v: 13. So ſhe caught him and kiſſed him, and with an impudent face ſaid unto him.---

w 1 *Tim.* 4. 3. Forbidding to marry, and commanding to abſtain from meats, which God hath created to be received with thankſgiving of them which believe and know the truth.

x *Lev.* 18. *from Verſe* 1 *to* 21. *Mark.* 6. 18. For John ſaid unto Herod, it is not lawful for thee to have thy brothers wife. *Mal.* 2. 11. Judah hath dealt treacherouſly, and an abomination is committed in Iſrael and in Jeruſalem. for Judah hath profaned the holineſs of the Lord which he loved, and hath married the daughter of a ſtrange god. v 12. The Lord will cut off the man that doth this: the maſter and the Scholar out of the Tabernacles of Jacob, and him that offereth an offering unto the Lord of hoſts.

y 1 *Kings.* 15. 12. And he took away the Sodomites out of the land, and removed all the idols that his fathers had made. 2 *Kings*, 23, 7. And he brake down the houſes of the ſodomites that were by the houſe of the Lord, where the women wove hangings for the grove. *Deut* 23. 17. There ſhall be no whore of the daughters of Iſrael, nor a ſodomite of the ſons of Iſrael. v 18. Thou ſhalt not bring the hire of a whore, or the price of a dog into the houſe of the Lord thy God for any vow: for even both theſe are abomination unto the Lord thy God, *Lev.* 19. 29. Do not proſtitute thy daughter, to cauſe her to be a whore; leſt the land fall to whoredom, and the land become full of wickedneſs. *Jer.* 5. 7. How ſhall I pardon thee for this? thy children have forſaken me, and ſworn by them that are no gods: when I had fed them to the full, they then committed adultery, and aſſembled themſelves by troops in the harlots houſes. *Prov* 7. 24. Hearken unto me now therefore, O ye children, and attend to the words of my mouth. v 25. Let not thine heart decline to her ways, go not aſtray in her paths. v 26, For ſhe hath caſt down many wounded: yea, many ſtrong men have been ſlain by her v 27 Her houſe is the way to hell, going down to the chambers of death.

z *Mat.* 19. 10. His diſciples ſay unto him. if the caſe of the man be ſo with his wife, it is not good to marry. v 11. But he ſaid unto them, All men cannot receive this ſaying, ſave they to whom it is given.

a 1 *Cor.* 7. 7. For I would that all men were even as I my ſelf: but every man hath his proper gift of God, one after this manner, and another after that. v 8. I ſay therefore to the unmarried and widows, It is good for them, if they abide even as I. v 9. But if they cannot contain let them marry: for it is better to marry, than to burn. *Gen.* 38. 26. And Judah acknowledged them, and ſaid, She hath been more righteous than I; becauſe that I

ſame Time [b]; unjuſt Divorce [c], or Deſertion [d]; Idleneſs Gluttony, Drunkenneſs [e], unchaſt Company [f]; laſcivious Songs, Books, Pictures, Dancing, Stage-plays [g]; and all other,

gave her not to Shelah my ſon: and he knew her again no more.

b *Mal* 2. 14. Yet ye ſay, wherefore? becauſe the Lord hath been witneſs between thee and the wife of thy youth, againſt whom thou haſt dealt treacherouſly; yet is ſhe thy companion, and the wife of thy covenant. v 15. And did not he make one? yet had he the reſidue of the Spirit; and wherefore one? that he might ſeek a godly ſeed: therefore take heed to your ſpirit, and let none deal treacherouſly againſt the wife of his youth. *Mat.* 19. 5. And ſaid, For this cauſe ſhall a man leave father and mother, and ſhall cleave to his wife: and they twain ſhall be one fleſh.

c *Mal.* 2. 16. For the Lord the God of Iſrael ſaith, that he hateth putting away; for one covereth violence with his garment, ſaith the Lord of Hoſts: therefore take heed to your ſpirit, that ye deal not treacherouſly. *Mat.* 5. 32: But I ſay unto you, that whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery: and whoſoever ſhall marry her that is divorced, committeth adultery:

d 1 *Cor.* 7. 12. But to the reſt ſpeak I, not the Lord, If any brother hath a wife that believeth not, and ſhe be pleaſed to dwell with him, let him not put her away. v 13. And the woman which hath an husband that believeth not, and if he be pleaſed to dwell with her, let her not leave him.

e *Ezek.* 16. 49. Behold, this was the iniquity of thy ſiſter Sodom, Pride, fulneſs of bread, and abundance of idleneſs was in her, and in her daughters, neither did ſhe ſtrengthen the hands of the poor and needy. *Prov.* 23. 30. They that tarry long at the wine, they that go to ſeek mixt wine. v 31. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth it ſelf aright. v 32 At the laſt it biteth like a ſerpent, and ſtingeth like an adder. v 33. Thine eyes ſhall behold ſtrange women, and thine heart ſhall utter perverſe things.

f *Gen.* 39. 10. And it came to paſs as ſhe ſpake to Joſeph day by day, that he hearkned not unto her, to ly by her, or to be with her. *Prov.* 5. 8. Remove thy way far from her, and come not nigh the door of her houſe.

g *Eph.* 5. 4. Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient: but rather giving of thanks. *Ezek.* 23. 14. And that ſhe increaſed her whoredoms: for when ſhe ſaw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion, v 15. Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity: v 16. And as ſoon as ſhe ſaw them with her eyes, ſhe doted upon them, and ſent meſſengers unto them into Chaldea. *Iſa.* 23. 15. And it ſhall come to paſs in that day, that Tyre ſhall be forgotten ſeventy years, according to the days of one king: after the end of ſeventy years ſhall Tyre ſing as an harlot, v 16. Take an harp, go about the city, thou harlot that haſt been forgotten, make ſweet melody, ſing many ſongs, that thou mayeſt be remembred. v 17. And it ſhall come to paſs after the end of ſeventy years, that the Lord will vi-

other Provocations to, or Acts of Uncleanneſs either in our ſelves or others h.

140 Queſt. *Which is the Eight Commandment?*

Anſw. The Eight Commandment is, *Thou ſhalt not ſteal*.

141. Queſt. *What are the Duties required in the Eight Commandment?*

Anſw. The Duties required in the Eight Commandment are, Truth, Faithfulneſs, and Juſtice in Contracts and Commerce between Man and Man k; rendering to every one his Due l; Reſtitution of Goods unlawfully detained from the right Owners thereof m; Giving and Lending freely,

ſit Tyre, and ſhe ſhall turn to her hire, and ſhall commit fornication with all the kingdoms of the world upon the face of the earth. *Iſa.* 3 16. Moreover, the Lord ſaith, becauſe the daughters of Sion are haughty, and walk with ſtretched forth necks and wanton eyes, walking, and mincing as they go, and making a tinkling with their feet, *Mark*, 6. 22. And when the daughter of the ſaid Herodias came in, and danced, and pleaſed Herod, and them that ſat with him, the king ſaid unto the damſel, Ask of me whatſoever thou wilt, and I will give it thee. *Rom.* 13. 13. Let us walk honeſtly as in the day: not in rioting and drunkenneſs, not in chambering or wantonneſs. not in ſtrife and envying. 1 *Pet*, 4. 3. For the time paſt of our life may ſuffice us to have wrought the will of the Gentiles, when we walked in laſciviouſneſs, luſts, exceſs of wine, revellings, banquetings, and abominable idolatries.

h 2 *Kings*. 9. 30. And when Jehu was come to Jezreel, Jezebel heard of it, and ſhe painted her face, and tired her hair, and looked out at a window. *Compared with Jer.* 4. 30. And when thou art ſpoiled, what wilt thou do? though thou clotheſt thy ſelf with crimſon, though thou deckeſt thee with ornaments of Gold, though thou renteſt thy face with painting, in vain ſhalt thou make thy ſelf fair, thy lovers will deſpiſe thee, they will ſeek thy life. *And with Ezek.* 23. 40. And furthermore, that ye have ſent for men to come from far, unto whom a meſſenger was ſent; and lo, they came, for whom thou didſt waſh thy ſelf, paintedſt thy eyes, and deckedſt thy ſelf with ornaments.

140. i *Exod.* 20. 15.

141. k *Pſalm.* 15. 2. He that walketh uprightly. and worketh righteouſneſs, and ſpeaketh the truth in his heart. v 4.--- He that ſweareth to his own hurt, and changeth not, *Zech.* 7. 4. Then came the word of the Lord of hoſts unto me, ſaying, v 10. And oppreſs not the widow, nor the fatherleſs, the ſtranger, nor the poor, and let none of you imagine evil againſt his brother, in your heart. *Zech.* 8. 16. Theſe are the things that ye ſhall do, Speak ye every man the truth to his neighbour: execute the judgment of truth and peace in your gates. v 17. And let none of you imagine evil in your hearts againſt his neighbour, and love no falſe oath: for all theſe are things that I hate, ſaith the Lord.

l *Rom.* 13 7. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

m *Lev* 6 2. If a ſoul ſin and commit a treſpaſs againſt the Lord, and lie unto his neighbour in that which

freely according to our Abilities, and the Neceſſities of others [n]; Moderation of our Judgments, Wills, and Affections concerning worldly Goods [o]; a provident Care and Study to get [p], keep, uſe, and diſpoſe theſe Things which are neceſſary and convenient for the Suſtentation of our Nature, and ſuitable to our Condition [q]; a lawful Calling

was delivered him to keep, or in fellowſhip, or in a thing taken away by violence, or hath deceived his neighbour; v 3. Or have found that which was loſt, and lieth concerning it, and ſweareth falſly; in any of all theſe that a man doth, ſinning therein; v 4. Then it ſhall be, becauſe he hath ſinned and is guilty, that he ſhall reſtore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the loſt thing which he found. v 5. Or all that about which he hath ſworn falſly; he ſhall even reſtore it in the principal, and ſhall add the fifth part more thereto, and give it unto him to whom it appertaineth in the day of his treſpaſs-offering. *Compared with Luke* 19. 8. And Zaccheus ſtood and ſaid unto the Lord, behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by falſe accuſation, I reſtore him four-fold.

n *Luke.* 6. 30. Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again. v 38. Give, and it ſhall be given unto you, good meaſure, preſſed down, and ſhaken together, and running over, ſhall men give into your boſom: for with the ſame meaſure that you mete withal, it ſhall be meaſured to you again. 1 *John.* 3. 17. But whoſo hath this worlds good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him? *Eph.* 4. 28. Let him that ſtole, ſteal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth *Gal.* 6. 10. As we have therefore opportunity, let us do good unto all men, eſpecially unto them who are of the houſhold of faith.

o 1 *Tim.* 6. 6. But godlineſs with contentment is great gain. v 7. For we brought nothing into this world, and it is certain we can carry nothing out. v 8. And having food and raiment, let us be therewith content. v 9. But they that will be rich, fall into temptation, and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition. *Gal.* 6. 14. But God forbid that I ſhould glory ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world.

p 1 *Tim.* 5. 8. But if any provide not for his own, and eſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel.

q *Prov* 27 *from verſe* 23. *to the end.* Be thou diligent to know the ſtate of thy flocks, and look well to thy herds. For riches are not for ever.... *Eccl.* 2. 24. There is nothing better for a man, than that he ſhould eat and drink, and that he ſhould make his ſoul enjoy good in his labour. This alſo I ſaw, that it was from the hand of God. *Eccl.* 3. 12. I know that there is no good in them, but for a man to rejoice, and to do good in his life. v 13. And alſo that every man ſhould eat and drink, and enjoy the

ling r, and Diligence in it s; Frugality t; avoiding unneceſſary Law-ſuits v and Suretiſhip, and other like Engagements w, and an Endeavour by all juſt and lawful Means to procure, preſerve and further the Wealth and outward Eſtate of others, as well as our own x,

142. Queſt,

the good of all his labour, it is the gift of God. 1 *Tim.* 6. 17. Charge them that are rich in this world, that they be not high-minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy: *v* 18. That they do good, that they be rich in good works, ready to diſtribute, willing to communicate: *Iſa.* 38. 1, In thoſe days was Hezekiah ſick unto death: and Iſaiah the prophet the ſon of Amoz came unto him, and ſaid unto him, Thus ſaith the Lord, Set thine houſe in order; for thou ſhalt die, and not live. *Mat.* 11. 8. ---Behold, they that wear ſoft clothing, are in kings houſes.

r 1 *Cor.* 7. 20. Let every man abide in the ſame calling wherein he was called. *Gen.* 2. 15. And the Lord God took the man, and put him into the garden of Eden, to dreſs it, and to keep it: *Gen.* 3. 19. In the ſweat of thy face ſhalt thou eat bread till thou return unto the ground;----

s *Eph.* 4. 28. Let him that ſtole, ſteal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. *Prov.* 10. 4. He becometh poor that dealeth with a ſlack hand: but the hand of the diligent maketh rich.

t *John.* 6. 12. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. *Prov.* 21. 20. There is a treaſure to be deſired, and oil in the dwelling of the wiſe; but a fooliſh man ſpendeth it up

v 1 *Cor.* 6. *from verſe* 1 *to* 9. Dare any of you, having a matter againſt another, go to law before the unjuſt, and not before the ſaints? *&c.*

w *Prov.* 6. *from verſe.* 1. *to* 6. My ſon, if thou be ſurety for thy friend, if thou haſt ſtricken thy hand with a ſtranger, thou art ſnared with the words of thy mouth,----*Prov.* 11. 15. He that is ſurety for a ſtranger, ſhall ſmart for it; and he that hateth ſuretiſhip is ſure.

x *Lev.* 25. 35. And if thy brother be waxen poor, and fallen in decay with thee; then thou ſhalt relieve him: yea, though he be a ſtranger, or a ſojourner; that he may live with thee. *Deut.* 22. 1. Thou ſhalt not ſee thy brothers ox, or his ſheep go aſtray, and hide thy ſelf from them; thou ſhalt in any caſe bring them again unto thy brother. *v* 2, And if thy brother be not nigh unto thee, or if thou know him not, then thou ſhalt bring it into thine own houſe, and it ſhall be with thee until thy brother ſeek after it, and thou ſhalt reſtore it to him again. *v* 3. In like manner ſhalt thou do with his aſs, and ſo ſhalt thou do with his raiment, and with all loſt things of thy brothers, which he hath loſt, and thou haſt found, ſhalt thou do likewiſe: thou mayeſt not hide thy ſelf, *v* 4, Thou ſhalt not ſee thy brothers aſs, or his ox fall down by the way, and hide thy ſelf from them: thou ſhalt ſurely help him to lift them up again. *Exod.* 23. 4. If thou meet thine enemies ox or aſs going aſtray, thou ſhalt ſurely bring it back to him again: *v* 5. If thou ſee the aſs of him that hateth thee, lying under his burden, and would'ſt forbear to help him; thou ſhalt ſurely help with him. *Gen.* 47. 14. And Joſeph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the

142. Queſt. *What are the Sins forbidden in the Eight Commandment?*

Anſw. The Sins forbidden in the Eight Commandment, beſide the neglect of the Duties required y, are Theft z, Robbery a, Man-ſtealing b, and receiving any Thing that is ſtoln c, fraudulent Dealing d, falſe Weights and Meaſures e, removing land-marks f, Injuſtice and Unfaithfulneſs in Contracts between Man and Man g, or in Matters of Truſt h; Op-

corn which they bought: and Joſeph brought the money into Pharaohs houſe. v 20. And Joſeph bought all the land of Egypt for Pharaoh; for the Egyptians ſold every man his field, becauſe the famine prevailed over them: ſo the land became Pharaohs. *Phil.* 2. 4. Look not every man on his own things, but every man alſo on the things of others. *Mat.* 22, 39. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thy ſelf.

142. y *James.* 2 15. If a brother or ſiſter be naked, and deſtitute of daily food; v 16. And one of you ſay unto them, Depart in peace, be you warmed, and filled: notwithſtanding ye give them not thoſe things which are needful to the body; what doth it profit? 1 *John.* 3. 17. But whoſo hath this worlds good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him?

z *Eph.* 4. 28. Let him that ſtole, ſteal no more, but rather---

a *Pſalm.* 62. 10. Truſt not in oppreſſion, and become not vain in robbery.----

b 1 *Tim.* 1: 10. (*The law was made*) for whoremongers, for them that defile themſelves with mankind, for men-ſtealers, for liars, for perjured perſons, and if there be any other thing that is contrary to ſound doctrine.

c *Prov.* 29. 24. Whoſo is partner with a thief, hateth his own ſoul: he heareth curſing, and bewrayeth it not. *Pſalm.* 50: 18. When thou ſaweſt a thief, then thou conſentedſt with him.---

d 1 *Theſſ.* 4, 6. That no man go beyond and defraud his brother in any matter: becauſe that the Lord is the avenger of all ſuch, as we alſo have forewarned you, and teſtified.

e *Prov.* 11, 1. A falſe bal'ance is abomination to the Lord: but a juſt weight is his delight. *Prov.* 20. 10. Diverſe weights and diverſe meaſures, both of them are alike abomination to the Lord.

f *Deut.* 19. 14. Thou ſhalt not remove thy neighbours land-mark, which they of old time have ſet in thine inheritance.--- *Prov.* 23. 10. Remove not the old land-mark; and enter not into the fields of the fatherleſs.

g *Amos* 8. 5. Saying, When will the new-moon be gone, that we may ſell corn? and the ſabbath, that we may ſet forth wheat; making the ephah ſmall, and the ſhekel great, and falſifying the ballances by deceit? *Pſalm* 37. 21. The wicked borroweth, and payeth not again.---

h *Luke.* 16. 10. He that is faithful in that which is leaſt, is faithful alſo in much; and he that is unjuſt in the leaſt, is unjuſt alſo in much. v 11. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your truſt the true riches? v 12. And if ye have not been faithful in that which is another mans, who ſhall give you that which is your own?

i *Ezek.*

Oppreſſion i, Extortion k, Uſury l, Bribery m, vexatious Law-ſuits n, unjuſt Incloſures and Depopulations o; ingroſſing Commodities to inhance the Price p, unlawful Callings q, and all other unjuſt or ſinful Ways, of taking or withholding from our Neighbour what belongs to him, or of inriching our ſelves r; Covetouſneſs ſ, inordinate Prizing

i *Ezek.* 22. 29. The people of the land have uſed oppreſſion and exerciſed robbery and have vexed the poor and needy: yea, they have oppreſſed the ſtranger wrongfully. *Lev.* 25. 17. Ye ſhall not therefore oppreſs one another; but thou ſhalt fear thy God; for I am the Lord your God:

k *Mat.* 23. 25. Wo unto you, ſcribes and Phariſees, hypocrites; for ye make clean the out-ſide of the cup and of the platter, but within they are full of extortion and exceſs. *Ezek.* 22. 12. In thee have they taken gifts to ſhed blood: thou haſt taken uſury and increaſe, and thou haſt greedily gained of thy neighbours by extortion, and has forgotten me, ſaith the Lord God.

l *Pſalm* 15. 5. He that putteth not out his money to uſury, nor taketh reward againſt the innocent.---

m *Job* 15. 34. For the congregation of hypocrites ſhall be deſolate, and fire ſhall conſume the tabernacles of bribery.

n 1 *Cor.* 6. 6. But brother goeth to law with brother, and that before the unbelievers. *v.* 7. Now therefore there is utterly a fault among you, becauſe ye go to law one with another: why do ye not rather take wrong? why do ye not rather ſuffer your ſelves to be defrauded? *v.* 8: Yea, you do wrong and defraud, and that your brethren. *Prov.* 3. 29. Deviſe not evil againſt thy neighbour, ſeeing he dwelleth ſecurely by thee. *v.* 3. Strive not with a man without cauſe, if he have done thee no harm.

o *Iſa.* 5. 8. Wo unto them that join houſe to houſe, that lay field to field, till there be no place, that they may be placed alone in the midſt of the earth. *Micah.* 2. 2. And they covet fields, and take them by violence; and houſes, and take them away; ſo they oppreſs a man and his houſe, even a man and his heritage.

p *Prov.* 11. 26. He that withholdeth corn, the people ſhall curſe him; but bleſſing ſhall be upon the head of him that ſelleth it.

q *Acts.* 19. 19. Many alſo of them which uſed curious arts, brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thouſand pieces of ſilver. *v.* 24. For a certain man named Demetrius, a ſilver-ſmith, which made ſilver ſhrines for Diana, brought no ſmall gain unto the craftsmen: *v.* 25. Whom he called together with the workmen of like occupation, and ſaid, Sirs, ye know that by this craft we have our wealth.

r *Job*, 20. 19. Becauſe he hath oppreſſed, and forſaken the poor; becauſe he hath violently taken away an houſe which he builded not. *Jam.* 5, 4. Behold, the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped, are entred into the ears of the Lord of ſabbaoth. *Prov.* 21. 6. The getting of treaſures by a lying tongue, is a vanity toſſed to and fro of them that ſeek death.

ſ *Luke* 12. 15. And he ſaid unto them, Take heed, and beware of covetouſneſs; for a mans life con-

Prizing and Affecting worldly Goods t; diſtruſtful and diſtracting Cares and Studies in getting, keeping, and uſing them u: Envying at the Proſperity of others w: As likewiſe Idleneſs x, Prodigality, waſteful Gaming; and all other Ways, whereby we do unduly prejudice our own outward Eſtate y; And defrauding our ſelves of the due Uſe and Comfort of that Eſtate which God hath given us z.

143. Queſt, *Which is the Ninth Commandment?*

Anſw.

ſiſteth not in the abundance of the things which he poſſeſſeth.

t 1 *Tim.* 6. 5 Perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs: from ſuch withdraw thy ſelf. *Col.* 3. 2. Set your affection on things above, not on things on the earth. *Prov* 23. 5. Wilt thou ſet thine eyes upon that which is not? for riches certainly make themſelves wings, they fly away as an eagle towards heaven. *Pſalm.* 62, 10 -- If riches increaſe, ſet not your heart upon them.

Matth. 6. 25. Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your body, what ye ſhall put on: is not the life more than meat, and the body than raiment? v. 31. Therefore take no thought, ſaying, What ſhall we eat?-- v. 34. Take therefore no thought for the morrow: for the the morrow ſhall take thought for the things of it ſelf; ſufficient unto the day is the evil thereof. *Eccl.* 5. 12. The ſleep of a labouring man is ſweet, whether he eat little or much: but the abundance of the rich will not ſuffer him to ſleep.

w *Pſalm* 73. 3. For I was envious at the fooliſh, when I ſaw the proſperity of the wicked. *Pſalm* 37. 1. Fret not thy ſelf becauſe of evil doers, neither be thou envious againſt the workers of iniquity. v. 7. Reſt in the Lord, and wait patiently for him: fret not thy ſelf becauſe of him who proſpereth in his way, becauſe of the man who bringeth wicked devices to paſs.

x 2 *Theſſ* 3. 11. For we hear that there are ſome which walk among you diſorderly, working not at all, but are buſy-bodies. *Prov.* 18. 9. He alſo that is ſlothful in his work, is brother to him that is a great waſter.

y Prov. 21. 17, He that loveth pleaſure ſhall be a poor man, he that loveth wine and oil ſhall not be rich. *Prov* 23, 20. Be not amongſt wine-bibers; amongſt riotous eaters of fleſh. *v.* 21. For the drunkard and glutton ſhall come to poverty: and drouſineſs ſhall clothe a man with rags. *Prov.* 28, 19. He that tilleth his land, ſhall have plenty of bread: but he that followeth after vain perſons, ſhall have poverty enough.

z *Eccl.* 4. 8. There is one alone, and there is not a ſecond; yea, he hath neither child nor brother: yet is there no end of all his labour, neither is his eye ſatisfied with riches, neither ſaith he, For whom do I labour, and bereave my ſoul of good? This is alſo vanity: yea, it is a ſore travel. *Eccl,* 6. 2. A man to whom God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet God giveth him not power to eat thereof, but a ſtranger eateth it; this is vanity, and it is an evil diſeaſe: 1 *Tim,* 5. 8. But if any provide not for his own, and ſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel.

143, a *Exod*

Anſw. The Ninth Commandment is, *Thou ſhalt not bear falſe Witneſs againſt thy Neighbour* a.

144. Queſt. *What are the Duties required in the Ninth Commandment?*

Anſw. The Duties required in the Ninth Commandment are, the Preſerving and promoting of Truth between Man and Man b, and the good Name of our Neighbour, as well as our own c; Appearing and ſtanding for the Truth d; and from the Heart e, ſincerely f, freely g, clearly h, and fully i, ſpeaking the Truth, and only the Truth, in Matters of Judgment and Juſtice k, and in all other Things whatſoever,

143. a *Exod.* 20. 16,

144. b *Zech.* 8 16. Theſe are the things that ye ſhall do, Speak ye every man the truth to his neighbour: execute the judgment of truth and peace in your gates.

c 3 *John* 12. Demetrius hath good report of all men, and of the truth it ſelf; yea, and we alſo bear record, and ye know that our record is true.

d *Prov.* 31. 8. Open thy mouth for the dumb, in the cauſe of all ſuch as are appointed to deſtruction. v. 9. Open thy mouth, judge righteouſly, and plead the cauſe of the poor and needy.

e *Pſalm* 15. 2. He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth from his heart.

f 2 *Chron.* 19. 9. And he charged them, ſaying, Thus ſhall ye do in the fear of the Lord, faithfully, and with a perfect heart.

g 1 *Sam.* 19. 4. And Jonathan ſpake good of David unto Saul his father, and ſaid unto him, Let not the king ſin againſt his ſervant, againſt David, becauſe he hath not ſinned againſt thee, and becauſe his works have been to thee-ward very good. v. 5. For he did put his life in his hand, and ſlew the Philiſtine, and the Lord wrought a great ſalvation for all Iſrael; thou ſaweſt it, and didſt rejoice; wherefore then wilt thou ſin againſt innocent blood, to ſlay David without a cauſe?

h *Joſhua* 7. 19. And Joſhua ſaid unto Achan, My ſon, give, I pray thee, glory to the Lord God of Iſrael, and make confeſſion unto him; and tell me now what thou haſt done, hide it not from me.

i 2 *Sam.* 14. 18. Then the king anſwered and ſaid unto the woman, Hid not from me, I pray thee, the thing that I ſhall ask thee. And the woman ſaid, Let my lord the king now ſpeak. v. 19. And the king ſaid, is not the hand of Joab with thee in all this? And the woman anſwered and ſaid, As thy ſoul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath ſpoken: for thy ſervant Joab he bade me, and he put all theſe words in the mouth of thine handmaid. v. 20. To fetch about this form of ſpeech hath thy ſervant Joab done this thing: and my lord is wiſe.---

k *Lev.* 19. 15. Ye ſhall do no unrighteouſneſs in judgment; thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty, but in righteouſneſs ſhalt thou judge thy neighbour. *Prov.* 14. 5. A faithful witneſs will not lie: but a falſe witneſs will utter lies. v. 25. A true witneſs delivereth ſouls, but a deceitful witneſs ſpeaketh lies.

ſoever l; a charitable Eſteem of our Neighbours m; loving, deſiring, and rejoicing in their good Name n; ſorrowing for o; and covering of their Infirmities p, freely acknowledging of their Gifts and Graces q, defending their Innocency r; a ready receiving of a good Report ſ, and Unwillingneſs to admit of an evil Report concerning them t, diſ-

l 2 *Cor.* 1. 17. When I therefore was thus minded, did I uſe lightneſs? or the things that I purpoſe, do I purpoſe according to the fleſh, that with me there ſhould be yea, yea, and nay, nay? *v.* 18. But as God is true, our word toward you, was not yea and nay. *Eph.* 4 25. Wherefore putting away lying, ſpeak every man truth with his neighbour: for we are members one of another.

m *Heb.* 6. 9. But, beloved, we are perſwaded better things of you, and things that accompany ſalvation, though we thus ſpeak. 1 *Cor.* 13. 7. (*Charity*) beareth all things, believeth all things, hopeth all things, endureth all things.

n *Rom.* 1. 8. Firſt I thank my God through Jeſus Chriſt for you all, that your faith is ſpoken of throughout the whole world. 2 *John* 4. I rejoiced greatly that I found of thy children walking in the truth, as we have received a commandment from the Father. 3 *John* 3. For I rejoiced greatly when the brethren came and teſtified of the truth that is in thee, even as thou walkeſt in the truth. *v* 4. I have no greater joy than to hear that my children walk in the truth,

o 2 *Cor.* 2. 4. For out of much affliction and anguiſh of heart, I wrote unto you with many tears; not that you ſhould be grieved, but that ye might know the love which I have more abundantly unto you. 2 *Cor.* 12. 21. And leſt when I come again, my God will humble me among you, and that I ſhall bewail many who have ſinned already, and have not repented of the uncleanneſs, and fornication, and laſciviouſneſs, which they have committed.

p *Prov.* 17. 9. He that covereth a tranſgreſſion, ſeeketh love; but he that repeateth a matter, ſeparateth very friends. 1 *Pet.* 4. 8. And above all things have fervent charity among your ſelves: for charity ſhall cover the multitude of ſins.

q 1 *Cor.* 1. 4. I thank my God always in your behalf, for the grace of God which is given you by Jeſus Chriſt; *v.* 5. That in every thing ye are enriched by him, in all utterance, and in all knowledge. *v.* 7. So that ye come behind in no gift; waiting for the coming of the Lord Jeſus Chriſt. 2 *Tim.* 1 4. Greatly deſiring to ſee thee, being mindful of thy tears, that I may be filled with joy: *v.* 5. When I call to remembrance the unfeigned faith that is in thee, which dwelt firſt in thy grandmother Lois, and thy mother Eunice; and I am perſwaded that in thee alſo.

r 1 *Sam.* 22. 14 Then Ahimelech anſwered the king and ſaid, And who is ſo faithful among all thy ſervants, as David, which is the king's ſon in law, and goeth at thy bidding, and is honourable in thine houſe?

ſ 1 *Cor.* 13. 6. (*Charity*) rejoiceth not in iniquity, but rejoiceth in the truth: v. 7. Beareth all things, believeth all things, hopeth all things, endureth all things.

t *Pſalm* 15. 3. He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach againſt his neighbour.

v. *Proverbs*

iſcouraging Tale-bearers v, Flatterers w, and Slanderers x; ove and Care of our own good Name, and defending it hen Need requireth y; keeping of lawful Promiſes z; udying and practiſing of whatſoever Things are true, honeſt, lovely, and of good Report a.

145. Queſt. *What are the Sins forbidden in the Ninth Commandment?*

Anſw. The Sins forbidden in the Ninth Commandment are, ll prejudicing the Truth, and the good Name of our Neighbour, as well as our own b, eſpecially in publick Judicature c; giving

v *Proverbs* 25. 23. The north-wind driveth away rain; ſo doth an angry countenance, a backbiting tongue.

w *Prov.* 26. 24. He that hateth, diſſembleth with his lips, and layeth up deceit within him. *v.* 25. When he ſpeaketh fair, believe him not: for their are ſeven abominations in his heart.

x *Pſalm* 101: 5. Whoſo privily ſlandereth his neighbour, him will I cut off: ---

y *Prov.* 22. 1, A good name is rather to be choſen than great riches; and loving favour, rather than ſilver and gold. *John* 8. 49. Jeſus anſwered, I have not a devil; but I honour my Father, and ye do diſhonour me.

z *Pſalm* 15. 4. He that ſweareth to his own hurt, and changeth not.

a *Phil.* 4. 8. Finally, brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report; if there be any virtue, and if there be any praiſe, think on theſe things.

145. b 1 *Sam.* 17. 28. And Eliab his eldeſt brother heard when he ſpake unto the man; and Eliabs anger was kindled againſt David, and he ſaid, Why cameſt thou down hither? and with whom haſt thou left thoſe few ſheep in the wilderneſs? I know thy pride, and the naughtineſs of thine heart, for thou art come down that thou mighteſt ſee the battle. 2 *Sam.* 16. 3. And the king ſaid, And where is thy maſters ſon? And Ziba ſaid unto the king, Behold, he abideth at Jeruſalem: for he ſaid, To day ſhall the houſe of Iſrael reſtore me the kingdom of my father, 2 *Sam.* 1: 9. He ſaid unto me again, Stand, I pray thee, upon me, and ſlay me: for anguiſh is come upon me, becauſe my life is yet whole in me. v. 10. So I ſtood upon him, and ſlew him, becauſe I was ſure that he could not live after that he was fallen: And I took the crown that was on his head, and the bracelet that was on his arm, and have brought them hither unto my lord, v 15. And David called one of the young men, and ſaid, Go near, and fall upon him. And he ſmote him that he died. v. 16. And David ſaid unto him, Thy blood be upon thy head, for thy mouth hath teſtified againſt thee, ſaying, I have ſlain the Lords anointed.

c *Lev.* 19. 15, Ye ſhall do no unrighteouſneſs in judgment; thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty: but in righteouſneſs ſhalt thou judge thy neighbour. *Hab.* 1 4 Therefore the law is ſlacked, and judgment doth never go forth: for the wicked doth compaſs about the righ-

giving falſe Evidence [d]; ſuborning falſe Witneſſes [e], wittingly appearing and pleading for an evil Cauſe, out-facing and over-bearing the Truth [f]; paſſing unjuſt Sentence [g], calling Evil Good, and Good Evil; rewarding the Wicked according to the Work of the Righteous, and the Righteous according to the Work of the Wicked [h], Forgery,

con-

righteous: therefore wrong judgment proceedeth.

d *Prov.* 19. 5. A falſe witneſs ſhall not be unpuniſhed, and he that ſpeaketh lies ſhall not eſcape. *Prov.* 6. 16. Theſe ſix things doth the Lord hate; yea, ſeven are an abomination unto him. *v.* 19. A falſe witneſs that ſpeaketh lies, and him that ſoweth diſcord among brethren.

e *Acts* 6. 13. And ſet up falſe witneſſes, which ſaid, This man ceaſeth not to ſpeak blaſphemous words againſt this holy place, and the law.

f *Jer.* 9. 3. And they bend their tongue like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, ſaith the Lord. *v.* 5. And they will deceive every one his neighbour, and will not ſpeak the truth: they have taught their tongue to ſpeak lies, and weary themſelves to commit iniquity. *Acts* 24. 2. And when he was called forth, Tertullus began to accuſe him, -- v. 5. For we have found this man a peſtilent fellow, and a mover of ſedition among all the Jews throughout the world, and a ring-leader of the ſect of the Nazarenes. *Pſal.* 12. 3. The Lord ſhall cut off all flattering lips, and the tongue that ſpeaketh proud things. v. 4. Who have ſaid, With our tongue will we prevail, our lips are our own: who is Lord over us? *Pſalm* 52. 1. Why boaſteſt thou thy ſelf in miſchief, O mighty man? the goodneſs of God endureth continually. v. 2. Thy tongue deviſeth miſchiefs, like a ſharp razor, working deceitfully. v. 3. Thou loveſt evil more than good: and lying rather than to ſpeak righteouſneſs, Selah, v. 4. Thou loveſt all devouring words, O thou deceitful tongue.

g *Prov.* 17. 15. He that juſtifieth the wicked, and he that condemneth the juſt, even they both are abomination to the Lord. 1 *Kings* 21. *from verſe* 9. *to* 14, And ſhe (*Jezebel*) wrote in the letters, ſaying, Proclaim a faſt, and ſet Naboth on high among the people: *v.* 10. And ſet two men, ſons of Belial, before him, to bear witneſs againſt him, ſaying, Thou didſt blaſpheme God and the king: and then carry him out, and ſtone him that he may die. *v.* 11. And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had ſent unto them. *v.* 13. And (*they*) ſtoned him with ſtones that he died.

h *Iſa.* 5. 23. Which juſtify the wicked for a reward, and take away the righteouſneſs of the righteous from him.

i *Pſalm* 119. 69. The proud have forged a lie againſt me: but I will keep thy precepts with my whole heart. *Luke* 19. 8. And Zaccheus ſtood and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by falſe accuſation, I reſtore him four-fold. *Luke* 16. 5. So he called every one of his lords debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my lord? *v.* 6. And he ſaid, An hundred meaſures of oil. And he ſaid unto him,

Take

concealing the Truth, undue ſilence in a juſt Cauſe *k*, and holding our Peace when iniquity calleth for either a Reproof from our ſelves *l*, or Complaint to others *m*; ſpeaking the Truth unſeaſonably *n*, or maliciouſly to a wrong End *o*; or perverting it to a wrong Meaning *p*, or in doubtful and equivocal Expreſſions, to the Prejudice of Truth or Juſtice *q*; ſpeaking Untruth *r*, Lying *ſ*, slande-

Take thy bill, and ſit down quickly, and write fifty. *v* 7. Then ſaid he to another, and how much oweſt thou?

k *Lev.* 5. 1. And if a ſoul ſin, and hear the voice of ſwearing, and is a witneſs, whether he hath ſeen or known of it, if he do not utter it, then he ſhall bear his iniquity. *Deut.* 13. 8. Thou ſhalt not conſent unto him, nor hearken unto him: neither ſhall thine eye pity him, neither ſhalt thou ſpare, neither ſhalt thou conceal him. *Acts.* 5. 3. But Peter ſaid, Ananias, why haſt Satan filled thine heart to lie to the holy Ghoſt, and to keep back part of the price of the land? *v* 8. And Peter anſwered unto her, Tell me whether ye ſold the land for ſo much. And ſhe ſaid, yea, for ſo much. *v* 9. Then Peter ſaid unto her, how is it that you have agreed together, to tempt the Spirit of the Lord?---- 2 *Tim.* 4. 16. At my firſt anſwer no man ſtood with me, but all men forſook me: I pray God that it may not be laid to their charge.

l 1 *Kings.* 1. 6. And his father had not diſpleaſed him at any time, in ſaying, Why haſt thou done ſo?----- *Lev.* 19. 17. Thou ſhalt not hate thy brother in thine heart: thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him.

m *Iſa* 59. 4. None calleth for juſtice, nor any pleadeth for truth: they truſt in vanity.

n *Prov.* 29. 11. A fool uttereth all his mind: but a wiſe man keepeth it in till afterwards.

o 1 *Sam.* 22. 9. Then anſwered Doeg the Edomite, (which was ſet over the ſervants of Saul) and ſaid, I ſaw the Son of Jeſſe coming to Nob, to Ahimelech the ſon of Ahitub, v 10. And he enquired of the Lord for him: and gave him victuals, and gave him the ſword of Goliath the Philiſtine. (*Compared with Pſalm.* 52.) A Pſalm of David, when Doeg the Edomite came and told Saul,-- v. 1. Why boaſteſt thou thyſelf in miſchief, O mighty man? *&c. to verſe.* 5.

p *Pſalm.* 56. 5. Every day they wreſt my words; all their thoughts are againſt me for evil. *John.* 2. 19. Jeſus anſwered and ſaid unto them, Deſtroy this temple, and in three days I will raiſe it up. *Compared with Mat.* 26. 60.--- At the laſt came two falſe witneſſes, *v* 61. And ſaid, This fellow ſaid, I am able to deſtroy the temple of God, and to build it in three days.

q *Gen.* 3. 5, For God doth know, that in the day ye eat thereof, then your eyes ſhall be opened: and ye ſhall be as gods knowing good and evil. *Gen.* 26. 7. And the men of the place asked him of his wife: and he ſaid, ſhe is my ſiſter: for he feared to ſay, ſhe is my wife. *v* 9. And Abimelech called Iſaac, and ſaid, Behold of a ſurety ſhe is thy wife: and how ſaidſt thou, She is my ſiſter?----

r *Iſa.* 59. 13. In tranſgreſſing and lying againſt the Lord, and departing away from our God, ſpeaking oppreſſion and revolt, conceiving and uttering from the heart, words of falſhood.

ſ *Lev.* 19. 11. Ye ſhall not ſteal nei-

dering t, Backbiting v, Detracting w, Tale-bearing x, Whiſpering y, Scoffing z, Reviling a, raſh b, harſh c, and partial Cenſuring d; miſconſtructing Intentions, Words and Actions e; Flat-

neither deal falſly, neither lie one to another. *Col.* 3. 9. Lie not one to another, ſeeing that ye have put off the old man with his deeds.

t *Pſalm* 50. 20. Thou ſitteſt and ſpeakeſt againſt thy brother, thou ſlandereſt thine own mothers ſon.

v *Pſalm* 15. 3. He that backbiteth not with his tongue---

w *James* 4. 11. Speak not evil one of another, brethren, He that ſpeaketh evil of his brother, and judgeth his brother, ſpeaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. *Jer.* 38. 4. Therefore the princes ſaid unto the king, We beſeech thee, let this man be put to death: for thus he weakneth the hands of the men of war that remain in the city, and the hands of all the people, in ſpeaking ſuch words unto them: for this man ſeeketh not the welfare of this people, but the hurt.

x *Lev.* 19. 16. Thou ſhalt not go up and down as a Tale-bearer among thy people; neither ſhalt thou ſtand againſt the blood of thy neighbour: I am the Lord.

y *Rom.* 1. 29. Being filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs; full of envy, murder, debate, deceit, malignity, whiſperers, *v.* 30. Backbiters, haters of God.---

z *Gen.* 21. 9. And Sarah ſaw the ſon of Hagar the Egyptian, which ſhe had born unto Abraham, mocking. *Compared with Gal* 4. 29. But as then he that was born after the fleſh, perſecuted him that was born after the Spirit even ſo it is now.

a 1 *Cor.* 6. 10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God.

b *Mat.* 7. 1. Judge not, that ye be not judged

c *Acts* 28. 4. And when the barbarians ſaw the venemous beaſt hang on his hand, they ſaid among themſelves, No doubt this man is a murderer, whom though he hath eſcaped the ſea, yet vengeance ſuffereth not to live.

d *Gen.* 38. 24. And it came to paſs about three months after, that it was told Judah, ſaying, Tamar thy daughter in law hath played the harlot. and alſo behold, ſhe is with child by whoredom. and Judah ſaid, Bring her forth, and let her be burnt. *Rom.* 2. 1. Therefore thou art inexcuſable, O man, whoſoever thou art that judgeſt: for wherein thou judgeſt another, thou condemneſt thy ſelf; for thou that judgeſt, doſt the ſame things.

e *Nehem.* 6. 6. Wherein was written: it is reported among the heathen, and Gaſhmu ſaith it, that thou and the Jews think to rebel: For which cauſe thou buildeſt the wall, that thou mayeſt be their king, according to theſe words. *v.* 7 And thou haſt alſo appointed prophets to preach of thee at Jeruſalem, ſaying, there is a king in Judah: and now ſhall it be reported to the king, according to theſe words. Come now therefore, and let us take counſel together. *v.* 8. Then I ſent unto him, ſaying, there are no ſuch thing done as thou ſayeſt, but thou feigneſt them out of thine own heart. *Rom.* 3. 8. And not rather as we be ſlanderouſly reported, and as ſome affirm that we ſay, Let us do evil that good may come; whoſe damnation is juſt. *Pſalm* 69. 10. When I wept, and chaſtned my ſoul with faſting, that was to my reproach. 1 *Sam.* 1. 13. Now Hannah

Flattering f, vain-glorious Boasting g, thinking or speaking too highly or too meanly of ourselves or others h; denying the Gifts and Graces of God i; aggravating smaller Faults k; hiding, excusing or extenuating of Sins, when called to a free Confession l; unnecessary discovering of Infirmi.

nah she spake in her heart, only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. *v.* 14. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. *v.* 15. And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. 2 *Sam* 10, 3. And the princes of the children of Ammon said unto Hanun their lord, thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee to search the city, and to spy it out, and to overthrow it?

f *Psalm.* 12, 2 They speak vanity every man with his neighbour: with flattering lips, and with a double heart do they speak. *v* 3. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things.

g 2 *Tim.* 3. 2. For men shall be lovers of their own selves, covetous, boasters.

h *Luke.* 18, 9. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others. *v* 11. And the Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. *Rom* 12. 16.---Mind not high things, but condescend to men of low Estate. Be not wise in your own conceit. 1 *Cor*, 4, 6. And these things, brethren, I have in a figure transferred to my self, and to Apollos, for your sakes: that you might learn of us not to think of men, above that which is written, that no one of you be puffed up for one against another. *Acts* 12. 22. And the people gave a shout, saying, It is the voice of a god, and not of a man! *Exod.* 4. 10. And Moses said unto the Lord: O my Lord, I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant: But I am slow of speech, and of a slow tongue. *v.* 11: And the Lord said unto him, Who hath made mans mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the Lord? *v.* 12. Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say, v. 13. And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. v. 14. And the anger of the Lord was kindled against Moses, *&c.*

i *Job.* 27. 5, God forbid that I should justify you: till I die I will not remove my integrity from me. v. 6, My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live. *Job.* 4. 6 Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?

k *Mat.* 7. 3 And why beholdest thou the mote that is in thy brothers eye, but considerest not the beam that is in thine own eye? v. 4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? v. 5. Thou hypocrite, first cast out the beam out of thine own eye; and then thou shalt see clearly to cast out the mote out of thy brothers eye.

l *Prov.* 28. 13. He that covereth his

mities m, raiſing falſe Rumours n, receiving and countenancing evil Reports o, and ſtopping our Ears againſt juſt Defence p; evil Suſpicion q; Envying or Grieving at the deſerved Credit of any r, endeavouring or deſiring to impair it ſ, rejoicing in their Diſgrace and Infamy t; ſcornful Contempt u, fond

his ſins, ſhall not proſper: but whoſo confeſſeth and forſaketh them, ſhall have mercy. *Prov.* 30. 20, Such is the way of an adulterous woman; ſhe eateth, and wipeth her mouth, and ſaith, I have done no wickedneſs. *Gen.* 3. 12, And the man ſaid, The woman, whom thou gaveſt to be with me, ſhe gave me of the tree, and I did eat. *v.* 13.-----And the woman ſaid, The ſerpent beguiled me, and I did eat. *Jer.* 2. 35. Yet thou ſayeſt, Becauſe I am innocent ſurely his anger ſhall turn from me: behold, I will plead with thee, becauſe thou ſayeſt, I have not ſinned. 2 *Kings* 5. 25.---And Eliſha ſaid unto him, Whence comeſt thou, Gehazi? And he ſaid, Thy ſervant went no whither, *Gen.* 4, 9. And the Lord ſaid unto Cain, Where is Abel thy brother? And he ſaid, I know not; Am I my brothers keeper?

m *Gen.* 9. 22. And Ham the father of Canaan ſaw the nakedneſs of his father, and told his two brethren without. *Prov.* 25, 9. Debate thy cauſe with thy neighbour himſelf; diſcover not a ſecret to another: *v.* 10. Leſt he that heareth it, put thee to ſhame, and thine infamy turn not away.

n *Exod.* 23, 1. Thou ſhalt not raiſe a falſe report: put not thine hand with the wicked to be an unrighteous witneſs.

o *Prov.* 29. 12. If a ruler hearken to lies, all his ſervants are wicked.

p *Acts* 7. 56. And (*Stephen*) ſaid, Behold, I ſee the heavens opened, and the Son of man ſtanding on the right hand of God, *v.* 57, Then they cried out with a loud voice, and ſtopped their ears, *Job.* 31, 13. If I did deſpiſe the cauſe of my manſervant or of my maid-ſervant, when they contended with me: *v.* 14. What then ſhall I do when God riſeth up? and when he viſiteth, what ſhall I anſwer him?

q 1 *Cor.* 13. 5. (*Charity*) doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil. 1 *Tim.* 6. 4. He is proud, knowing nothing, but doting about queſtions and ſtrifes of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings.

r *Numb.* 11. 29. And Moſes ſaid unto him, Envieſt thou for my ſake? would God that all the Lords people were prophets, and that the Lord would put his Spirit upon them: *Mat.* 21. 15. And when the chief prieſts and ſcribes ſaw the wonderful things that he did, and the children crying in the temple, and ſaying, Hoſanna to the Son of David; they were ſore diſpleaſed.

ſ *Ezra* 4. 12, Be it known unto the king, that the Jews which came up from thee to us, are come unto Jeruſalem, building the rebellious and the bad city, and have ſet up the walls thereof, and joined the foundations, *v.* 13. Be it known now unto the king, that if this city be builded, and the walls ſet up again, then will they not pay toll, tribute and cuſtom, and ſo thou ſhalt endamage the revenue of the kings.

t *Jer.* 48. 27. For was not Iſrael a deriſion unto thee? was he found among thieves? for ſince thou ſpakeſt of him, thou skippeſt for joy.

v *Pſalm* 35. 15. But in mine adverſity they rejoiced, and gathered themſelves together: yea, the abjects gathered themſelves together

fond Admiration w; Breach of lawful Promiſes x; neglecting ſuch Things as are of good Report y; and practiſing or not avoiding our ſelves, or not hindering what we can in others, ſuch Things as procure an ill Name z.

146, Queſt, *Which is the Tenth Commandment?*

Anſw. The Tenth Commandment is, *Thou ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife, nor his Man-ſervant, nor his Maid-ſervant, nor his Ox, nor his Aſs, nor any Thing that is thy Neighbour's* a.

147. Queſt. *What are the Duties required in the Tenth Commandment?*

Anſw, The Duties required in the Tenth Commandment, are ſuch a full Contentment with our own Condition b; and ſuch a charitable Frame of the whole Soul toward our Neighbour, as that all our inward Motions and Affections touching him, tend unto, and further all that Good which is his c.

148. Queſt.

againſt me.--- v. 16. With hypocritical mockers in feaſts: they gnaſhed upon me with their teeth. v. 21. Yea, they opened their mouth wide againſt me, and ſaid, Aha, aha, our eye hath ſeen it. *Mat.* 27. 28. And they ſtripped him, and put on him a ſcarlet robe. v, 29. And when they had platted a crown of thorns, they put it on his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, ſaying Hail, king of the Jews.

w *Jude* 16: Theſe are murmurers, complainers, walking after their own luſts; and their mouth ſpeaketh great ſwelling words, having mens perſons in admiration becauſe of advantage. *Acts* 12, 22. And the people gave a ſhout, ſaying, It is the voice of a god, and not of a man:

x *Rom,* 1. 31. Without underſtanding, covenant-breakers,---- 2 *Tim:* 3. 3. Without natural affection, truce-breakers, falſe accuſers.----

y 1 *Sam.* 2. 24. Nay, my ſons: for it is no good report that I hear; ye make the Lords people to tranſgreſs.

z 2 *Sam.* 13. 12: And ſhe anſwered him, Nay, my brother, do not force me: for no ſuch thing ought to be done in Iſrael: do not thou this folly. v: 13, And I, whither ſhall I cauſe my ſhame to go? And as for thee, thou ſhalt be as one of the fools in Iſrael: now therefore,--- *Prov.* 5. 8. Remove thy way far from her, and come not nigh the door of her houſe: v. 9. Leſt thou give thine honour unto others, and thy years unto the cruel. *Prov.* 6. 33. A wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away.

146 a *Exod.* 20. 17.

147. b *Heb.* 13. 5. Let your converſation be without covetouſneſs; and be content with ſuch things as ye have: for he hath ſaid, I will never leave thee, nor forſake thee. 1 *Tim.* 6. 6. But godlineſs with contentment is great gain:

c *Job,* 31. 29. If I rejoiced at the deſtruction of him that hated me, or lift up my ſelf when evil found him. *Rom.* 12. 15. Rejoice with them that

148. Queſt. *What are the Sins forbidden in the Tenth Commandment?*

Anſw. The Sins forbidden in the Tenth Commandment are, Diſcontentment with our own Eſtate d; Envying e, and Grieving at the good of our neighbour f, together with all inordinate Motions and affections to any Thing that is his g.

149. Queſt.

do rejoice, and weep with them that weep. *Pſalm.* 122. 7. Peace be within thy walls, and proſperity within thy palaces. v 8 For my brethren and companions ſake, I will now ſay, peace be within thee v. 9. Becauſe of the houſe of the Lord our God, I will ſeek thy good. 1 *Tim.* 1. 5. Now the end of the commandment is charity, out of a pure heart, and of a good conſcience, and of faith unfeigned: *Eſther.* 10. 3. For Mordecai the Jew was next unto king Ahaſuerus, and great among the Jews, and accepted of the multitude of his brethren, ſeeking the wealth of his people, and ſpeaking peace to all his ſeed. 1 *Cor.* 13. 4. Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not it ſelf, is not puffed up, v 5. Doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, v 6. Rejoiceth not in iniquity, but rejoiceth in the truth: v 7. Beareth all things, believeth all things, hopeth all things, endureth all things.

148 d 1 *Kings.* 21. 4. And Ahab came into his houſe, heavy and diſpleaſed, becauſe of the word which Naboth the Jezreelite had ſpoken to him: for he had ſaid, I will not give thee the inheritance of my fathers: and he laid him down upon his bed, and turned away his face, and would eat no bread. *Eſther.* 5. 13. Yet all this availeth me nothing, ſo long as I ſee Mordecai the Jew ſitting at the kings gate. 1 *Cor.* 10, 10. Neither murmur ye as ſome of them alſo murmured, and were deſtroyed of the deſtroyer.

e *Gal.* 5, 26. Let us not be deſirous of vain-glory, provoking one another, envying one another. *Jam.* 3. 14. But if you have bitter envying and ſtrife in your hearts, glory not: and lie not againſt the truth, v 16. For where envying and ſtriſe is, there is confuſion and every evil work.

f *Pſalm,* 112. 9. He hath diſperſed, he hath given to the poor; his righteouſneſs endureth for ever; his horn ſhall be exalted with honour. v 10. The wicked ſhall ſee it, and be grieved; he ſhall gnaſh with his teeth, and melt away: the deſire of the wicked ſhall periſh. *Nehem.* 2. 10. When Sanballat the Horonite, and Tobiah the ſervant the Ammonite, heard of it, it grieved them exceedingly that there was come a man to ſeek the welfare of the children of Iſrael.

g *Rom.* 7. 7. What ſhall we ſay then? Is the law ſin? God forbid. Nay, I had not known ſin, but by the law: for I had not known luſt, except the law had ſaid, Thou ſhalt not covet, v 8, But ſin taking occaſion by the commandment, wrought in me all manner of concupiſcence. For without the law ſin was dead. *Rom.* 13. 9. For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet; and, if there be any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thy ſelf. *Col.* 3. 5. Mortify therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affec-

tio

149. Queſt. *Is any man able perfectly to keep the Commandments of God?*

Anſw. No Man is able, either of himſelf h, or by any Grace received in this life, perfectly to keep the Commandments of God i; but doth daily break them in Thought k, Word, and Deed l.

150. Queſt. *Are all Tranſgreſſions of the Law of God equally hainous in themſelves, and in the ſight of God?*

Anſw. All Tranſgreſſions of the Law of God are not equally hainous: But ſome Sins in themſelves, and by reaſon

fection, evil Concupiſcence, and covetouſneſs, which is idolatry. *Deut.* 5. 21. Neither ſhalt thou deſire thy neighbours wife, neither ſhalt thou covet thy neighbours houſe, his field, or his man-ſervant, or his maid-ſervant, his ox, or his aſs, or any thing that is thy neighbours.

149. h *James.* 3. 2. For in many things we offend all. If any man offend not in word, the ſame is a perfect man, and able alſo to bridle the whole body. *John.* 15. 5. I am the vine, ye are the branches: he that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing. *Rom.* 8. 3. For what the law could not do, in that it was weak through the fleſh, God ſending his own Son, in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh.

i *Eccl.* 7. 20. For there is not a juſt man upon earth, that doth good, and ſinneth not. 1 *John.* 1. 8. If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. *v* 10. If we ſay that we have not ſinned, we make him a liar, and his word is not in us. *Gal.* 5. 17. For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh; and theſe are contrary the one to the other, ſo that ye cannot do the things that ye would. *Rom.* 7. 18. For I know, that in me (that is, in my fleſh) dwelleth no good thing: for to will is preſent with me; but how to perform that which is good, I find not, *v* 19 For the good that I would, I do not: but the evil which I would not, that do I.

k *Gen.* 6. 5. And God ſaw that the wickedneſs of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. *Gen* 8. 21. ---And the Lord ſaid in his heart, I will curſe the ground no more for mans ſake; for the imagination of mans heart is evil from his youth:---

l *Rom* 3. 9. --- We have before proved both Jews and Gentiles, that they are all under ſin; *v* 10. As it is written, There is none righteous, no not one: *v* 11. There is none that underſtandeth, there is none that ſeeketh after God. *v* 12. They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one: *v* 13. Their throat is an open ſepulchre: with their tongues they have uſed deceit; the poiſon of aſps is under their lips: *v* 14. Whoſe mouth is full of curſing and bitterneſs. *v* 15. Their feet are ſwift to ſhed blood. *v* 16. Deſtruction and miſery are in their ways: *v* 17. And the way of peace have they not known. *v* 18. There is no fear of God before their eyes. *v* 19. Now we know that what things ſoever the law ſaith, it ſaith to them who are under the law:

ſon of ſeveral Aggravations, are more hainous in the Sight of God than others m.

151. Queſt. *What are thoſe Aggravations that make ſome Sins more hainous than others?*

Anſw. Sins receive their Aggravations,

1, From the Perſons offending n; if they be of riper Age o; greater Experience or Grace p; eminent for Profeſſion q, Gifts r, Place,

That every mouth may be ſtopped, and all the world may become guilty before God, *James* 3. *from verſe* 2. *to* 13. For in many things we offend all,--

150. m *John* 19. 11. Jeſus anſwered, Thou couldſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee hath the greater ſin. *Ezek.* 8. 6. --But turn thee yet again, and thou ſhalt ſee greater abominations. *v.* 13. --Turn thee yet again, and thou ſhalt ſee greater abominations that they do. *v.* 15. -- Turn thee yet again, and thou ſhalt ſee greater abominations than theſe, 1 *John* 5. 16. If any man ſee his brother ſin a ſin which is not unto death, he ſhall ask, and he ſhall give him life for them that ſin not unto death. There is a ſin unto death: I do not ſay that he ſhall pray for it. *Pſalm* 78. 17. And they ſinned yet more againſt him, by provoking the moſt High in the wilderneſs. *v.* 32. For all this they ſinned ſtill: and believed not for his woudrous works. *v.* 56. Yet they tempted and provoked the moſt high God, and kept not his teſtimonies.

151. n *Jer.* 2. 8. The prieſts ſaid not, Where is the Lord? and they that handle the law, knew me not: the paſtors alſo tranſgreſſed againſt me, and the prophets prophecied by Baal, and walked after things that do not profit.

o *Job* 32. 7. I ſaid, Days ſhould ſpeak, and multitude of years ſhould teach wiſdom. *v.* 9. Great men are not always wiſe: neither do the aged underſtand judgment. *Eccl.* 4, 13. Better is a poor and a wiſe child, than an old and fooliſh king, who will no more be admoniſhed.

p 1 *Kings* 11. 4. For it came to paſs when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. *v.* 9. And the Lord was angry with Solomon, becauſe his heart was turned from the Lord God of Iſrael, which had appeared unto him twice.

q 2 *Sam.* 12. 14. Howbeit, becauſe by this deed thou haſt given great occaſion to the enemies of the Lord to blaſpheme, the child that is born unto thee ſhall ſurely die, 1 *Cor.* 5. 1. It is reported commonly that there is fornication among you, and ſuch fornication, as is not ſo much as named among the Gentiles, that one ſhould have his fathers wife.

r *James* 4. 17. Therefore to him that knoweth to do good, and doth it not, to him it is ſin, *Luke* 12. 47. And that ſervant which knew his lords will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes *v.* 48. But he that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few ſtripes. For unto whomſoever much is given, of him ſhall be much required: and to whom men have committed much, of him they will ask the more.

§ *Jer.*

Place *s*; Office *t*; Guides to others *v*, and whoſe Example is likely to be followed by others *w*.

2 From the Parties offended *x*; if immediately againſt God *y* his

s Jer. 5. 4. Therefore I ſaid, Surely theſe are poor, they are fooliſh: for they know not the way of the Lord, nor the judgment of their God. *v.* 5. I will get me unto the great men, and will ſpeak unto them; for they have known the way of the Lord, and the judgment of their God: but theſe have altogether broken the yoke, and burſt the bonds.

t 2 *Sam.* 12. 7. And Nathan ſaid to David, Thou art the man. Thus ſaith the Lord God of Iſrael, I anointed thee king over Iſrael.-- *v.* 8. And I gave thee thy maſters houſe, and thy maſters wives into thy boſom, and gave thee the houſe of Iſrael and of Judah; and if that had been too little, I would moreover have given unto thee ſuch and ſuch things. *v.* 9. Wherefore haſt thou deſpiſed the commandment of the Lord, to do evil in his ſight? *Ezek.* 8. 11. And there ſtood before them ſeventy men of the ancients of the houſe of Iſrael, and in the midſt of them ſtood Jaazaniah the ſon of Shaphan, with every man his cenſer in his hand, and a thick cloud of incenſe went up. *v.* 12. Then ſaid he unto me, Son of man, haſt thou ſeen what the ancients of the houſe of Iſrael do in the dark, every man in the chamber of his imagery? for they ſay, The Lord ſeeth us not, the Lord hath forſaken the earth.

v Rom. 2. 17. Behold, thou art called a Jew, and reſteſt in the law, and makeſt thy boaſt of God; *v.* 18. And knoweſt his will,--- *v* 19. And art confident that thou thy ſelf art a guide of the blind, a light of them which are in darkneſs. *v.* 20. An inſtructer of the fooliſh, a teacher of babes,-- *v.* 21. Thou therefore which teacheſt another, teacheſt thou not thy ſelf? Thou that preacheſt a man ſhould not ſteal, doſt thou ſteal? *v.* 22. Thou that ſayeſt a man ſhould not commit adultery, doſt thou commit adultery? thou that abhorreſt idols, doſt thou commit ſacrilege? v, 23. Thou that makeſt thy boaſt of the law, through breaking the law, diſhonoureſt thou God? v. 24. For the name of God is blaſphemed among the Gentiles, through you.

w Gal. 2. 11. But when Peter was come to Antioch, I withſtood him to the face, becauſe he was to be blamed. v. 12. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and ſeparated himſelf, fearing them which were of the circumciſion. v, 13. And the other Jews diſſembled likewiſe with him; in ſo much that Barnabas alſo was carried away with their diſſimulation. v. 14. But when I ſaw that they walked not uprightly according to the truth of the goſpel, I ſaid unto Peter before them all, If thou, being a Jew, liveſt after the manner of Gentiles, and not as do the Jews, why compelleſt thou the Gentiles to live as do the Jews?

x Mat. 21: 38. But when the huſbandmen ſaw the ſon, they ſaid among themſelves, This is the heir, come let us kill him, and let us ſeize on his inheritance. v. 39. And they caught him, and caſt him out of the vineyard, and ſlew him.

y 1 *Sam.* 2. 25. If one man ſin againſt another, the judge ſhall judge him; but if a man ſin againſt the Lord, who ſhall intreat for him? -- *Acts* 5. 4. -- Thou haſt not lied unto men, but unto God. *Pſalm* 51: 4. Againſt thee, thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified when

his Attributes z, and Worſhip a; againſt Chriſt, and his Grace b; the Holy Spirit c, his Witneſs d, and Workings e; againſt Superiors, Men of eminency f, and ſuch as we ſtand eſpecially related and engaged unto g, againſt any of the

thou ſpeakeſt, and be clear when thou judgeſt.

z *Rom.* 2. 4. Or deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering, not knowing that the goodneſs of God leadeth thee to repentance?

a *Mal.* 1. 8. And if ye offer the blind for ſacrifice, is it not evil? and if ye offer the lame and ſick, is it not evil? offer it now unto thy governor, will he be pleaſed with thee, or accept thy perſon? ſaith the Lord of hoſts. *v* 14. But curſed be the deceiver, which hath in his flock a male, and voweth and ſacrificeth unto the Lord a corrupt thing: for I am a great King, ſaith the Lord of hoſts, and my name is dreadful among the heathen.

b *Heb.* 2. 2. For if the word ſpoken by angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward; *v* 3. How ſhall we eſcape, if we neglect ſo great ſalvation, --- *Heb.* 12. 25. See that ye refuſe not him that ſpeaketh: For if they eſcaped not who refuſed him that ſpake on earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from heaven.

c *Heb.* 10. 29. Of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath troden under foot the Son of God, ---- *Mat.* 12, 31. Wherefore I ſay unto you, All manner of ſin and blaſphemy ſhall be forgiven unto men; but the blaſphemy againſt the holy Ghoſt ſhall not be forgiven unto men. *v* 32. And whoſoever ſpeaketh a word againſt the Son of man, it ſhall be forgiven him: but whoſoever ſpeaketh againſt the holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the world to come.

d *Eph.* 4. 30. And grieve not the holy Spirit of God, whereby ye are ſealed unto the day of redemption.

e *Heb.* 6. 4. For it is impoſſible for thoſe who were once enlightned, and have taſted of the heavenly gift, and were made partakers of the holy Ghoſt, *v* 5. And have taſted the good word of God, and the powers of the world to come; *v* 6. If they ſhall fall away, to renew them again unto repentance.---

f *Jude*, *v.* 8. Likewiſe alſo theſe filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of dignities. *Numb*, 12. 8 --- Wherefore then were ye not afraid to ſpeak againſt my ſervant Moſes? *v.* 9, And the anger of the Lord was kindled againſt them, and he departed. *Iſa.* 3. 5.--- The child ſhall behave himſelf proudly againſt the ancient, and the baſe againſt the honourable.

g *Prov.* 30. 17. The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valleys ſhall pick it out, and the young eagles ſhall eat it. 2 *Cor.* 12. 15. And I will very gladly ſpend and be ſpent for you, though the more abundantly I love you, the leſs I be loved. *Pſalm.* 55. 12. For it was not an enemy that reproached me, then I could have born it; neither was it he that hated me, that did magnify himſelf againſt me, then I would have hid my ſelf from him. *v* 13. But it was thou, a man, mine equal, my guide, and my acquaintance. *v* 14. We took ſweet counſel together, and walked unto the houſe of God in company. *v* 15. Let death ſeize upon them, and let them go down quick into hell.-----

h *Zeph.*

the Saints h, particularly weak Brethren i, the Souls of them or any other k, and the common Good of all or many l.

3. From the Nature and Quality of the offence m, if it be againſt the expreſs Letter of the Law n, break many Com-

h *Zeph.* 2. 8. I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people,--- *v.* 10: This ſhall they have for their pride, becauſe they have reproached and magnified themſelves againſt the people of the Lord of hoſts, v. 11 The Lord will be terrible unto them: --- *Mat.* 18. 6. But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a milſtone were hanged about his neck, and that he were drowned in the depth of the ſea. 1 *Cor.* 6. 8. Nay, you do wrong and defraud, and that your brethren. *Rev.* 17. 6. And I ſaw the woman drunken with the blood of the ſaints, and with the blood of the martyrs of Jeſus: ---

i 1 *Cor.* 8. 11, And through thy knowledge ſhall the weak brother periſh, for whom Chriſt died? v. 12 But when ye ſin ſo againſt the brethren, and wound their weak conſcience, ye ſin againſt Chriſt. *Rom.* 14, 13, Let us not therefore judge one another any more: but judge this rather, that no man put a ſtumbling-block, or an occaſion to fall in his brothers way. v. 15. But if thy brother be grieved with thy meat, now walkeſt thou not charitably. Deſtroy not him with thy meat, for whom Chriſt died. v. 21. It is good neither to eat fleſh, nor to drink wine, nor any thing whereby thy brother ſtumbleth, or is offended, or is made weak.

k *Ezek.* 13. 19. And will ye pollute me among my people for handfuls of barley, and for pieces of bread, to ſlay the ſouls that ſhould not die, and to ſave the ſouls alive that ſhould not live, by your lying to my people that hear your lies? 1 *Cor.* 8. 12. But when ye ſin ſo againſt the brethren, and wound their weak conſciences, ye ſin againſt Chriſt. Rev. 18. 13. (*The merchandiſe, of gold,*) and cinnamon, and odours, and ointments, and frankincenſe and wine, and oil, and fine flour, and wheat, and beaſts, and ſheep, and horſes, and chariots, and ſlaves, and ſouls of men. *Mat.* 23. 15. Wo unto you ſcribes and phariſees hypocrites; for ye compaſs ſea and land to make one proſelyte, and when he is made, ye make him two-fold more the child of hell than your ſelves.

l 1 *Theſ.* 2, 15. Who both killed the Lord Jeſus, and their own prophets, and have perſecuted us; and they pleaſe not God, and are contrary to all men: v. 16. Forbidding us to ſpeak to the Gentiles, that they might be ſaved,--- *Joſhua* 22, 20. Did not Achan the ſon of Zerah commit a treſpaſs in the accurſed thing, and wrath fell on all the congregation of Iſrael? and that man periſhed not alone in his iniquity.

m *Prov.* 6. 30 Men do not deſpiſe a thief, if he ſteal to ſatisfy his ſoul when he is hungry: v. 31. But if he be found, he ſhall reſtore ſeven-fold,--- v. 32. But whoſo committeth adultery with a woman, lacketh underſtanding: he that doth it, deſtroyeth his own ſoul. v. 33. A wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away. *And ſo on to the end of the chapter.*

n *Ezra* 9. 10. And now, O our God, what ſhall we ſay after this? for we have forſaken thy commandments. v. 11. Which thou haſt

Commandments, contain in it many Sins o: If not only conceived in the Heart; but breaks forth in Words and Actions p, ſcandalize others q, and admit of no Reparation, r: If againſt

commanded by thy ſervants the prophets, ſaying, The land unto which ye go to poſſeſs it, is an unclean land with the filthineſs of the people,-- v. 12. Now therefore give not your daughters unto their ſons, nor - 1 *Kings* 11. 9. And the Lord was angry with Solomon, becauſe his heart was turned from the Lord God of Iſrael, which had appeared unto him twice, v 10. And had commanded him concerning this thing, that he ſhould not go after other gods: but he kept not that which the Lord commanded.

o *Col* 3. 5. Mortify therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry. 1 *Tim.* 6, 10. For the love of money is the root of all evil: which while ſome coveted after, they have erred from the faith, and pierced themſelves through with many ſorrows. *Prov.* 5. 8. Remove thy way far from her, and come not nigh the door of her houſe: v. 9. Leſt thou give thine honour unto others, and thy years unto the cruel. v. 10. Leſt ſtrangers be filled with thy wealth, v. 11. And thou mourn at the laſt, when thy fleſh and thy body are conſumed, v. 12. And ſay, How have I hated inſtruction, and my heart deſpiſed reproof? *Prov.* 6. 32. But whoſo committeth adultery with a woman, lacketh underſtanding; he that doth it, deſtroyeth his own ſoul. v 33. A wound and diſhonour ſhall he get,-- *Joſh.* 7 21. When I ſaw among the ſpoils a goodly Babyloniſh garment, and two hundred ſhekels of ſilver, and a wedge of gold of fifty ſhekels weight, then I coveted them, and took them.

p *James* 1. 14. But every man is tempted when is drawn away of his own luſts, and enticed, v. 15. Then, when luſt hath conceived, it bringeth forth ſin; and ſin, when it is finiſhed, bringeth forth death. *Mat.* 5. 22. But I ſay unto you, that whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment; and whoſoever ſhall ſay to his brother, Racca, ſhall be in danger of the council: but whoſoever ſhall ſay Thou fool, ſhall be in danger of hell-fire. *Mic.* 2. 1. Wo unto them that deviſe iniquity, and work evil upon their beds: when the morning is light, they practiſe it, becauſe it is in the power of their hand.

q *Mat.* 18. 7. Wo to the world becauſe of offences: for it muſt needs be that offences come: but wo to that man by whom the offence cometh. *Rom.* 2. 23. Thou that makeſt thy boaſt of the law, through breaking the law diſhonoureſt thou God? v 24 For the name of God is blaſphemed among the Gentiles through you, as it is written.

r *Deut* 22. 22, If a man be found lying with a woman married to an husband, then they ſhall both of them die, both the man that lay with the woman, and the woman: ſo ſhalt thou put away evil from Iſrael. *Compared with* v. 28. If a man find a damſel that is a virgin which is not betrothed, and lay hold on her, and ly with her, and they be found: v. 29. Then the man that lay with her, ſhall give to the damſels father fifty ſhekels of ſilver, and ſhe ſhall be his wife, becauſe he hath humbled her; he may not put her away all his days. *Prov.* 6. 32. But whoſo committeth adultry with a woman, lacketh underſtanding: he that doth it, deſtroyeth his own ſoul. v. 33.

againſt Means l, Mercies t, Judgments v, Light of Nature w, Conviction of Conſcience x, Publick or Private Admoni-

A wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away. v. 34. For jealouſy is the rage of a man: therefore he will not ſpare in the day of vengeance v. 35. He will not regard any ranſom: neither will he reſt content, though thou giveſt many gifts.

l *Mat.* 11. 21. Wo unto thee Chorazin, wo unto thee Bethſaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in ſackloth and aſhes. v. 22. But I ſay unto you, It ſhall be more tolerable for Tyre and Sidon at the day of judgment than for you. v. 25. And thou Capernaum, which art exalted unto heaven, ſhalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. v. 24. But I ſay unto you, that it ſhall be more tolerable for the land of Sodom.-- *John* 15. 22. If I had not come, and ſpoken unto them, they had not had ſin: but now they have no cloke for their ſin.

t *Iſa.* 1: 3. The ox knoweth his owner, and the aſs his maſters crib: but Iſrael doth not know, my people doth not conſider. *Deut.* 32. 6. Do ye thus requite the Lord, O fooliſh people and unwiſe? is not he thy father that hath bought thee? hath he not made thee, and eſtabliſhed thee?

v *Amos* 4. 8. So two or three cities wandred unto one city, to drink water, but they were not ſatisfied. yet have ye not returned unto me, ſaith the Lord. v. 9. I have ſmitten you with blaſting, and mil-dew: when your gardens and vineyards, and your fig-trees, and your olive-trees increaſed, the palmer-worm devoured them; yet have ye not returned unto me, ſaith the Lord. v. 10. I have ſent among you the peſtilence after the manner of Egypt: your young men have I ſlain with the ſword, and have taken away your horſes, and I have made the ſtink of your camps to come up unto your noſtrils: yet have ye not returned unto me, ſaith the Lord. v. 11. I have overthrown ſome of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand pluckt out of the burning: yet have ye not returned unto me, ſaith the Lord. *Jer.* 5. 3. O Lord, are not thine eyes upon the truth? thou haſt ſtriken them, but they have not grieved; thou haſt conſumed them, but they have refuſed to receive correction; they have made their faces harder than a rock, they have refuſed to return.

w *Rom.* 1. 26. For this cauſe God gave them up unto vile affections: for even their women did change the natural uſe into that which is againſt nature: v. 27. And likewiſe alſo the men, leaving the natural uſe of the women, burned in their luſt one toward another, men with men working that which is unſeemly, and receiving in themſelves that recompence of their error which was meet.

x *Rom.* 1. 32. Who knowing the judgment of God, (that they which commit ſuch things are worthy of death) not only do the ſame, but have pleaſure in them that do them. *Dan.* 5. 22. And thou his ſon, O Belſhazzar, haſt not humbled thine heart, though thou kneweſt all this. *Titus* 3. 10. A man that is an heretick, after the firſt and ſecond admonition, reject: v. 11: Knowing that he that is ſuch, is ſubverted, and ſinneth, being condemned of himſelf.

monition y, Cenſures of the Church z, Civil puniſhments a; and our Prayers, Purpoſes, Promiſes b; Vows c, Covenants d, and Engagements to God or Men e; If done deliberately f, wil-

y *Prov.* 29 1. He that being often reproved, hardneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy.

z *Titus* 3. 10, A man that is an heretick, after the firſt and ſecond admonition, reject. *Mat.* 18. 17. And if he ſhall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

a *Prov.* 27. 22. Though thou ſhouldſt bray a fool in a mortar among wheat with a peſtil, yet will not his fooliſhneſs depart from him. *Prov.* 23. 35. They have ſtricken me, ſhalt thou ſay, and I was not ſick; they have beaten me, and I felt it not: when ſhall I awake? I will ſeek it yet again.

b *Pſalm* 78. 34. When he ſlew them, then they ſought him; and they returned and enquired early after God. v. 35, And they remembred that God was their rock, and the high God their redeemer. v. 36. Nevertheleſs, they did flatter him with their mouth, and they lied unto him with their tongues. v. 37. For their heart was not right with him, neither were they ſtedfaſt in his covenant. *Jer.* 2. 20. For of old time I have broken thy yoke, and burſt thy bands, and thou ſaidſt, I will not tranſgreſs, When upon every high hill, and under every green tree thou wandreſt, playing the harlot. *Jer.* 42. 5. Then they ſaid to Jeremiah, The Lord be a true and faithful witneſs between us, if we do not even according to all things for which the Lord thy God ſhall ſend thee to us. v. 6. Whether it be good, or whether it be evil, we will obey the voice of the Lord our God, to whom we ſend thee: --- v. 20. For ye diſſembled in your hearts, when ye ſent me unto the Lord your God, ſaying, pray for us unto the Lord our God, and according unto all that the Lord our God will ſay, ſo declare unto us, and we will do it. v. 21. And now, I have this day declared it to you, but ye have not obeyed the voice of the Lord your God, nor any thing for the which he hath ſent me unto you.

c *Eccl.* 5. 4. When thou voweſt a vow unto God, defer not to pay it: for he hath no pleaſure in fools, pay that which thou haſt vowed. v. 5. Better is it that thou ſhouldſt not vow, than that thou ſhouldſt vow and not pay. v. 6. Suffer not thy mouth to cauſe thy fleſh to ſin; neither ſay thou before the angel, that it was an error: wherefore ſhould God be angry at thy voice, and deſtroy the work of thine hands? *Prov.* 20. 25. It is a ſnare to the man who devoureth that which is holy; and after vows to make enquiry.

d *Lev.* 26. 25, And I will bring a ſword upon you, that ſhall avenge the quarrel of my covenant: ---

e *Prov.* 2. 17. Which forſaketh the guide of her youth, and forgetteth the covenant of her God. *Ezek.* 17. 18. Seeing he deſpiſed the oath by breaking the covenant (when lo, he had given his hand) and hath done all theſe things, he ſhall not eſcape. v. 19. Therefore thus ſaith the Lord God, As I live, ſurely mine oath that he hath deſpiſed, and my covenant that he hath broken, even it will I recompenſe upon his own head.

f *Pſalm* 36. 4. He deviſeth miſchief upon his bed, he ſetteth himſelf in a way that is not good; he abhorreth not evil.

g Jer

wilfully g, presumptuously h, impudently i, boastingly k, maliciously l, frequently m, obstinately n; with Delight o, Continuance p, or relapsing after Repentance q.

4. From

g *Jer.* 6. 16. Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls: but they said, we will not walk therein.

h *Numb.* 15. 30. But the soul that doth ought presumptuously, (whether he be born in the land, or a stranger) the same reproacheth the Lord; and that soul shall be cut off from among his people. *Exod* 21. 14. But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

i *Jer.* 3. 3. Therefore the showers have been witholden, and there hath been no latter rain, and thou hadst a whores forehead, thou refusedst to be ashamed. *Prov.* 7. 13. So she caught him and kissed him, and with an impudent face said unto him.

k *Psal.* 52. 1. Why boastest thou thy self in mischief, O mighty man?

l 3 *John* 10. Wherefore if I come, I will remember his deeds which he doth prating against us with malicious words.---

m *Numb.* 14. 22. Because all those men which have seen my glory, and my miracles which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkned to my voice.

n *Zech.* 7. 11. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. v, 12. Yea, they made their hearts as an adamant-stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hosts:

o *Prov.* 2. 14 who rejoice to do evil, and delight in the frowardness of the wicked

p *Isa.* 57. 17. For the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on frowardly in the way of his heart.

q *Jer.* 34. 8 This is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them; *v.* 9. That every man should let his man-servant, and every man his maid-servant, being an Hebrew, or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother. *v.* 10. Now when all the princes, and all the people which had entred into the covenant, heard that every one should let his man-servant, and every one his maid-servant go free, that none should serve themselves of them any more, then they obeyed, and let them go. *v* 11. But afterwards they turned, and caused the servants and the hand-maids, whom they had let go free, to return, and brought them into subjection for servants and for hand-maids. 2 *Pet.* 2, 20. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein, and overcome; the latter end is worse with them than the beginning. *v.* 21. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. *v.* 22. But it is happened unto them according to the true pro-

4. From Circumſtances of Time r, and Place ſ: if on the Lord's Day t, or other Times of Divine Worſhip v; or immediately before w or after theſe x, or other Helps to prevent-

proverb, The dog is turned to his own vomit again; and, The ſow that was waſhed, to her wallowing in the mire.

r 2 *Kings* 5, 26. And he ſaid unto him, (*Gehazi*) Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and ſheep, and oxen, and men ſervants and maid-ſervants?

ſ *Jer*, 7. 10. And come and ſtand before me in this houſe which is called by my name, and ſay, We are delivered to do all theſe abominations. *Iſa.* 26. 10 Let favour be ſhewed to the wicked, yet will he not learn righteouſneſs: in the land of uprightneſs will he deal unjuſtly, and will not behold the majeſty of the Lord.

t *Ezek*, 23. 37. That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery,---*v.* 38. Moreover, this they have done unto me: they have defiled my ſanctuary in the ſame day, and have profaned my ſabbaths. *v.* 39. For when they had ſlain their children to their idols, then they came the ſame day into my ſanctuary to profane it; and lo, thus have they done in the midſt of my houſe.

v *Iſa.* 58. 3. Wherefore have we faſted, ſay they, and thou ſeeſt not? wherefore have we afflicted our ſoul, and thou takeſt no knowledge? Behold, in the day of your faſt you find pleaſure, and exact all your labours. *v.* 4. Behold, ye faſt for ſtrife and debate, and to ſmite with the fiſts of wickedneſs, ye ſhall not faſt as ye do this day, to make your voice to be heard on high. *v.* 5. Is it ſuch a faſt that I have choſen? a day for a man to afflict his ſoul? Is it to bow down his head as a bulruſh, and to ſpread ſackcloth and aſhes under him? Wilt thou call this a faſt, and an acceptable day to the Lord? *Numb*, 25. 6. And behold, one of the children of Iſrael came and brought unto his brethren a Midianitiſh woman, in the ſight of Moſes, and in the ſight of all the congregation of the children of Iſrael, who were weeping before the door of the tabernacle of the congregation. *v.* 7. And when Phinehas the ſon of Eleazer, the ſon of Aaron the prieſt, ſaw it, he roſe up from amongſt the congregation, and took a Javelin in his hand.

w 1 *Cor*, 11. 20. When ye come together therefore into one place, this is not to eat the Lords ſupper. *v.* 21. For in eating every one taketh before other, his own ſupper: and one is hungry, and another is drunken.

x *Jer.* 7. 8, Behold, ye truſt in lying words, that cannot profit. *v.* 9. Will ye ſteal, murder, and commit adultery, and ſwear falſly, and burn incenſe unto Baal, and walk after other gods whom ye know not; *v.* 10. And come and ſtand before me in this houſe, which is called by my name, and ſay, We are delivered to do all theſe abominations? *Prov.* 7. 14. I have peace-offerings with me; this day have I paid my vows. *v.* 15. Therefore came I forth to meet thee, diligently to ſeek thy face, and I have found thee. *John* 13 27. And after the ſop, Satan entred into him. Then ſaid Jeſus unto him, That thou doſt, do quickly. *v.* 30. He then having received the ſop, went immediately out.----

y *Exo*

vent or remedy such Miscarriages y; If in Publick, or in the Presence of others, who are thereby likely to be provoked or defiled z.

152. Quest. *What doth every Sin deserve at the Hands of God?*

Answ. Every Sin, even the least, being against the Sovereignty a, Goodness b, and Holiness of God c, and against his righteous Law d, deserveth his Wrath and Curse e, both in

y *Ezra.* 9. 13. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and has given us such deliverance as this: *v.* 14. Should we again break thy commandments, and join in affinity with the people of those abominations? wouldst not thou be angry with us till thou hadst consumed us,

z 2 *Sam.* 16. 22. So they spread Absolom a Tent upon the top of the house, and Absolom went in unto his fathers concubines, in the sight of all Israel. 1 *Sam.* 2. 22. Now Eli was very old, and heard all that his sons did unto all Israel, and how they lay with the women that assembled at the door of the tabernacle of the congregation. *v.* 23. And he said unto them, Why do ye such things? for I hear of your evil dealings, by all this people. *v.* 24. Nay, my sons: for it is no good report that I hear; ye make the Lords people to transgress.

152 a *James* 2. 10. For whosoever shall keep the whole law, and yet offend in one point he is guilty of all *v.* 11. For he that said, Do not commit adultery, said also, Do not kill.----

b *Exod* 20. 1. God spake all these words, saying, v. 2. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

c *Hab.* 1. 13. Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he? *Lev.* 10. 3. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified.---- *Lev.* 11. 44. For I am the Lord your God: ye shall therefore sanctify your selves, and ye shall be holy; for I am holy: neither shall ye defile your selves with any manner of creeping thing that creepeth upon the earth. v. 45. For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

d 1 *John.* 3. 4. Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law. *Rom.* 7. 12. Wherefore the law is holy; and the commandment holy, and just, and good.

e *Eph.* 5. 6. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. *Gal.* 3. 10. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

f *Luke.*

in this Life f, and that which is to come g; and cannot be expiated, but by the Blood of Chriſt h,

153. Queſt. *What doth God require of us, that we may eſcape his VVrath and Curſe due to us by Reaſon of the Tranſgreſſion of the Law?*

Anſw. That we may eſcape the Wrath and Curſe of God due to us by Reaſon of the Tranſgreſſion of the Law, he requireth of us Repentance toward God, and Faith toward our Lord Jeſus Chriſt i, and the diligent Uſe of the outward Means whereby Chriſt communicates to us the Benefits of his Mediation k.

154. Queſt,

f *Lam.* 3. 39. Wherefore doth a living man complain, a man for the puniſhment of his ſins? *Deut.* 28. *from verſe* 15. *to the end.* But it ſhall come to paſs, if thou wilt not hearken unto the voice of the Lord thy God, to obſerve to do all his commandments and his ſtatutes which I command thee this day; that all theſe curſes ſhall come upon thee, and overtake thee. *v.* 16. Curſed ſhalt thou be in the city, and curſed ſhalt thou be in the field, *v.* 17. Curſed ſhall be thy basket and thy ſtore, *&c.*

g *Matth.* 25. 41.---Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels.

h *Heb.* 9. 22. And almoſt all things are by the law purged with blood; and without ſhedding of blood is no remiſſion. 1 *Pet.* 1. 18 Foraſmuch as ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation received by tradition from your fathers; *v.* 19. But with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot.

153. i *Acts* 20. 21. Teſtifying both to the Jews, and alſo to the Greeks, repentance toward God, and faith toward our Lord Jeſus Chriſt *Mat* 3. 7. But when he ſaw many of the Phariſees and Sadducees come to his baptiſm, he ſaid unto them O generation of vipers, who hath warned you to flee from the wrath to come? *v.* 8, Bring forth therefore fruits meet for repentance. *Luke* 13. 3, 5, I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh *Acts* 16. 30. And (*the Jaylor*) brought them out, and ſaid, Sirs, what muſt I do to be ſaved: *v.* 31. And they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thine houſe, *John* 3. 16. For God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. *v.* 18. He that believeth on him, is not condemned: but he that believeth not, is condemned already,---

k *Prov.* 2. 1. My ſon, if thou wilt receive my words and hide my commandments with thee; *v.* 2. So that thou incline thine ear unto wiſdom, and apply thine heart to underſtanding: *v.* 3. Yea, if thou crieſt after knowledge, and lifteſt up thy voice for underſtanding: *v.* 4. If thou ſeekeſt her as ſilver, and ſearcheſt for her, as for hid treaſures; v. 5. Then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God. *Prov.* 8. 33. Hear inſtruction, and be wiſe and refuſe it not. v. 34. Bleſſed is the man that heareth me, watching daily at my gates, waiting at the poſts of my doors v. 35. For whoſo

finds

154. Queſt. *What are the outward Means whereby Chriſt communicates to us the Benefits of his* Mediation?

Anſw. The outward and ordinary Means whereby Chriſt communicates to his Church the Benefits of his Mediation, are all his Ordinances; eſpecially the Word, Sacraments, and Prayer: All which are made effectual to the Elect for their Salvation l.

155. Queſt. *How is the Word made effectual to Salvation?*

Anſw. The Spirit of God maketh the Reading, but eſpecially the Preaching of the Word, an effectual Means of enlightning m, convincing and humbling Sinners n; of driving them

findeth me, findeth life, and ſhall obtain favour of the Lord. v 36. But he that ſinneth againſt me, wrongeth his own ſoul; all they that hate me, love death.

154. l *Mat.* 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt: v. 20. Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even unto the end of the world. *Acts* 2. 42. And they continued ſtedfaſtly in the apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers. v. 46. And they continuing daily with one accord in the temple, and breaking bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart. v. 47. Praiſing God, and having favour with all the people. And the Lord added to the church daily ſuch as ſhould be ſaved.

155 m *Neh.* 8. 8. So they read in the book, in the law of God diſtinctly and gave the ſenſe, and cauſed them to underſtand the reading. *Acts* 26. 18. To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me. *Pſalm* 19. 8. ---The commandment of the Lord is pure, enlightning the eyes.

n 1 *Cor.* 14. 24. But if all propheſie, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: v. 25. And thus are the ſecrets of his heart made manifeſt: and ſo falling down on his face, he will worſhip God, and report that God is in you of a truth. 2 *Chron.* 34. 18. Then Shaphan the ſcribe told the king, ſaying, Hilkiah the prieſt hath given me a book. And Shaphan read it before the king. v. 19. And it came to paſs when the king had heard the words of the law, that he rent his clothes. v. 26. And as for the king of Judah, who ſent you to enquire of the Lord, ſo ſhall ye ſay unto him, Thus ſaith the Lord God of Iſrael concerning the words which thou haſt heard; v. 27. Becauſe thine heart was tender, and thou didſt humble thy ſelf before God, when thou heardeſt his words againſt this place, and againſt the inhabitants thereof, and humbleſt thy ſelf before me, and didſt rend thy clothes, and weep before me, I have even heard thee alſo, ſaith the Lord. v. 28. Behold, I will gather thee to thy fathers, and thou ſhalt be gathered to thy grave in peace,---

them out of themſelves, and drawing them unto Chriſt o; of conforming them to his Image p, and ſubduing them to his Will q; of ſtrengthning them againſt Temptations and Corruptions r; of building them up in Grace ſ, and eſta-

o *Acts* 2. 37. Now when they heard this, they were pricked in their heart, and ſaid unto Peter, and to the reſt of the apoſtles, Men and brethren, what ſhall we do? v. 41. Then they that gladly received his words were baptized and the ſame day there were added unto them about three thouſand ſouls. *Acts* 8. *from verſe* 27. *to* 39. ------And behold a man of Ethiopia, an eunuch of great authority---- v. 28. Was returning, and ſitting in his chariot, read Eſaias the prophet. v. 29. Then the Spirit ſaid unto Phillip, Go near and join thy ſelf to this chariot. v. 30. And Philip ran thither to him, and heard him read the prophet Eſaias, and ſaid, Underſtandeſt thou what thou readeſt?----v. 35. Then Philip opened his mouth, and began at the ſame ſcripture, and preached unto him Jeſus. v. 36.----And the eunuch ſaid, See, here is water; what doth hinder me to be baptized? v. 37. And Philip ſaid, If thou believeſt with all thine heart, thou mayeſt. And he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God. v. 38.---And they went down both into the water, both Philip and the eunuch, and he baptized him.

p 2 *Cor.* 3. 18. But we all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord.

q 2 *Cor.* 10. 4. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of ſtrong holds. v. 5, Caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt: v. 6. And having in a readineſs to revenge all diſobedience when your obedience is fulfilled. *Rom.* 6. 17. But God be thanked that ye were the ſervants of ſin; but ye have obeyed from the heart that form of doctrine which was delivered you.

r *Matth.* 4. 4. But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God. v. 7. Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God. v. 10. Then ſaith Jeſus unto him, Get the hence, Satan; for it is written, thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. *Eph.* 6. 16. Above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked. v. 17. And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God. *Pſalm* 19. 11. Morover, by them is thy ſervant warned: and in keeping of them there is great reward. 1 *Cor.* 10, 11 Now all theſe things happened unto them for enſamples: and they are written for our admonition, upon whom the ends of the world are come.

ſ *Acts* 20, 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified 2 *Tim*, 3 15. And that from a child thou haſt known the holy ſcriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus. v. 16. All ſcripture is given by

eſtabliſhing their Hearts in Holineſs and Comfort through Faith unto Salvation t.

156. Queſt. *Is the Word of God to be read by all?*

Anſw. Although all are not to be permitted to read the Word publickly to the Congregation v, yet all Sorts of People

by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs: *v.* 17 That the man of God may be perfect, throughly furniſhed unto all good works.

t *Rom.* 16. 25. Now to him that is of power to eſtabliſh you according to my goſpel, and the preaching of Jeſus Chriſt, according to the revelation of the myſtery, which was kept ſecret ſince the world began 1 *Theſ.* 3. 2. And ſent Timotheus our brother and miniſter of God, and our fellow-labourer in the goſpel of Chriſt, to eſtabliſh you, and to comfort you concerning your faith; *v.* 10. Night and day praying exceedingly that we might ſee your face, and might perfect that which is lacking in your faith. *v.* 11. Now God himſelf and our Father, and our Lord Jeſus Chriſt direct our way unto you. *v.* 13 To the end he may eſtabliſh your hearts unblameable in holineſs before God, even our Father, at the coming of our Lord Jeſus Chriſt with all his ſaints. *Rom.* 15. 4. For whatſoever things were written aforetime, were written for our learning; that we through patience and comfort of the ſcriptures might have hope, *Rom.* 10. 13. For whoſoever ſhall call upon the name of the Lord, ſhall be ſaved: *v.* 14. How then ſhall they call on him in whom they have not believed? and how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher? *v.* 15. And how ſhall they preach, except they be ſent? as it is written, How beautiful are the feet of them that preach the goſpel of peace, and bring glad tidings of good things? *v.* 16. But they have not all obeyed the goſpel. For Eſaias ſaith, Lord, who hath believed our report? *v.* 17. So then faith cometh by hearing, and hearing by the word of God. *Rom.* 1. 16. For I am not aſhamed of the goſpel of Chriſt: for it is the power of God unto ſalvation, to every one that believeth, to the Jew firſt, and alſo to the Greek.

156. v. *Deut.* 31. 9. And Moſes wrote this law, and delivered it unto the prieſts the ſons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Iſrael. *v.* 11. When all Iſrael is come to appear before the Lord thy God, in the place which he ſhall chooſe: thou ſhalt read this law before all Iſrael, in their hearing. *v.* 12. Gather the people together, men, and women, and children, and thy ſtranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and obſerve to do all the words of this law; *v.* 13. And that their children, which have not known any thing, may hear and learn to fear the Lord your God as long as ye live in the Land, whither ye go over to poſſeſs it. *Neh* 8. 2 And Ezra the prieſt brought the law before the congregation, both of men and women, and all that could hear with underſtanding, upon the firſt day after the ſeventh month. *v.* 3. And he read therein before the ſtreet that was before the water-gate, from the morning until mid-day, before the men and the women, and thoſe that could underſtand; and the ears of all

ple are bound to read it apart by themſelves w, and with their Families x; To which End, the holy Scriptures are to be tranſlated out of the Original into Vulgar Languages y.

157, Queſt,

the people were attentive unto the book of the law: *Neh.* 9. 3. And they ſtood up in their place, and read in the book of the law of the Lord their God, one fourth part of the day, and another fourth part they confeſſed, and worſhipped the Lord their God. v, 4. Then ſtood up upon the ſtairs of the Levites, Jeſhua, and Bani, *&c.* and cried with a loud voice unto the Lord their God. v. 5. Then the Levites, Jeſhua, and Kadmiel, *&c.* ſaid, Stand up, and bleſs the Lord your God for ever and ever; and bleſſed be thy glorious name, which is exalted above all bleſſing and praiſe.

w *Deut.* 17. 19. And it ſhall be with him, and he ſhall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law, and theſe ſtatutes, to do them. *Rev.* 1, 3. Bleſſed is he that readeth, and they that hear the words of this prophecy, and keep thoſe things which are written therein: for the time is at hand. *John* 5. 39. Search the ſcriptures, for in them ye think ye have eternal life, and they are they which teſtify of me. *Iſa.* 34. 16. Seek ye out of the book of the Lord, and read: no one of theſe ſhall fail.---

x *Deut.* 6. 6. And theſe words which I command thee this day, ſhall be in thine heart: v. 7. And thou ſhalt teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou rieſt up, v. 8. And thou ſhalt bind them for a ſign upon thy hand, and they ſhall be as frontlets between thine eyes. v. 9. And thou ſhalt write them upon the poſts of thy houſe, and on thy gates. *Gen.* 18. 17. And the Lord ſaid, Shall I hide from Abraham that thing which I do? *v.* 19. For I know him, that he will command his children and his houſhold after him, and they ſhall keep the way of the Lord.--- *Pſalm* 78. 5. For he eſtabliſhed a teſtimony in Jacob, and appointed a law in Iſrael, which he commanded our fathers, that they ſhould make them known to their children: v. 6. That the generations to come might know them, even the children which ſhould be born: who ſhould ariſe and declare them to their children: v. 7. That they might ſet their hope in God, and not forget the works of God, but keep his commandments.

y 1 *Cor.* 14. 6. Now, brethren, if I come unto you, ſpeaking with tongues, what ſhall I profit you, except I ſhall ſpeak to you either by revelation, or by knowledge, or by propheſying or by doctrine? v. 9. So likewiſe you, except ye utter by the tongue words eaſy to be underſtood, how ſhall it be known what is ſpoken? for ye ſhall ſpeak into the air: v. 11. Therefore if I know not the meaning of the voice, I ſhall be unto him that ſpeaketh a Barbarian, and he that ſpeaketh ſhall be a Barbarian unto me. v. 12. Even ſo ye, forasmuch as ye are zealous of ſpiritual gifts, ſeek that ye may excel to the edifying of the church. v. 15. What is it then? I will pray with the ſpirit, and I will pray with the underſtanding alſo: I will ſing with the ſpirit, and I will ſing with the underſtanding alſo. v. 16. Elſe when thou ſhalt bleſs with the ſpirit, how ſhall he that occupieth the room of the unlearned, ſay, Amen at thy giving of thanks, ſeeing he un-

157. Queſt. *How is the Word of God to be read?*

Anſw. The holy Scriptures are to be read with an high and reverend Eſteem of them z; with a firm Perſwaſion that they are the very Word of God a, and that he only can enable us to underſtand them b; with Deſire to know, believe and obey the Will of God revealed in them c; with Dili-

underſtandeth not what thou ſayeſt? v. 24. But if all prophefie, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. v. 27. If any man ſpeak in an unknown tongue, let it be by two, or at the moſt by three, and that by courſe; and let one interprete. v. 28. But if there be no interpreter, let him keep ſilence in the church; and let him ſpeak to himſelf, and to God.

157. z *Pſalm* 19. 10. More to be deſired are they than gold, yea, than much fine gold: ſweeter alſo than the hony, and the hony-comb *Neh.* 8. 3. And he read therein before the ſtreet that was before the water-gate, from the morning until mid-day before the men and the women, and thoſe that could underſtand; and the ears of the people were attentive unto the book of the law. v. 4. And Ezra the ſcribe ſtood upon a pulpit of wood, which they had made for the purpoſe, *v.* 5. And Ezra opened the book in the ſight of all the people, (for he was above all the people) and when he opened it, all the people ſtood up. v. 6. And Ezra bleſſed the Lord the great God: and all the people anſwered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worſhipped the Lord with their faces to the ground, *&c. to verſe* 10. *Exod.* 24. 7. And he (*Moſes*) took the book of the covenant, and read in the audience of the people: and they ſaid, All that the Lord hath ſaid, will we do, and be obedient. 2 *Chron.* 34. 27. Becauſe thine heart was tender, and thou didſt humble thy ſelf before God, when thou heardſt his words againſt this place, and againſt the inhabitants thereof, and humbledſt thy ſelf before me, and didſt rend thy clothes, and wept before me; I have even heard thee alſo, ſaith the Lord. *Iſa.* 66. 2.--But to this man will I look, even to him that is poor and of a contrite ſpirit, and trembleth at my word.

a 2 *Pet.* 1. 19. We have alſo a more ſure word of prophecy; whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts: v. 20. Knowing this firſt, that no prophecy of the ſcripture is of any private interpretation: v. 21. For the prophecy came not in old time by the will of man: but holy men of God ſpake as they were moved by the holy Ghoſt.

b *Luke* 24. 45. Then opened he their underſtanding, that they might underſtand the ſcriptures. 2. *Cor.* 3. 13. And not as Moſes, which put a vail over his face, that the children of Iſrael could not ſtedfaſtly look to the end of that which is aboliſhed. v. 14. But their minds were blinded; for until this day remaineth the ſame vail untaken away, in the reading of the old teſtament; which vail is done away in Chriſt. v. 15. But even unto this day, when Moſes is read, the vail is upon their heart. v. 16. Nevertheleſs, when it ſhall turn to the Lord, the vail ſhall be taken away.

c *Deut.* 17. 19. And it ſhall be with him, and he ſhall read there-

Diligence d, and Attention to the Matter and Scope of them e; with Meditation f, Application g, Self-denial h, and Prayer i.

158. Queſt: *By whom is the Word of God to be preached?*

Anſw. The Word of God is to be preached only by ſuch as are ſufficiently gifted k, and alſo duly approved and cal-

in all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law, and theſe ſtatutes, to do them: *v.* 20. That his heart be not lifted up above his brethren, and that he turn not aſide from the commandment, to the right-hand or to the left: to the end that he may prolong his days,---

d *Acts* 17. 11. Theſe *(Bereans)* were more noble than thoſe in Theſſalonica; in that they received the word with all readineſs of mind, and ſearched the ſcriptures daily whether theſe things were ſo.

e *Acts* 8. 30. And Philip ran thither to him, and heard him read the prophet Eſaias; and ſaid, Underſtandeſt thou what thou readeſt? *v.* 34. And the eunuch anſwered Philip, and ſaid, I pray thee, of whom ſpeaketh the prophet this? of himſelf, or of ſome other man? *Luke* 10. 26. He ſaid unto him, What is written in the law? how readeſt thou? v. 27. And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind; and thy neighbour as thy ſelf v. 28. And he ſaid unto him, Thou haſt anſwered right: this do, and thou ſhalt live.

f *Pſalm* 1. 2. But his delight is in the law of the Lord, and in his law doth he meditate day and night. *Pſalm* 119. 97. O how love I thy law! it is my meditation all the day

g 2 *Chron* 34. 21. Go, enquire of the Lord for me, and for them that are left in Iſrael, and in Judah, concerning the words of the book that is found: for great is the wrath of the Lord that is poured out upon us, becauſe our fathers have not kept the word of the Lord, to do after all that is written in this book

h *Prov.* 3. 5. Truſt in the Lord with all thine heart, and lean not unto thine own underſtanding. *Deut* 33. 3. Yea, he loved the people; all his ſaints are in thy hand: and they ſat down at thy feet, every one ſhall receive of thy words,

i *Prov* 2. 1. My ſon, if thou wilt receive my words, and hide my commandments with thee; v. 2. So that thou incline thine ear to wiſdom, and apply thine heart to underſtanding: v. 3. Yea, if thou crieſt after knowledge, and lifteſt up thy voice for underſtanding. v. 4. If thou ſeekeſt her as ſilver, and ſearcheſt for her, as for hid treaſures: v. 5. Then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God. v. 6. For the Lord giveth wiſdom: out of his mouth cometh knowledge and underſtanding: *Pſalm* 119. 18. Open thou mine eyes, that I may behold wondrous things out of thy law. *Neh.* 8. 6. And Ezra bleſſed the Lord the great God; and all the people anſwered, Amen, amen, with lifting up their hands: And they bowed their heads, and worſhipped the Lord with their faces to the ground. v. 8. So they read in the book, in the law of God diſtinctly.---

158. k 1 *Tim* 5. 3. A biſhop then muſt be blameleſs, the husband of one wife, vigilant, ſober, of good be-

called to that Office l.

159, Queſt. *How is the VVord of God to be preached by thoſe that are called thereunto?*

Anſw. They that are called to labour in the Miniſtry of the Word, are to preach ſound Doctrine m diligently n, in Seaſon and out of Seaſon o; plainly p, not in the enticing Words of Man's Wiſdom, but in Demonſtration of the Spirit,

behaviour, given to hoſpitality, apt to teach; v. 6. Not a novice, leſt being lifted up with pride, he fall into the condemnation of the devil. *Eph.* 4. 8. Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men. v. 9. (Now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth? v. 10. He that deſcended, is the ſame alſo that aſcended up far above all heavens, that he might fill all things.) v. 11. And he gave ſome, apoſtles; and ſome, prophets: and ſome, evangeliſts: and ſome, paſtors and teachers. *Hoſ.* 4. 6. My people are deſtroyed for lacke of knowledge: becauſe thou haſt rejected knowledge, I will alſo reject thee, that thou ſhalt be no prieſt to me: ſeeing thou haſt forgotten the law of thy God, I will alſo forget thy children. *Mal.* 2. 7. For the prieſts lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth: for he is the meſſenger of the Lord of hoſts. 2 *Cor.* 3. 6. Who alſo hath made us able miniſters of the new teſtament, not of the letter, but of the ſpirit: for the letter killeth, but the ſpirit giveth life.

l *Jer* 14. 15. Therefore thus ſaith the Lord concerning the prophets that prophefy in my name, and I ſent them not, *Rom.* 10. 15. And how ſhall they preach, except they be ſent? — *Heb.* 5. 4. And no man taketh this honour unto himſelf, but he that is called of God, as was Aaron. 1 *Cor.* 12. 28. And God hath ſet ſome in the church, firſt apoſtles, ſecondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diverſities of tongues. v. 29. Are all apoſtles? are all prophets? are all teachers? are all workers of miracles? 1 *Tim.* 3. 10. And let theſe alſo firſt be proved: then let them uſe the office of a deacon, being found blameleſs. 1 *Tim* 4. 14. Neglect not the gift that is in thee, which was given thee by propheſy, with the laying on of the hands of the presbytery. 1 *Tim.* 5 22. Lay hands ſuddenly on no man; neither be partaker of other mens ſins, keep thy ſelf pure.

159. m *Titus* 2. 1. But ſpeak thou the things which become ſound doctrine. v. 8. Sound ſpeech that cannot be condemned; that he that is of the contrary part, may be aſhamed, having no evil thing to ſay of you.

n *Acts* 18. 25. This man was inſtructed in the way of the Lord; and being fervent in the ſpirit, he ſpake and taught diligently the things of the Lord.—

o 2 *Tim.* 4. 2. Preach the word, be inſtant in ſeaſon, out of ſeaſon; reprove, rebuke, exhort with all long-ſuffering, and doctrine.

p 1 *Cor.* 14. 19 Yet in the church I had rather ſpeak five words with my underſtanding, that by my voice I might teach others alſo, than ten thouſand words in an unknown tongue.

rit, and of Power[q]; faithfully[r], making known the whole Counsel of God[s]; wisely[t], applying themselves to the Necessities and Capacities of the Hearers[v]; zealously[w], with fervent Love to God[x] and the Souls of his People[y]; sincerely[z], aim

q 1 *Cor.* 2. 4. And my speech, and my preaching was not with enticing words of mans wisdom, but in demonstration of the spirit, and of power.

r *Jer.* 23. 28. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully: what is the chaff to the wheat? saith the Lord. 1 *Cor.* 4. 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. *v.* 2. Moreover it is required in stewards, that a man be found faithful.

s *Acts* 20 27. For I have not shunned to declare unto you all the counsel of God.

t *Col.* 1. 28. Whom we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus. 2 *Tim.* 2. 15 Study to shew thy self approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

v 1 *Cor.* 3. 2. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. *Heb.* 5. 13. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. *v.* 13. For every one that useth milk, is unskilful in the word of righteousness: for he is a babe. *v.* 12. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. *Luke* 12 42. And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season.

w *Acts* 18. 25. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord,---

x 2 *Cor.* 5. 13, For whether we be besides our selves, it is to God: or whether we be sober, it is for your cause. *v.* 14. For the love of Christ constraineth us, because we thus judge, that if one died for all then were all dead, *Phil.* 1. 15. Some indeed preach Christ even of envy and strife, and some also of good will. *v.* 16. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: *v.* 17. But the other of love, knowing that I am set for the defence of the gospel.

y *Col.* 4. 12. Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and compleat in all the will of God. 2 *Cor.* 12. 15. And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved.

z 2 *Cor.* 2. 17. For we are not as many, which corrupt the word of God, but as of sincerity, but as of God, in the sight of God, speak we in Christ 2 *Cor.* 4. 2, But have renounced the hidden things of dishonesty, not walking in craftiness, not handling the word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God.

a 1 *Thess*

aiming at his Glory [a], and their Converſion [b], Edification [c], and Salvation [d].

160. Queſt. *What is required of thoſe that hear the Word preached?*

Anſw. It is required of thoſe that hear the Word preached, that they attend upon it with Diligence [e], Preparation [f], and Prayer [g]; examine what they hear by the Scriptures;

a 1 *Theſſ.* 2. 4. But as we were allowed of God to be put in truſt with the goſpel, even ſo we ſpeak, not as pleaſing men, but God, which trieth our hearts. v. 5. For neither at any time uſed we flattering words, as ye know, nor a cloke of covetouſneſs; God is witneſs. v 6. Nor of Men ſought we glory, neither of you, nor yet of others, when we might have been burdenſom, as the apoſtles of Chriſt. *John.* 7. 18. He that ſpeaketh of himſelf, ſeeketh his own glory: but he that ſeeketh his glory that ſent him, the ſame is true, and no unrighteouſneſs is in him.

b 1 *Cor.* 9. 19. For though I be free from all men, yet I have made my ſelf ſervant unto all, that I might gain the more. *v* 20, And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; v 21. To them that are without law, as without law, (being not without law to God, but under the law to Chriſt) that I might gain them that are without law. v 22. To the weak, became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means ſave ſome.

c 2 *Cor.* 12. 19. Again, think you that we excuſe our ſelves unto you? we ſpeak before God in Chriſt: but we do all things, dearly beloved, for your edifying. *Eph.* 4. 12. For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt.

d 1 *Tim.* 4. 16. Take heed unto thy ſelf, and unto thy doctrine; continue in them: for in doing this thou ſhalt both ſave thy ſelf, and them that hear thee. *Acts.* 26 16. But riſe, and ſtand upon thy feet: for I have appeared unto thee for this purpoſe, to make thee a miniſter, and a witneſs both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee; *v* 17. Delivering thee from the people, and from the Gentiles, unto whom now I ſend thee. *v* 18. To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me.

160. e *Prov.* 8. 34. Bleſſed is the man that heareth me, watching daily at my gates, waiting at the poſts of my doors.

f 1 *Pet.* 2. 1: Wherefore laying aſide all malice and all guile, and hypocriſies, and envies, and all evil-ſpeakings, v 2. As new born babes deſire the ſincere milk of the word, that ye may grow thereby. *Luke.* 8. 18. Take heed therefore how ye hear; for whoſoever hath, to him ſhall be given; and whoſoever hath not, from him ſhall be taken even that which he ſeemeth to have.

g *Pſalm.* 119. 18. Open thou mine eyes, that I may behold wondrous things out of thy law. *Eph.* 6. 18. Praying always with all prayer and ſupplication in the ſpirit, and watching thereunto with all perſeverance,

tures h; receive the Truth with Faith i, Love k, Meekneſs l, and Readineſs of Mind m, as the Word of God n; meditate o, and conſer of it p; hide it in their Hearts q, and bring forth the Fruit of it in their Lives r.

161. Queſt. *How do the Sacraments become effectual Means of Salvation?*

Anſw. The Sacraments become effectual Means of Salvation, not by any Power in themſelves, or any Vertue deriyed from the Piety or intention of him by whom they are adminiſtred, but only by the working of the Holy Ghoſt, and

and ſupplication for all ſaints; v. 19. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the goſpel.

h *Acts* 17. 11. Theſe were more noble than thoſe in Theſſalonica, in that they received the word with all readineſs of mind, and ſearched the ſcriptures daily, whether thoſe things were ſo.

i *Heb.* 4. 2. For unto us was the goſpel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

k 2 *Theſſ.* 2. 10. And with all deceivableneſs of unrighteouſneſs, in them that periſh; becauſe they received not the love of the truth, that they might be ſaved.

l *James* 1. 21. Wherefore lay apart all filthineſs, and ſuperfluity of naughtineſs, and receive with meekneſs, the ingrafted word, which is able to ſave your ſouls.

m *Acts* 17. 11. Theſe were more noble than thoſe in Theſſalonica, in that they received the word with all readineſs of mind, and ſearched the ſcriptures daily, whether thoſe things were ſo.

n 1 *Theſſ.* 2. 13. For this cauſe alſo thank we God without ceaſing, becauſe when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh alſo in you that believe.

o *Luke* 9. 44. Let theſe ſayings ſink down into your ears: for the Son of man ſhall be delivered into the hands of men. * *Heb.* 2. 1. Therefore we ought to give the more earneſt heed to the things we have heard, leſt at any time we ſhould let them ſlip.

p *Luke* 24. 14. And they talked together of all theſe things which had happened. *Deut.* 6. 6. And theſe words which I command thee this day, ſhall be in thine heart: v. 7 And thou ſhalt teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thy houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.

q *Prov.* 2. 1. My ſon, if thou wilt receive my words, and hide my commandments with thee. *Pſalm* 119. 11. Thy word have I hid in mine heart, that I might not ſin againſt thee.

r *Luke* 8. 15. But that on the good ground, are they, which in an honeſt and good heart, having heard the word, keep it, and bring forth fruit with patience. *James* 1. 25. But whoſo looketh into the perfect law of liberty, and continueth therein, being not a forgetful hearer, but a doer of the word, this man ſhall be bleſſed in his deed.

161. ſ 1 Pet.

and the Bleſſing of Chriſt by whom they are inſtituted [q].

162. Queſt. *What is a Sacrament?*

Anſw. A Sacrament is an holy Ordinance inſtituted by Chriſt in his Church [r], to ſignify, ſeal, and exhibite [v] unto thoſe that are within the covenant of Grace [w], the Benefits of his Meditation [x]; to ſtrengthen and increaſe their Faith

161. [q] 1 *Pet.* 3. 21. The like figure whereunto, even baptiſm, doth alſo now ſave us, (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience toward God) by the reſurrection of Jeſus Chriſt. *Acts* 8. 13. Then Simon himſelf believed alſo; and when he was baptized, he continued with Philip, and wondred, beholding the miracles and ſigns which were done. *Compared with v.* 23. For I perceive (*ſaid Peter to Simon*) that thou art in the gall of bitterneſs, and in the bond of iniquity. 1 *Cor.* 3. 6. I have planted, Apollos watered, but God gave the increaſe. *v* 7. So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increaſe. 1 *Cor.* 12. 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

162. [r] *Gen.* 17. 7. And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant, to be a God unto thee, and to thy ſeed after thee, *v* 10. This is my covenant, which ye ſhall keep between me and you, and thy ſeed after thee; every man-child among you ſhall be circumciſed. *Exod chapter* 12. *containing the inſtitution of the paſſover.* *Mat.* 28 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt. * *Matth.* 26. 26 And as they were eating, Jeſus took bread, and bleſſed it, and brake it, and gave it to the diſciples, and ſaid, Take, eat; this is my body. *v* 27. And he took the cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it; *v* 28. For this is my blood of the new teſtament, which is ſhed for many, for the remiſſion of ſins.

[v] *Rom.* 4, 11. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith which he had yet being uncircumciſed: that he might be the father of all them that believe, though they be not circumciſed: that righteouſneſs might be imputed unto them alſo. 1 *Cor.* 11. 24. And when he had given thanks, he brake it, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me. *v* 25. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

[w] *Rom.* 15, 8. Now I ſay, That Jeſus Chriſt was a miniſter of the circumciſion, for the truth of God, to confirm the promiſes made unto the fathers. *Exod.* 12. 48. And when a ſtranger ſhall ſojourn with thee, and will keep the paſſover to the Lord, let all his males be circumciſed, and then let him come near and keep it; and he ſhall be as one that is born in the land: for no uncircumciſed perſon ſhall eat thereof.

[x] *Acts*, 2. 38. Then Peter ſaid unto them, Repent and be baptized every one of you, in the name of Jeſus Chriſt, for the remiſſion of

ſins

Faith, and all other Graces [y]; to oblige them to Obedience [z], to teſtify and cheriſh their Love and Communion one with another [a], and to diſtinguiſh them from thoſe that are without [b].

163. Queſt. *What are the Parts of a Sacrament?*

Anſw. The Parts of a Sacrament are Two; the One, an outward and ſenſible ſign uſed according to Chriſt's own Appointment; the other, an inward and ſpiritual Grace thereby ſignified.

164. Queſt. *How many Sacraments hath Chriſt inſtituted in his Church under the New Teſtament?*

Anſw.

ſins, and ye ſhall receive the gift of the holy Ghoſt. 1 *Cor.* 10, 16. The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt?

y *Rom.* 4. 11. *See in* v *above, Gal* 3. 27. For as many of you as have been baptized into Chriſt, have put on Chriſt.

z *Rom* 6 3. Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death. v 4. Therefore we are buried with him by baptiſm into death: that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. 1 *Cor.* 10. 21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lords table, and the table of devils.

a *Eph.* 4. 2. With all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love; v 3. Endeavouring to keep the unity of the Spirit in the bond of peace. v 4. There is one body, and one Spirit, even as ye are called in one hope of your calling; v 5. One Lord, one faith, one baptiſm. 1 *Cor.* 12. 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit.

b *Eph.* 2. 11. Wherefore remember that ye being in times paſſed Gentiles in the fleſh, who are called uncircumciſion by that which is called the circumciſion in the fleſh made by hands: v 12, That at that time we were without Chriſt, being aliens from the commonwealth of Iſrael, and ſtrangers from the covenant of promiſe, having no hope, and without God in the world, *Gen.* 34. 14. And they ſaid unto them, We cannot do this thing, to give our ſiſter to one that is uncircumciſed; for that were a reproach to us.

163. c *Mat.* 3. 11. I indeed baptize you with water unto repentance; but he that cometh after me, is mightier than I, whoſe ſhoes I am not worthy to bear: he ſhall baptize you with the holy Ghoſt, and with fire. 1 *Pet.* 3. 21. The like figure whereunto, even baptiſm, doth alſo now ſave us, (not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt. *Rom.* 2. 28. For he is not a Jew, that is one outwardly; neither is that circumciſion, which is outward in the fleſh: v 29. But he is a Jew who is one inwardly; and circumciſion is that of the heart, in the ſpirit, and not in the letter, whoſe praiſe is not of men, but of God.

164. d *Mat.*

Anſw. Under the new Teſtament Chriſt hath inſtituted in his Church only Two Sacraments, Baptiſm and the Lord's Supper d.

165. Queſt. *What is Baptiſm?*

Anſw. Baptiſm is a Sacrament of the New Teſtament, wherein Chriſt hath ordained the waſhing with Water in the Name of the Father, and of the Son, and of the Holy Ghoſt e; to be a ſign and Seal of Ingrafting into himſelf f, of Remiſſion of Sins by his Blood g, and regeneration by his Spirit h; of Adoption i, and Reſurrection unto Everlaſting Life k: And whereby the parties Baptized are ſolemnly admitted into the viſible Church l, and enter into an open and profeſſed Engagement to be wholly and only the Lord's m.

166. Queſt. *Unto whom is Baptiſm to be adminiſtred?*

Anſw. Baptiſm is not to be adminiſtred to any that are out of the viſible Church, and ſo ſtrangers from the Covenant of Promiſe, till they profeſs their Faith in Chriſt, and Obe-

164 d *Matth.* 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt. 1 *Cor.* 11. 20. When ye come together therefore into one place, this is not to eat the Lords ſupper. v 23. For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread. *Matth.* 26. 26, 27, 28. *See above in* t.

165. e *Matth.* 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the father, and of the ſon, and of the holy Ghoſt.

f *Gal.* 3. 27. For as many of you as have been baptized into Chriſt, have put on Chriſt.

g *Mark.* 1. 4. John did baptize in the wilderneſs, and preach the baptiſm of repentance, for the remiſſion of ſins. *Rev* 1. 5.---Unto him that loved us, and waſhed us from our ſins in his own blood.

h *Titus.* 3. 5. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of regeneration and renewing of the holy Ghoſt. *Eph.* 5. 26. That he might ſanctify and cleanſe it with the waſhing of water by the word.

i *Gal.* 3. 26. For ye are all the children of God by faith in Chriſt Jeſus. v. 27. For as many of you as have been baptized into Chriſt, have put on Chriſt.

k 1 *Cor.* 15. 29. Elſe what ſhall they do, which are baptized for the dead, if the dead riſe not at all? why are they then baptized for the dead? *Rom.* 6, 5. For if we have been planted together in the likeneſs of his death: we ſhall be alſo in the likeneſs of his reſurrection.

l 1 *Cor.* 12, 13, For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

m *Rom.* 6. 4. Therefore we are buried with him by baptiſm into death: that like as Chriſt was raiſed up from the dead by the glory of his Father, even ſo we alſo ſhould walk in newneſs of life.

Obedience to him n; but Infants deſcending from Parents, either both or but one of them profeſſing Faith in Chriſt and Obedience to him, are in that Reſpect within the Covenant, and to be baptized o.

167. Queſt. *How is our Baptiſm to be improved by us?*

Anſw. The needful, but much neglected Duty of Improving our Baptiſm, is to be performed by us all our Life long, eſpecially in the time of Temptation, and when we are

166. n *Acts* 8. 36. And as they went on their way, they came unto a certain water: and the eunuch ſaid, See, here is water; what doth hinder me to be baptized? *v* 37. And Philip ſaid, if thou believeſt with all thine heart, thou mayeſt. And he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God. *Acts* 2. 38. Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt.

o *Gen.* 17. 7: And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations for an everlaſting covenant; to be a a God unto thee, and to thy ſeed after thee. *v* 9. And God ſaid unto Abraham, Thou ſhalt keep my covenant therefore, thou and thy ſeed after thee, in their generations. *Compared with Gal.* 3. 9. So then they which be of faith, are bleſſed with faithful Abraham. *v* 14. That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith. *And with Col.* 2. 11. In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt: *v* 12. Buried with him in baptiſm, wherein alſo you are riſen with him through the faith of the operation of God, who hath raiſed him from the dead. *And with Acts* 2. 38. Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt. *v* 39: For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call. *And with Rom.* 4. 11. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith, which he had yet being uncircumciſed: that he might be the father of all them that believe though they be not circumciſed that righteouſneſs might be imputed unto them alſo: *v* 12. And the father of circumciſion to them who are not of the circumciſion only, but alſo walk in the ſteps of the faith of our father Abraham, which he had being yet uncircumciſed. 1 *Cor.* 7. 14. For the unbelieving husband is ſanctified by the wife, and the unbelieving wife is ſanctified by the husband: elſe were your children unclean: but now they are holy. *Mat.* 28. 19. Go ye therefore, and teach all nations, baptizing them in the name of the father, and of the Son, and of the holy Ghoſt. *Luke.* 18. 15: And they brought unto him alſo infants that he would touch them; but when his diſciples ſaw it, they rebuked them. *v* 16. But Jeſus called them unto him, and ſaid, ſuffer little children to come unto me, and forbid them not: for of ſuch is the kingdom of God.

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preſent at the Adminiſtration of it to others [p]: by ſerious and thankful Conſideration of the Nature of it, and of the Ends for which Chriſt inſtituted it, the Privileges and Benefits conferred and ſealed thereby, and our ſolemn Vow made therein [q]; by being humbled for our ſinful Defilement, our falling ſhort of, and walking contrary to, the Grace of Baptiſm and our Engagements [r]; by growing up to Aſſurance of Pardon of Sin, and of all other Bleſſings ſealed to us in that Sacrament [s]; by drawing Strength from the Death and Reſurrection of Chriſt, into whom we are baptized, for the Mortifying of Sin, and Quickning of Grace [t]; and by endea-

Rom. 11. 16. For if the firſt fruit be holy, the lump is alſo holy; and if the root be holy, ſo are the branches.

167. p *Col.* 2. 11. In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt: *v.* 12. Buried with him in baptiſm, wherein alſo ye are riſen with him through the faith of the operation of God, who hath raiſed him from the dead. *Rom.* 6, 4. Therefore we are buried with him by baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of his Father, even ſo we alſo ſhould walk in newneſs of life. *v.* 6. Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. *v.* 11. Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin, but alive unto God through Jeſus Chriſt our Lord.

q *Rom.* 6. 3. Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? *v.* 4. Therefore we are buried with him by baptiſm into death; that like as Chriſt was raiſed up from the dead by the glory of his Father, even ſo we alſo ſhould walk in newneſs of life. *v.* 5. For if we have been planted together in the likeneſs of his death: we ſhall be alſo in the likeneſs of his reſurrection.

r 1 *Cor.* 1, 11. For it hath been declared unto me of you, my brethren, by them which are of the houſe of Cloe, that there are contentions among you. *v.* 12. Now this I ſay, that every one of you ſaith, I am of Paul, and I of Apollos, and I of Cephas and I of Chriſt. *v* 13. Is Chriſt divided? was Paul crucified for you? or were ye baptized in the name of Paul? *Rom.* 6. 2. God forbid: how ſhall we that are dead to ſin, live any longer therein? *v.* 3. Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death?

s *Rom* 4. 11. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith which he had yet being uncircumciſed: that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo. *v.* 12. And the father of circumciſion to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which he had being yet uncircumciſed. 1 *Pet.* 3 21. The like figure whereunto, even baptiſm, doth alſo now ſave us (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt.

t *Rom.* 6, 3. 4. 5: *See above in* q

v *Gal.*

deavouring to live by Faith, to have our Converſation in Holineſs and Righteouſneſs w, as thoſe that have therein given up their Names to Chriſt x, and to walk in brotherly Love, as being baptized by the ſame Spirit into one Body y:

168. Queſt. *What is the Lord's Supper?*

Anſw. The Lord's Supper is a Sacrament of the New Teſtament z, wherein, by giving and receiving Bread and Wine, according to the Appointment of Jeſus Chriſt, his Death is ſhewed forth; and they that worthily communicate, feed upon his Body and Blood, to their ſpiritual Nouriſhment and Growth in Grace a, have their Union and Communion withhim confirmed b; teſtify and renew their Thankfulneſs c, and

v *Gal.* 3. 26. For ye are all the children of God by faith in Chriſt Jeſus. *v.* 27. For as many of you as have been baptized into Chriſt, have put on Chriſt.

w *Rom.* 6. 22. But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life.

x *Acts* 2, 38. Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt.

y 1 *Cor.* 12. 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. *v.* 25. That there ſhould be no ſchiſm in the body; but that the members ſhould have the ſame care one of another. v. 26. And whether one member ſuffer, all the members ſuffer with it: or one member be honoured, all the members rejoice with it. v. 27. Now ye are the body of Chriſt, and members in particular.

168. z *Luke.* 22. 20 Likewiſe alſo the cup after ſupper, ſaying, This cup is the new teſtament in my blood, which is ſhed for you.

a *Matth.* 26. 26. And as they were eating, Jeſus took bread, and bleſſed it, and brake it, and gave it to the diſciples, and ſaid, Take, eat; this is my body: v. 27. And he took the cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it: v. 28. For this is my blood of the new teſtament which is ſhed for many for the remiſſion of ſins. 1 *Cor* 11. 23. For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread: v. 24. And when he had given thanks, he brake it, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me. v. 25. After the ſame manner alſo he took the cup when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me. v. 26. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come.

b 1 *Cor.* 10. 16. The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? the bread which we break, is it not the communion of the body of Chriſt?

c 1 *Cor.* 11. 24. *See above in* a.

and Engagement to God [d], and their mutual Love and Fellowſhip each with other as Members of the ſame Myſtical Body [e].

169. Queſt. *How hath Chriſt appointed Bread and Wine to be given and received in the Sacrament of the Lord's Supper?*

Anſw. Chriſt hath appointed the Miniſters of his Word, in the Adminiſtration of this Sacrament of the Lord's Supper, to ſet apart the Bread and Wine from common Uſe by the Word of Inſtitution, Thankſgiving, and Prayer; to take and break the Bread, and to give both the Bread and the Wine to the Communicants: Who are by the ſame Appointment to take and eat the Bread, and to drink the Wine; in thankful Remembrance that the Body of Chriſt was broken and given, and his Blood ſhed for them [f].

170, Queſt. *How do they that worthily communicate in the Lord's Supper, feed upon the Body and Blood of Chriſt therein?*

Anſw. As the Body and Blood of Chriſt are not corporally or carnally preſent in, with, or under the Bread and Wine in the Lord's Supper [g]; and yet are ſpiritually preſent to the Faith of the Receiver, no leſs truly and really than the Elements themſelves are to their outward Senſes [h]: So they that

d 1 *Cor.* 10. 14. Wherefore, my dearly beloved, flee from idolatry. v. 15. I ſpeak as to wiſe men; judge ye what I ſay. v. 16. The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? the bread which we break, is it not the communion of the body of Chriſt? v. 21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

e 1 *Cor.* 10, 17. For we being many are one bread, and one body: for we are all partakers of that one bread.

169. f 1 *Cor.* 11, 23. 24. *See before under* a. *Matth.* 26, 26, 27, 28. *See before at* a. *Mark* 14, 22. And as they did eat, Jeſus took bread, and bleſſed, and brake it, and gave to them, and ſaid, Take, eat: this is my body. v. 23. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. v. 24. And he ſaid unto them, This is my blood of the new teſtament, which is ſhed for many. *Luke*, 22. 19. And he took bread, and gave thanks, and brake it, and gave unto them, ſaying, This is my body which is given for you: this do in remembrance of me. v. 20. Likewiſe alſo the cup after ſupper, ſaying, This cup is the new teſtament in my blood, which is ſhed for you.

170. g *Acts.* 3, 21. Whom the heaven muſt receive until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets, ſince the world began.

h *Matth* 26, 26 And as they were eating, Jeſus took bread, and bleſ-

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that worthily communicate in the Sacrament of the Lord's Supper, do therein feed upon the Body and Blood of Chriſt, not after a corporal or carnal, but in a ſpiritual Manner; yet truly and really i, while by Faith they receive and apply unto themſelves Chriſt crucified, and all the Benefits of his Death k.

171. Queſt. *How are they that receive the Sacrament of the Lord's Supper to prepare themſelves before they come unto it?*

Anſw. They that receive the Sacrament of the Lord's Supper, are, before they come, to prepare themſelves thereunto, by examining themſelves l, of their being in Chriſt m, of their Sins and Wants n; of the Truth and Meaſure of their Knowledge o, Faith p, Repentance q, Love to God and the

led it, and brake it, and gave it to the diſciples, and ſaid, Take, eat; this is my body. v. 28. For this is my blood of the new teſtament, which is ſhed for many for the remiſſion of ſins.

i 1 *Cor.* 11. 24. And when he had given thanks, he brake it, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me. v. 25 After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as often as ye drink it, in remembrance of me. v. 26. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come. v. 27. Wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. v. 28. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. v. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body.

k 1 *Cor.* 10. 16. The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt?

171 l 1 *Cor.* 11. 28. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup.

m 2 *Cor.* 13. 5. Examine your ſelves, whether ye be in the faith; prove your own ſelves; know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates?

n 1 *Cor.* 5. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Chriſt our paſſover is ſacrificed for us. *Compared with Exod.* 12. 15. Seven days ſhall ye eat unleavened bread, even the firſt day ye ſhall put away leaven out of your houſes: for whoſoever eateth leavened bread, from the firſt day until the ſeventh day, that ſoul ſhall be cut off from Iſrael.

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t *Matth.* 5. 23. Therefore, if thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee; v. 24. Leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift.

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that worthily communicate in the Sacrament of the Lord's Supper, do therein feed upon the Body and Blood of Chriſt, not after a corporal or carnal, but in a ſpiritual Manner; yet truly and really i, while by Faith they receive and apply unto themſelves Chriſt crucified, and all the Benefits of his Death k.

171. Queſt. *How are they that receive the Sacrament of the Lord's Supper to prepare themſelves before they come unto it?*

Anſw. They that receive the Sacrament of the Lord's Supper, are, before they come, to prepare themſelves thereunto, by examining themſelves l, of their being in Chriſt m, of their Sins and Wants n; of the Truth and Meaſure of their Knowledge o, Faith p, Repentance q, Love to God and the

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y 1 *Cor.* 11. 24. And when he had given thanks, he brake it, and ſaid, Take, eat, this is my body, which is broken for you: this do in re-

fervent Prayer z,

172. Queſt. *May one who doubteth of his being in Chriſt, or of his due Preparation, come to the Lord's Supper?*

Anſw. One who doubteth of his being in Chriſt, or of his due Preparation to the Sacrament of the Lord's Supper, may have true Intereſt in Chriſt, tho' he be not yet aſſured thereof a, and in God's Account hath it, if he be duly affected with the Apprehenſion of the Want of it b, and unfeigned-

membrance of me *v.* 25. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

z 2 *Chron.* 30. 18. For a multitude of the people, even many of Ephraim, and Manaſſeh, Iſſachar, and Zebulun, had not cleanſed themſelves, yet did they eat the paſſover, otherwiſe than it was written: but Hezekiah prayed for them, ſaying, The good Lord pardon every one, *v.* 19. That prepareth his heart to ſeek God, the Lord God of his fathers, though he be not cleanſed according to the purification of the ſanctuary. *Matth.* 26. 26. And as they were eating, Jeſus took bread, and bleſſed it, and brake it, and gave it to the diſciples, and ſaid, Take, eat; this is my body.

172. a *Iſa.* 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light? let him truſt in the name of the Lord, and ſtay upon his God. 1 *John* 5. 13. Theſe things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. *Pſalm* 88. *throughout.* *Pſalm* 77. 1. *to the* 12. *v.* 1, I cried unto God with my voice: even unto God with my voice, and he gave ear unto me. *v.* 2. In the day of my trouble I ſought the Lord; my ſore ran in the night, and ceaſed not: my ſoul refuſed to be comforted. *v.* 3. I remembred God, and was troubled; I complained, and my ſpirit was overwhelmed, Selah. *v.* 4. Thou holdeſt mine eyes waking, I am ſo troubled that I cannot ſpeak, *&c. v.* 7. Will the Lord caſt off for ever? and will he be favourable no more? *v.* 8. Is his mercy clean gone for ever? doth his promiſe fail for evermore? *v.* 9. Hath God forgotten to be gracious; hath he in anger ſhut up his tender mercies? *Jonah* 2. 4. Then I ſaid, I am caſt out of thy ſight; yet I will look again toward thy holy temple, *v.* 7. When my ſoul fainted within me, I remembred the Lord, and my prayer came in unto thee, into thine holy temple.

b *Iſa.* 54. 7. For a ſmall moment have I forſaken thee, but with great mercies will I gather thee: *v.* 8. In a little wrath I hid my face from thee for a moment, but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy redeemer. *v.* 9. For this is as the waters of Noah unto me: for as I have ſworn that the waters of Noah ſhould no more go over the earth; ſo have I ſworn that I would not be wroth with thee, nor rebuke thee. *v.* 10. For the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord, that hath mercy on thee. *Matth.* 5. 3. Bleſſed are the poor in ſpirit, for theirs is the kingdom of heaven

feignedly desires to be found in Christ c, and to depart from Iniquity d; In which Case (because Promises are made, and this Sacrament is appointed for the Relief even of weak and doubting Christians e) he is to bewail his Unbelief f, and

heaven. *v.* 4. Blessed are they that mourn: for they shall be comforted. *Psalm* 31. 22. For I said in my haste, I am cut off from before thine eyes: nevertheless, thou hearedst the voice of my supplication, when I cried unto thee. *Psalm* 73. 13, Verily I have cleansed my heart in vain, and washed my hands in innocency. *v.* 22. So foolish was I, and ignorant: I was as a beast before thee. *v.* 23. Nevertheless, I am continually with thee; thou hast holden me by my right hand.

c *Phil.* 3. 8. Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ. *v.* 9. And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Psalm* 10. 17. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear. * *Psalm.* 42. 1. As the hart panteth after the water-brooks, so panteth my soul after thee, O God, *v.* 2. My soul thirsteth for God, for the living God: when shall I come and appear before God? *v.* 5. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him for the help of his countenance. *v.* 11. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God.

d 2 *Tim.* 2. 19. Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ, depart from iniquity. *Isa.* 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. *Psalm.* 66. 18. If I regard iniquity in my heart: the Lord will not hear me. *v.* 19. But verily God hath heard me. he hath attended to the voice of my prayer. *v.* 20. Blessed be God. which hath not turned away my prayer, nor his mercy from me.

e *Isa.* 40. 11. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. *v.* 29. He giveth power to the faint; and to them that have no might, he increaseth strength. *v.* 31. But they that wait upon the Lord, shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. *Mat.* 11. 28. Come unto me, all ye that labour, and are heavy laden, and I will give you rest. *Mat.* 12. 20. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. *Mat.* 26. 28. For this is my blood of the new testament which is shed for many for the remission of sins.

f *Mark* 9. 24. And straightway the father of the child cried out, and said with tears, Lord, I believe, help thou mine unbelief.

and labour to have his Doubts resolved g; and so doing, he may and ought to come to the Lord's Supper, that he may be further strengthned h.

173. Quest. *May any who profess the Faith, and desire to come to the Lord's Supper, be kept from it?*

Answ. Such as are found to be Ignorant or Scandalous, notwithstanding their Profession of the Faith and Desire to come to the Lord's Supper, may and ought to be kept from that Sacrament by the Power which Christ hath left in his Church i, until they receive Instruction, and manifest their Reformation k.

174. Quest. *What is required of them that receive the Sacrament of the Lords Supper in the Time of the Administration of it?*

Answ It is required of them that receive the Sacrament of the Lord's Supper, That during the Time of the Administration of it, with all holy Reverence and Attention they wait upon God in that Ordinance l, diligently observe

g *Acts* 2. 37. Now when they heard this, they were pricked in their heart, and said unto *Peter*, and to the rest of the apostles, Men and brethren, what shall we do? *Acts* 16. 30 And he brought them out, and said, Sirs, what must we do to be saved?

h *Rom.* 4. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also. 1 *Cor.* 11. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

173. 1 *Cor.* 11. 27. *to the end* Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. *v.* 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup. *v.* 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. *v* 30. For this cause many are weak and sickly among you, and many sleep. *v* 31. For if we would judge our selves, we should not be judged, *&c to the end of the Chapter, Compared with Mat.* 7 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you. *And with* 1 *Cor.* 5. *chapter to the end And with Jude, v.* 23. And others save with fear, pulling them out of the fire; hating even the garments spotted by the flesh: *And with* 1 *Tim* 5. 22. Lay hands suddenly on no man, neither be partaker of other mens sins: keep thy self pure

k 2 *Cor.* 2. 7. So that contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with over much sorrow.

174 l *Lev.* 10. 3. Then Moses said unto Aaron, This is it that the Lord

ſerve the Sacramental Elements and Actions m, heedfully diſcern the Lords Body n, and affectionately meditate on his Death and Sufferings o, and thereby ſtir up themſelves to a vigorous Exerciſe of their Graces p; in judging themſelves q, and ſorrowing for Sin r; in earneſt Hungring and thriſting after Chriſt ſ, Feeding on him by Faith t, Receiving of his Fulneſs v, Truſting in his Merits

Lord ſpake, ſaying, I will be ſanctified in them that come nigh me, and before all the People I will be glorified. --- *Heb.* 12. 28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may ſerve God acceptably, with reverence, and godly fear. *Pſal.* 5. 7. But as for me, I will come into thy houſe in the multitude of thy mercy, and in thy fear will I worſhip toward thy holy temple. 1 *Cor.* 11. 17. Now in this that I declare unto you, I praiſe you not, that ye come together not for the better, but for the worſe. *v.* 26. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come. *v.* 27. Wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.

m *Exod.* 24. 8. And Moſes took the blood and ſprinkled it on the people, and ſaid, Behold the blood of the covenant which the Lord hath made with you, concerning all theſe words. *Compared with Mat.* 26. 28, For this is my blood of the new teſtament which is ſhed for many for the remiſſion of ſins.

n 1 *Cor.* 11. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body.

o *Luke* 22. 19. And he took bread and gave thanks, and brake it, and, gave unto them, ſaying, This do in remembrance of me.

p 1 *Cor.* 11. 26. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come. 1 *Cor.* 10. 3. And did all eat the ſame ſpiritual meat; *v.* 4 And did all drink the ſame ſpiritual drink: (for they drank of that ſpiritual Rock that followed them, and that Rock was Chriſt) *v.* 5. But with many of them God was not well pleaſed: for they were overthrown in the wilderneſs. *v.* 11 Now all theſe things happened unto them for enſamples: and they are written for our admonition, upon whom the ends of the world are come. *v.* 14. Wherefore, my dearly beloved, flee from idolatry.

q 1 *Cor.* 11. 31 For if we would judge our ſelves, we ſhould not be judged.

r *Zech.* 12. 10. And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one mourneth for his only ſon, and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt-born.

ſ *Rev.* 22. 17. And the Spirit and the bride ſay, Come. And let him that heareth, ſay, Come And let him that is athriſt, come: And whoſoever will, let him take the water of life freely.

t *John* 6. 35. And Jeſus ſaid unto them, I am the bread of life: he that cometh to me, ſhall never hunger; and he that believeth on me, ſhall never thirſt.

v *John* 1. 16. And of his fulneſs have all we received, and grace for grace.

rits w, rejoicing in his Love x; giving Thanks for his Grace y; in renewing of their Covenant with God z, and Love to all the Saints a.

175. Quest. *What is the Duty of Christians, after they have received the Sacrament of the Lord's Supper?*

Answ. The Duty of Christians, after they have received the Sacrament of the Lord's Supper, is seriously to consider how they have behaved themselves therein, and with what Success b; if they find Quickning and Comfort, to bless God for it c, beg the Continuance of it d, watch against Re-

w *Phil.* 3. 9. And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

x *Psal.* 63. 4. Thus will I bless thee, while I live: I will lift up my hands in thy name. *v.* 5. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips. 2 *Chron.* 30. 21. And the children of Israel that were present at Jerusalem, kept the feast of unleavened bread seven days with great gladness: and the Levites, and the priests praised the Lord day by day, singing with loud instruments to the Lord.

y *Psal.* 22. 26. The meek shall eat and be satisfied: they shall praise the Lord that seek him; your heart shall live for ever.

z *Jer.* 50. 5. They shall ask the way to Zion with their faces thitherward, saying, come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. *Psalm* 50. 5. Gather my saints together unto me: those that have made a covenant with me by sacrifice.

a *Acts* 2. 42. And they continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers.

175. b *Psalm* 28. 7. The Lord is my strength and my shield, my heart trusted in him, and I am helped, therefore my heart greatly rejoiceth, and with my song will I praise him. *Psalm* 85. 8. I will hear what God the Lord will speak; for he will speak peace unto his people and to his saints: but let them not turn again to folly. 1 *Cor.* 11. 17. Now in this that I declare unto you, I praise you not, that you come together not for the better, but for the worse. *v.* 30. For this cause many are weak and sickly among you, and many sleep. *v.* 31. For if we would judge our selves, we should not be judged.

c 2 *Chron.* 30. 21, 22, 23, 25, 26. *v.* 21. And the children of Israel that were present at Jerusalem, kept the feast of unleavened bread seven days with great gladness: and the Levites, and the priests praised the Lord day by day, singing with loud instruments unto the Lord. *&c. Acts* 2. 42. And they continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers. *v.* 46. And they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart; *v.* 47. Praising God, and having favour with all the people.—

d *Psal.* 36. 10. O continue thy loving kindness unto them that know thee; and thy righteousness to the upright in heart. *Cant.* 3. 4.

Relapſes e, fulfil their Vows f, and encourage themſelves to a frequent Attendance on that Ordinance g: But, if they find no preſent Benefit, more exactly to review their Preparation to, and Carriage at the Sacrament h; in both which, if they can approve themſelves to God and their own Conſciences, they are to wait for the Fruit of it in due Time i: But if they ſee they have failed in either, they

It was but a little that I paſſed from them, but I found him whom my ſoul loveth: I held him, and would not let him go, until I had brought him into my mothers houſe, and into the chamber of her that conceived me. 1 *Chron.* 29, 18. O Lord God of Abraham, Iſaac, and Iſrael, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee.

e 1 *Cor.* 10, 3. And did all eat the ſame ſpiritual meat; *v.* 4. And did all drink the ſame ſpiritual drink; (for they drank of that ſpiritual Rock that followed them: and that Rock was Chriſt.) *v.* 5. But with many of them God was not well pleaſed: for they were overthrown in the wilderneſs. v. 12. Wherefore let him that thinketh he ſtandeth, take heed leſt he fall.

f *Pſalm.* 50. 14. Offer unto God thankſgiving, and pay thy vows unto the moſt High

g 1 *Cor.* 11. 25 After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me, v. 26. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come. *Act.* 2. 42. And they continued ſtedfaſtly, in the apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers. v. 46. And they continuing daily with one accord in the temple, and breaking bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart,

h * *Cant.* 5. 1. I am come into my garden, my ſiſter, my ſpouſe; I have gathered my myrrh with my ſpice, I have eaten my hony-comb with my hony, I have drunk my wine with my milk: eat, O friends, drink, yea, drink abundantly, O beloved. v. 2. I ſleep, but my heart waketh: it is the voice of my beloved that knocketh, ſaying, Open to me, my ſiſter my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. *v.* 3. I have put off my coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them? v. 4. My beloved put in his hand by the hole of the door, and my bowels were moved for him. v. 5. I roſe up to open to my beloved, and my hands dropped with myrrh, and my fingers with ſweet-ſmelling myrrh upon the handles of the lock. v. 6. I opened to my beloved, but my beloved had withdrawn himſelf, and was gone: my ſoul failed when he ſpake: I ſought him, but I could not find him; I called him, but he gave me no anſwer.

i *Pſalm.* 123. 1. Unto thee lift I up mine eyes, O thou that dwelleſt in the heavens. * v. 2. Behold, as the eyes of ſervants look unto the hand of their maſters, and as the eyes of a maiden unto the hand of her miſtreſs: ſo our eyes wait upon the Lord our God, until that he have mercy upon us. *Pſalm.* 42. 5. Why art thou caſt down, O my ſoul? and why art thou diſquieted in me? hope thou in God: for I ſhall yet praiſe him for the help of his countenance.

they are to be humbled k, and to attend upon it afterward with more Care and Diligence l,

176. Queſt. *Wherein do the Sacraments of Baptiſm and the Lord's Supper agree?*

Anſw. The Sacraments of Baptiſm and the Lord's Supper agree, in that the Author of both is God m; the ſpiritual Part of both is Chriſt and his Benefits n; both are Seals of the

v. 8. Yet the Lord will command his loving kindneſs in the day-time, and in the night his ſong ſhall be with me, and my prayer unto the God of my life. *Pſalm.* 43, 3. O ſend out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles. *v.* 4. Then will I go unto the altar of God, unto God my exceeding joy; yea, upon the harp will I praiſe thee, O God, my God. *v.* 5. Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope in God, for I ſhall yet praiſe him, who is the health of my countenance and my God.

k 2 *Chron.* 30. 18. For a multitude of the people, even many of Ephraim and Manaſſeh, Iſſachar, and Zebulun, had not cleanſed themſelves, yet did they eat the paſſover, otherwiſe than it was written: But Hezekiah prayed for them, ſaying, The good Lord pardon every one. *v.* 19. That prepareth his heart to ſeek God, the Lord God of his fathers, though he be not cleanſed according to the purification of the ſanctuary. *Iſa.* 1. 16. Waſh ye, make you clean, put away the evil of your doings from before mine eyes; ceaſe to do evil. *v.* 18. Come now, and let us reaſon together, ſaith the Lord; though your ſins be as ſcarlet, they ſhall be white as ſnow; though they be red like crimſon, they ſhall be as wool.

l 2 *Cor.* 7. 11. For behold, this ſelf-ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you, yea, what clearing of your ſelves, yea, what indignation, yea, what fear, yea, what vehement deſire, yea, what zeal, yea, what revenge! in all things ye have approved your ſelves to be clear in this matter. 1 *Chron.* 15. 12. And David ſaid unto them, Ye are the chief of the fathers of the Levites: ſanctify your ſelves, both ye and your brethren, that you may bring up the ark of the Lord God of Iſrael, unto the place that I have prepared for it. *v.* 13. For becauſe you did it not at the firſt, the Lord our God made a breach upon us, for that we ſought him not after the due order. *v.* 14. So the prieſts and Levites ſanctified themſelves to bring up the ark of the Lord God of Iſrael.

176. m *Matth.* 28, 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt. 1 *Cor.* 11. 23. For I have received of the Lord, that which I alſo delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread;

n *Rom.* 6, 3. Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? *v.* 4. Therefore we are buried with him by baptiſm into death: that like as Chriſt was raiſed up from the dead by the glory of his Father, even ſo we alſo ſhould walk in newneſs of life. 1 *Cor.* 10. 16. The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? the bread which we break, is it not the communion of the body of Chriſt?

o *Rom.*

the ſame Covenant o, are to be diſpenſed by Miniſters of the Goſpel, and by none other p, and to be continued in the Church of Chriſt until his Second Coming q.

177. Queſt, *Wherein do the Sacraments of Baptiſm and the Lord's Supper differ?*

Anſw. The Sacraments of Baptiſm and the Lord's Supper differ, in that Baptiſm is to be adminiſtred but once, with Water, to be a Sign and Seal of our Regeneration and Ingrafting into Chriſt r, and that even to Infants ſ; whereas the

o *Rom.* 4, 11. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith which he had yet being uncircumciſed: that he might be the Father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo. *Compared with Col.* 2. 12: Buried with him in baptiſm, wherein alſo ye are riſen with him through the faith of the operation of God, who hath raiſed him from the dead. *Matth.* 26. 27. And he took the cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it: *v.* 28. For this is my blood of the new teſtament which is ſhed for many for the remiſſion of ſins.

p *John.* 1, 33. And I knew him not: but he that ſent me to baptize with water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he which baptizeth with the holy Ghoſt. *Matth.* 28, 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt. 1. *Cor.* 11, 23. For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread, 1 *Cor.* 4. 1. Let a man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God. *Heb.* 5. 4. And no man taketh this honour unto himſelf, but he that is called of God, as was Aaron.

q *Matth* 28, 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the holy Ghoſt: *v.* 20. Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen. 1 *Cor.* 11, 26. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come.

177. r *Mat.* 3. 11. I indeed baptize you with water unto repentance; but he that cometh after me, is mightier than I, whoſe ſhoes I am not worthy to bear: he ſhall baptize you with the holy Ghoſt, and with fire. *Titus.* 3. 5. Not by works of righteouſneſs, which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the holy Ghoſt. *Gal.* 3. 27. For as many of you as have been baptized into Chriſt, have put on Chriſt.

ſ *Gen.* 17. 6. And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant; to be a God unto thee, and to thy ſeed after thee. *v.* 9. And God ſaid unto Abraham, Thou ſhalt keep my covenant therefore, thou, and thy ſeed after thee, in their generations. *Acts* 2. 38. Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the

the Lord's Supper is to be administred often, in the Elements of Bread and Wine, to represent and exhibite Christ as spiritual Nourishment to the soul t, and to confirm our Countinuance and Growth in him v, and that only to such as are of Years and Ability to examine themselves w,

178, Quest, *What is Prayer?*

Answ. Prayer is an Offering up of our Desires unto God x; in the Name of Christ y, by the Help of his spirit z; with Confession of our sins a, and thankful Acknowledgment of his Mercies b.

179, Quest, *Are we to pray unto God only?*

Answ. God only being able to search the Hearts c, hear the Re-

the gift of the holy Ghost. *v.* 39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. 1 *Cor.* 7. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

t 1 *Cor.* 11. 23. For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; *v.* 24. And when he had given thanks, he brake it, and said, Take, eat; this is my body which, is broken for you: this do in remembrance of me: *v.* 25. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. *v.* 26. For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come.

v 1 *Cor.* 10, 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?

w 1 *Cor.* 11. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup. *v.* 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body.

178. x *Psalm.* 62, 8, Trust in him at all times; ye people, pour out your hearts before him: God is a refuge for us. Selah.

y *John*, 16, 23. And in that day ye shall ask me nothing: verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

z *Rom* 8, 26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit it self maketh intercession for us with groanings which cannot be uttered.

a *Psalm.* 32, 5. I acknowledged my sin unto thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin, Selah. *v.* 6. For this shall every one that is godly, pray unto thee, in a time when thou mayest be found.---- *Dan.* 9. 4. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God,--

b *Phil.* 4. 6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.

179 c 1 *Kings*, 8. 39. Then hear thou

Requeſts *d*, pardon the Sins *e*, and fulfil the Deſires of all *i*: and only to be believed in *g*, and worſhipped with Religious Worſhip *h*; Prayer, which is a ſpecial Part thereof *i*, is to be made by all to him alone *l*, and to none other *l*,

180. Queſt. *What is it to pray in the Name of Chriſt?*

Anſw. To pray in the Name of Chriſt, is, in Obedience to his Command, and in Confidence on his Promiſes, to ask Mercy for his Sake *m*: not by bare mentioning of his Name *n*; but by drawing our Encouragement to pray and our Boldneſs, ſtrength, and hope of Acceptance in Prayer, from Chriſt and his Mediation *o*.

181 Queſt.

thou in Heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whoſe heart thou knoweſt: for thou, even thou only knoweſt the hearts of all the children of men. *Acts*, 1. 25. And they prayed, and ſaid, thou Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen. *Rom.* 8. 27. And he that ſearcheth the hearts, knoweth what is the mind of the Spirit, becauſe he maketh interceſſion for the ſaints according to the will of God.

d *Pſalm.* 65. 2. O thou that heareſt prayer, unto thee ſhall all fleſh come.

e *Micah.* 7. 18. Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth not his anger for ever, becauſe he delighteth in mercy.

f *Pſalm.* 145. 18. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. *v* 19. He will fulfil the deſire of them that fear him: he alſo will hear their cry, and will ſave them.

g *Rom.* 10. 14. How then ſhall they call on him in whom they have not believed?

h *Mat.* 4. 10. Then ſaith Jeſus unto him, Get thee hence, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

i 1 *Cor.* 1. 2. Unto the Church of God, which is at Corinth, to them that are ſanctified in Chriſt Jeſus, called to be ſaints, with all that in every place call upon the Name of Jeſus Chriſt our Lord, both theirs and ours.

k *Pſalm* 50. 15. And call upon me in the day of trouble; I will deliver thee, and thou ſhalt glorify me.

l *Rom* 10. 14. How then ſhall they call on him in whom they have not believed?---

180. m *John.* 14. 13. And whatſoever ye ſhall ask in my name, that will I do, that the Father may be glorified in the Son. *v* 14. If ye ſhall ask any thing in my name, I will do it. *John.* 16. 24. Hitherto have ye asked nothing in my name: ask, and ye ſhall receive, that your joy may be full. *Dan.* 9. 17. Now therefore, O our God, hear the prayer of thy ſervant, and his ſupplications, and cauſe thy face to ſhine upon the ſanctuary that is deſolate, for the Lord's ſake.

n *Matth.* 7. 21. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven.

o *Heb.* 4. 14. Seeing then that we have a great high prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt our profeſſion, *v.* 15. For we have not

an

181. Queſt. *Why are we to pray in the Name of Chriſt?*

Anſw. The Sinfulneſs of Man, and his Diſtance from God by reaſon thereof, being ſo great, as that we can have no Acceſs into his Preſence without a Mediator p; and there being none in Heaven or Earth appointed to, or fit for that Glorious Work but Chriſt alone q; we are to pray in no other Name but his only r.

182. Queſt. *How doth the Spirit help us to pray?*

Anſw. We not knowing what to pray for as we ought, the Spirit helpeth our Infirmities, by enabling us to underſtand both for whom, and what, and how prayer is to be made; and by working and quickning in our Hearts (although not in all Perſons, nor at all Times in the ſame Meaſure) thoſe Apprehenſions, Affections, and Graces, which are requiſite for the right Performance of that Duty ſ.

183. Queſt.

an high Prieſt which cannot be touched with the feeling of our Infirmities; but was in all points tempted like as we are, yet without ſin. *v* 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need: 1 *John.* 5. 13. Theſe things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal Life, and that ye may believe on the Name of the Son of God, *v* 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. *v.* 15. And if we know that he hear us, whatſoever we ask, we know that we have the petitions that we deſired of him.

181. p *John.* 14. 6. Jeſus ſaith unto him, I am the way, and the truth, and the Life, no man cometh unto the Father but by me. *Iſai.* 59. 2. But your iniquities have ſeparated between you and your God, and your ſins have hid his face from you, that he will not hear: *Eph.* 3. 12. In whom we have boldneſs and acceſs with confidence by the faith of him.

q *John.* 6. 27. Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting Life, which the Son of man ſhall give unto you: for him hath God the Father ſealed: *Heb.* 7. 25. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them. *v* 26. For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens; *v* 27. Who needeth not daily; as thoſe high Prieſts, to offer up ſacrifice, firſt for his own ſins, and then for the peoples: for this he did once, when he offered up himſelf. 1 *Tim.* 2. 5. For there is one God, and one Mediator between God and Men, the man Chriſt Jeſus.

r *Col.* 3. 17. And whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks to God and the Father by him. Heb. 13, 15. By him therefore let us offer the ſacrifice of praiſe to God continually, that is, the fruit of our Lips, giving thanks in his name.

182. ſ *Rom.* 8, 26, Likewiſe the Spirit

183. Queſt. *For whom are we to Pray?*

Anſw. We are to pray for the whole Church of Chriſt upon Earth [t], for Magiſtrates [v], and Miniſters [w], for our ſelves [x]; our Brethren [y], yea, our Enemies [z]; and for all Sorts of Men living [a], or that ſhall live hereafter [b]: But not for the Dead [c], nor for thoſe that are known to have ſinned the Sin unto Death [d].

184. Queſt

Spirit alſo helpeth our Infirmities: for we know not what we ſhould pray for as we ought: but the Spirit it ſelf maketh interceſſion for us with groanings which cannot be uttered, *v.* 27. And he that ſearcheth the hearts, knoweth what is the mind of the Spirit, becauſe he maketh interceſſion for the ſaints according to the will of God. *Pſalm* 10. 17. Lord, thou haſt heard the deſire of the humble; thou wilt prepare their heart, thou wilt cauſe thine ear to hear. *Zech.* 12. 10. And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications, and they ſhall look upon me whom they have pierced, and they ſhall mourn.

183. t *Eph.* 6. 18. Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints. *Pſalm* 28. 9. Save thy people, and bleſs thine inheritance; feed them alſo, and lift them up for ever.

v 1 *Tim.* 2. 1. I exhort therefore, that firſt of all, ſupplications, prayers, interceſſions, and giving of thanks be made for all men: *v.* 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godlineſs and honeſty.

w *Col* 4. 3. Withal, praying alſo for us, that God would open unto us a door of utterance, to ſpeak the myſtery of Chriſt, for which I am alſo in bonds.

x *Gen.* 32. 11. Deliver me, I pray thee, from the hand of my brother from the hand of Eſau: for I fear him, leſt he will come and ſmite me, and the mother with the children.

y *James* 5. 16. Confeſs your faults one to another, and pray one for another, that ye may be healed: The effectual fervent prayer of a righteous man availeth much.

z *Matth.* 5. 44. But I ſay unto you, Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you.

a. 1 *Tim.* 2. 1, 2. *See above in* v

b *John.* 17, 20. Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word. 2 *Sam.* 7. 29. Therefore now let it pleaſe thee to bleſs the houſe of thy ſervant, that it may continue for ever before thee: for thou, O Lord God, haſt ſpoken it, and with thy bleſſing let the houſe of thy ſervant be bleſſed for ever.

c 2 *Sam.* 12. 21. Then ſaid his ſervants unto him, What thing is this that thou haſt done? thou didſt faſt and weep for the child while it was alive, but when the child was dead, thou didſt riſe and eat bread. *v* 22. And he ſaid, While the child was yet alive, I faſted and wept: for I ſaid, Who can tell whether God will be gracious to me, that the child may live, *v* 23. But now he is dead wherefore ſhould I faſt? can I bring him back again? I ſhall go to him, but he ſhall not return to me.

d 1 *John.* 5. 16. If any man ſee his brother ſin a ſin which is not unto death he ſhall ask, and he ſhall give him life for them that ſin not unto death

184. Queſt. *For what things are we to Pray?*

Anſw. We are to pray for all Things tending to the Glory of God e, the Welfare of the Church f, our own g or others Good h: But not for any Thing that is unlawful i.

185. Queſt. *How are we to pray?*

Anſw. We are to pray with an awful Apprehenſion of the Majeſty of God k; and deep ſenſe of our own Unworthineſs l, Neceſſities m, and ſins n; with penitent o, thankful p, and enlarged Hearts q; with Underſtanding r, Faith

death. There is a ſin unto death. I do not ſay that he ſhall pray for it:

184. e *Mat.* 6. 9. After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name.

f *Pſalm.* 51. 18. Do good in thy good Pleaſure unto Sion: build thou the walls of Jeruſalem. *Pſalm.* 122. 6. Pray for the peace of Jeruſalem: they ſhall proſper that love thee.

g *Mat.* 7. 11. If ye then being evil know how to give good gifts unto your children, how much more ſhall your Father which is in heaven give good things to them that ask him?

h *Pſalm.* 125, 4. Do good, O Lord, unto thoſe that be good; and to them that are upright in their hearts.

i 1 *John.* 5. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us:

185. k *Eccl.* 5, 1. Keep thy foot when thou goeſt to the houſe of God, and be more ready to hear, than to give the ſacrifice of fools: for they conſider not that they do evil.

l *Gen.* 18. 27. And Abraham anſwered and ſaid, Behold now, I have taken upon me to ſpeak unto the Lord, which am but duſt and aſhes. *Gen.* 32. 10. I am not worthy of the leaſt of all the mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant;...

m *Luke.* 15. 17. And when he came to himſelf, he ſaid, How many hired ſervants of my fathers have bread enough and to ſpare, and I periſh with hunger! v 18. I will ariſe, and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, v. 19. And am no more worthy to be called thy Son: make me as one of thy hired ſervants.

n *Luke.* 18. 13. And the publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. v 14. I tell you, this Man went down to his houſe juſtified rather than the other: for every one that exalteth himſelf, ſhall be abaſed: and he that humbleth himſelf, ſhall be exalted.

o *Pſalm.* 51. 17. The ſacrifices of God are a broken ſpirit: a broken and a contrite Heart, O God, thou wilt not deſpiſe.

p *Phil.* 4. 6, Be careful for nothing: but in every thing by prayer, and ſupplication with thanksgiving, let your requeſts be made known unto God.

q 1 *Sam.* 1. 15. And Hannah anſwered and ſaid, No, my lord, I am a woman of a ſorrowful ſpirit: I have drunk neither wine nor ſtrong drink, but have poured out my ſoul before the Lord. 1 *Sam.* 2. 1. And Hannah prayed, and ſaid, My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; becauſe I rejoice in thy ſalvation.

r 1 *Cor.* 14. 15. What is it then? I will pray with the ſpirit, and I will pray with the underſtanding alſo,...

ſ *Mark.*

Faith s, Sincerity t, Fervency u, Love w, and Perſeverance x, waiting upon him y, with humble Submiſſion to his Will z:

186. Queſt. *What Rule hath God given for our Direction in the Duty of Prayer?*

Anſw. The whole Word of God is of Uſe to direct us in the Duty of Praying a; but the ſpecial Rule of Direction is that Form of Prayer which our Saviour Chriſt aught his Diſciples, commonly called *The Lord's Prayer* b,

187. Queſt. *How is the Lord's Prayer to be uſed?*

Anſw. The Lord's Prayer is not only for Direction, as a Pattern according to which we are to make other Prayers; but may alſo be uſed as a Prayer, ſo that it be done with Underſtanding, Faith, Reverence, and other Graces neceſſary to the right performance of the Duty of Prayer c.

188. Q. *Of how many Parts doth the Lord's Prayer conſiſt?*

Anſw. The Lord's Prayer conſiſts of Three Parts, a Preface, Petitions, and a Concluſion.

189. Q. *What doth the Preface of the Lord's Prayer teach us?*

Anſw. The Preface of the Lord's Prayer (contained in theſe Words, *Our Father which art in Heaven* d) teacheth us, when we pray, to draw near to God with Confidence of his Fatherly Goodneſs, and our Intereſt therein

s *Mark* 11. 24. Therefore I ſay unto you, What things ſoever ye deſire when ye pray, believe that ye receive them, and ye ſhall have them: *James.* 1. 6. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the ſea, driven with the wind, and toſſed

t *Pſ.* 145. 18. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. *Pſal.* 17. 1. Hear the right, O Lord, attend unto my cry, give ear unto my prayer that goeth not out of feigned lips

u *James* 5. 16. The effectual fervent prayer of a righteous man availeth much.

w 1 *Tim.* 2. 8. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

x *Eph.* 6. 18. praying always with all Prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints.

y *Micah.* 7. 7. Therefore, I will look unto the Lord, I will wait for the God of my ſalvation, my God will hear me.

z *Mat.* 26. 39. And he went a little further, and fell on his face, and prayed, ſaying, O my Father, if it be poſſible, let this cup paſs from me: nevertheleſs not as I will, but as thou wilt.

186. a 1 *John.* 5. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

b *Matth.* 6 *verſes* 9. 10, 11, 12, 13. After this manner therefore pray ye. Our Father, *&c. Luke.* 11 *verſes* 2, 3, 4. And he ſaid unto them, when ye pray, ſay, our Father *&c.*

187. c *Matth.* 6 9. *Compared with Luke.* 11. 2. *See above in letter* b.

189 d *Matth.* 6 9.

e *Luke.*

in e; with Reverence, and all other Child-like Diſpoſitions f, Heavenly Affections g, and due Apprehenſions of his Sovereign Power, Majeſty, and gracious Condeſcenſion h. As alſo, to pray with and for others i,

190. Queſt. *What do we pray for in the Firſt Petition*

Anſw. In the Firſt Petition (which is, *Hallowed be thy Name* k) acknowledging the utter Inability and Indiſpoſition that is in ourſelves and all Men to honour God aright l, we pray, that God would by his Grace enable and incline us and others to know, to acknowledge, and highly to eſteem him m, his Titles n, Attributes o, Ordinances, Word,

e *Luke.* 11. 13. If ye then, being evil, know how to give good gifts unto your children: how much more ſhall your heavenly Father give the holy ſpirit to them that ask him? *Rom.* 8. 15. For ye have not received the ſpirit of bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.

f *Iſa.* 64. 9. Be not wroth very ſore, O Lord, neither remember iniquity for ever: Behold, ſee, we beſeech thee, we are all thy people;

g *Pſalm.* 123. 1. Unto thee lift I up mine eyes, O thou that dwelleſt in the heavens. *Lam.* 3, 41. Let us lift up our heart with out hands unto God in the heavens

h *Iſa* 63. 15. Look down from heaven, and behold from the habitation of thy holineſs and of thy glory: where is thy zeal. and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards me? are they reſtrained; *v.* 16. Doubtleſs thou art our Father though Abraham be ignorant of us, and Iſrael acknowledge us not: thou, O Lord, art our Father, our Redeemer, thy Name is from everlaſting. *Nehem.* 1. 4. And it came to paſs when I heard theſe words, that I ſat down and wept, and mourned certain days, and faſted, and prayed before the God of Heaven, *v* 5. And ſaid, I beſeech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and obſerve his commandments: *v* 6. Let thine ear now be attentive, and thine eyes open, that thou mayeſt hear the Prayer of thy ſervant, which I pray before thee now, day and night, for the children of Iſrael thy ſervants, and confeſs the ſins of the children of Iſrael, which we have ſinned againſt thee: both I and my fathers houſe have ſinned.

i *Acts.* 12, 5. Peter therefore was kept in priſon; but prayer was made without ceaſing of the church unto God for him.

190. k *Matth.* 6. 9.

l 2 *Cor.* 3. 5. Not that we are ſufficient of our ſelves: to think any thing as of our ſelves: but our ſufficiency is of God. *Pſalm.* 51. 15 O Lord, open thou my lips, and my mouth ſhall ſhew forth thy praiſe.

m *Pſalm.* 67. 2. That thy way may be known upon the earth, thy ſaving health among all nations. *v* 3. Let the people praiſe thee, O God; let all the people praiſe thee.

n *Pſalm.* 83. 18. That men may know, that thou, whoſe name alone is JEHOVAH art the moſt High over all the earth.

o *Pſal.* 68. 10. For thou art great and doſt wondrous things: thou art God alone. *v* 11. Teach me thy way, O Lord, I will walk in thy truth,

Word p, Works, and whatsoever he is pleased to make himself known by q; and to glorify him in Thought, Word r, and Deed s: That he would prevent and remove Atheism t, Ignorance u, Idolatry w, Profaneness x, and whatsoever is dishonourable to him y; and by his over-ruling Providence,

truth: unite my heart to fear thy name. v 12. I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore. v 13. For great is thy mercy toward me; and thou hast delivered my soul from the lowest hell. v 15. But thou, O Lord, art a God full of Compassion, and gracious: long-suffering, and plenteous in mercy and truth.

p 2 *Thess.* 3, 1. Finally, Brethren, pray for us that the word of the Lord may have free course, and be glorified, even as it is with you. *Psal.* 147. 19. He sheweth his word unto Jacob, his statutes and his judgments unto Israel. v 20. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord: *Psalm.* 138, 1. I will praise thee with my whole heart, before the gods will I sing praise unto thee. v 2. I will worship towards thy holy temple, and praise thy name, for thy loving kindness, and for thy truth: for thou hast magnified thy word above all thy name. v 3. In the day when I cried, thou answeredst me: and strengthnedst me with strength in my soul. 2 *Cor.* 2. 14. Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. v 15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish.

q *Psalm.* 145. *throughout.* I will extol thee, my God, O King. *&c.* *Psalm.* 8. *throughout* O Lord, our Lord, how excellent is thy name in all the earth! *&c.*

r *Psalm.* 103, 1. Bless the Lord, O my soul: and all that is within me, bless his holy name. *Psalm.* 19. 14. Let the Words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord my strength, and my redeemer.

s *Phil.* 1. 9. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment, v 11. Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

t *Psalm.* 67. 1. God be merciful unto us, and bless us; and cause his face to shine upon us. Selah. v, 2, That thy way may be known upon earth, thy saving health among all nations: v 3. Let the people Praise thee, O God; let all the people praise thee. v 4. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

v *Eph.* 1: 17. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation, in the knowledge of him: v 18. The eyes of your understanding being enlightned; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

w *Psalm.* 97. 7. Confounded be all they that serve graven images, that boast themselves of idols. worship him, all ye gods.

x *Psalm.* 74. 18. Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy name. v 22. Arise, O God, plead thine own cause: remember how the foolish man reproached thee daily. v 23. For-

dence, direct and diſpoſe of all Things to his own Glory z.

191. Queſt. *What do we pray for in the ſecond Petition?*

Anſw. In the Second Petition (which is, *Thy Kingdom come* a) acknowledging ourſelves and all Mankind to be by Nature under the Dominion of Sin and Satan b, we pray, that the Kindgdom of Sin and Satan may be deſtroyed c, the Goſpel propogated throughout the World d, the *Jews* called e, the

get not the voice of thine enemies: the tumult of thoſe that riſe up againſt thee, increaſeth continually.

y 2 *Kings.* 19. 15. And Hezekiah prayed before the Lord, and ſaid, O Lord God of Iſrael, which dwelleſt between the Cherubims, thou art the God, even thou alone, of all the kingdoms of the earth, thou haſt made heaven and earth. *v.* 16. Lord, bow down thine ear, and hear, open, Lord, thine eyes, and ſee: and hear the words of Sennacherib, which hath ſent him to reproach the living God.

z 2 *Chron.* 20. 6. (And *Jehoſhaphat*) ſaid, O Lord God of our Fathers, art not thou God in heaven? and ruleſt not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, ſo that none is able to withſtand thee? *v.* 10. And now, Behold, the children of Ammon, and Moab, and mount Seir, whom thou wouldſt not let Iſrael invade, when they came out of the land of Egypt, but they turned from them and deſtroyed them not: *v* 11. Behold, I ſay, how they reward us, to come to caſt us out of thy poſſeſſion, which thou haſt given us to inherit. *v* 12. O our God, wilt thou not judge them? for we have no might againſt this great company that cometh againſt us: neither know we what to do, but our eyes are upon thee. *Pſal* 83 *throughout.* Keep not thou ſilence, O God: hold not thy peace. *&c. Pſalm.* 140. 4 Keep me, O Lord, from the hands of the wicked, preſerve me from the violent man, who have purpoſed to overthrow my goings. *v* 8. Grant not, O Lord, the deſires of the wicked, further not his wicked devices, leſt they exalt themſelves. Selah.

191 a *Mat.* 6. 10.

b *Eph.* 2. 2. Wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience. *v* 3. Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh fulfilling the deſires of the fleſh, and of the mind; and were by nature the children of wrath, even as others

c *Pſalm.* 68: 1. Let God ariſe, let his enemies be ſcattered: let them alſo that hate him, flee before him. *v* 18. Thou haſt aſcended on high, thou haſt led captivity captive: thou haſt received gifts for men; yea, for the rebellious alſo, that the Lord God might dwell among them. *Rev* 12, 10. And I heard a loud voice ſaying in heaven, Now is come Salvation, and ſtrength, and the kingdom of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which accuſed them before our God day and night: *v* 11. And they overcame by the blood of the lamb, and by the word of their teſtimony; and they loved not their lives unto the death.

d 2 *Theſ.* 3. 1. Finally, brethren, pray for us, that the word of the Lord may have free courſe, and be glorified, even as it is with you.

e *Rom.* 10. 1. Brethren, my hearts deſire and prayer to God for Iſrael is, that they might be ſaved.

the Fulneſs of the *Gentiles* brought in f; the Church furniſhed with all Goſpel-Officers and Ordinances g, purged from Corruption h, countenanced and maintained by the Civil Magiſtrate i: That the Ordinances of Chriſt may be purely diſpenſed, and made effectual to the Converting of thoſe that are yet in their Sins, and the Confirming, Comforting, and building up of thoſe that are already converted k: That

f *John.* 17. 9. I pray for them: I pray not for the world, but for them which thou haſt given me, for they are thine: *v* 20. Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their Word. *Rom:* 11. 25. For I would not, brethren, that ye ſhould be ignorant of this myſtery, (leſt ye ſhould be wiſe in your own conceits) that blindneſs in part is happened to Iſrael, until the fulneſs of the Gentiles be come in. *v* 26. And ſo all Iſrael ſhall be ſaved: as it is written, There ſhall come out of Zion the Deliverer, and ſhall turn away ungodlineſs from Jacob. *Pſal.* 67. *throughout.* God be merciful unto us, and bleſs us: and cauſe his face to ſhine upon us, *&c.*

g *Mat.* 9. 38. Pray ye therefore the Lord of the harveſt, that he will ſend forth labourers into his harveſt. 2 *Theſ.* 3. 1. Finally, brethren, pray for us, that the word of the Lord may have free courſe, and be glorified, even as it is with you.

h *Mal.* 1. 11. For from the riſing of the ſun even unto the going down of the ſame, my name ſhall be great among the Gentiles, and in every place incenſe ſhall be offered unto my name, and a pure offering: for my name ſhall be great among the heathen, ſaith the Lord of Hoſts. *Zeph.* 3. 9. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to ſerve him with one conſent.

i 1 *Tim.* 2. 1. I exhort therefore, that firſt of all, ſupplications, prayers, interceſſions, and giving of thanks be made for all men. *v* 2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godlineſs and honeſty.

k *Acts,* 4 29. And now, Lord, behold their threatnings: and grant unto thy ſervants, that with all boldneſs they may ſpeak thy word, *v* 30. By ſtretching forth thine hand to heal: and that ſigns and wonders may be done by the name of thy holy child Jeſus. *Eph.* 6, 18, praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints, *v* 19. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the Gentiles: *v* 20. For which I am an ambaſſador in bonds: that therein I may ſpeak boldly, as I ought to ſpeak. *Rom.* 15. 29. And I am ſure, that when I come unto you, I ſhall come in the fulneſs of the bleſſing of the Goſpel of Chriſt, *v.* 30: Now I beſeech you, brethren, for the Lord Jeſus Chriſts ſake, and for the love of the Spirit, that ye ſtrive together with me in your prayers to God for me. *v* 32. That I may come unto you with joy by the will of God, and may with you be refreſhed. 2 *Theſ.* 1. 11. Wherefore alſo we pray always for you, that our God would count you worthy of his calling, and fulfil all the good pleaſure of his goodneſs, and the work of faith with power. 2 *Theſſ.* 2 16. Now our Lord Jeſus Chriſt himſelf,

That Christ would rule in our Hearts here l, and haſten the Time of his Second Coming, and our Reigning with him for ever m; And that he would be pleaſed ſo to exerciſe the Kingdom of his power in all the world, as may beſt conduce to theſe Ends n.

192. Queſt. *What do we pray for in the Third Petition?*

Anſw. In the Third Petition (which is, *Thy will be done in Earth as it is in Heaven.* o) acknowledging that by Nature we and all Men are not only utterly unable and unwilling to know and do the will of God p: but prone to rebel againſt his Word q, to repine and murmur againſt his

and God even our Father, which hath loved us, and hath given us everlaſting conſolation, and good hope through Grace, v 17. Comfort your Hearts, and ſtabliſh you in every good word and work

l *Eph.* 3. 14. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, v 15. Of whom the whole family in heaven and earth is named, v 16. That he would grant you, according to the riches of his glory, to be ſtrengthned with might, by his Spirit in the inner man, v. 17. That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love, v 18. May be able to comprehend with all ſaints, what is the breadth, and length, and depth and height; v 19. And to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God. v 20. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.

m *Rev.* 22. 20. He which teſtifieth theſe things, ſaith, Surely I come quickly. Amen. Even ſo, come, Lord Jeſus.

n *Iſa.* 64. 1. Oh that thou wouldſt rent the heavens, that thou wouldſt come down, that the mountains might flow down at thy preſence, v 2. As when the melting fire burneth, the fire cauſeth the water to boil, to make thy name known to thine adverſaries, that the nations may tremble at thy preſence. *Rev.* 4. 8. And the four beaſts had each of them ſix wings about him, and they were full of eyes within; and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. v 9. And when thoſe beaſts gave glory, and honour, and thanks to him that ſat on the throne, who liveth for ever and ever, v 10. The four and twenty elders fall down before him that ſat on the Throne, and worſhip him that liveth for ever and ever, and caſt their crowns before the throne, ſaying, v 11. Thou art worthy, O Lord, to receive glory, and honour, and power: for thou haſt created all things, and for thy pleaſure they are, and were created,

o *Matth.* 6. 10.

p *Rom.* 7. 18. For I know, that in me (that is, in my fleſh) dwelleth no good thing: for to will is preſent with me, but how to perform that which is good, I find not. *Job.* 21 14 Therefore they ſay unto God, Depart from us; we deſire not the knowledge of thy ways. 1 *Cor.* 2. 14, But the natural man receiveth not the things of the Spirit of God. for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned.

q *Rom.* 8, 7. Becauſe the carnal mind

his Providence r, and wholly inclined to do the Will of the Flesh, and of the Devil s; We pray, That God would by his Spirit take away from ourselves and others all Blindness t, Weakness v, Indispositions w, and Perverseness of Heart x, and by his Grace make us able and willing to know, do, and submit to his Will in all Things y, with the like Humility z, Chearfulness a, Faith.

mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

r *Exod.* 17. 7. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not? *Numb.* 14. 2. And all the children of Israel murmured against Moses, and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt, or would God we had died in this wilderness.

s *Eph.* 2. 2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

t *Eph.* 1. 17. That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation, in the knowledge of him: *v.* 18. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

v *Eph* 3. 16. That he would grant you according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man.

w *Matth.* 26. 40. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? *v.* 41. Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.

x *Jer.* 31. 18. I have surely heard Ephraim bemoaning himself thus, thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke turn thou me, and I shall be turned; for thou art the Lord my God. *v.* 19. Surely after that I was turned, I repented and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

y *Psalm* 119. 1. Blessed are the undefiled in the way, who walk in the law of the Lord. *v.* 8. I will keep thy statutes: O forsake me not utterly. *v.* 35. Make me to go in the path of thy commandments, for therein do I delight. *v.* 36. Incline my heart unto thy testimonies, and not to covetousness. *Acts* 21. 14. And when he would not be perswaded, we ceased, saying, The will of the Lord be done.

z *Micah* 6. 8. He hath shewed thee O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

a *Psalm* 100. 2. Serve the Lord with gladness; come before his presence with singing. *Job* 1. 21. And (Job) said, Naked came I out of my mothers womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. 2 *Sam.* 15. 25. And the king said unto Zadok, Carry back the ark

Faithfulness h, Diligence c, Zeal d, Sincerity e, and Constancy f, as the Angels do in Heaven g.

193. Quest. *What do we pray for in the Fourth Petition?*

Answ. In the Fourth Petition (which is, *Give us this Day our daily Bread* h) acknowledging that in *Adam*, and by our own Sin, we have forfeited our Right to all the outward Blessings of this Life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the Use of them i; and that neither they of themselves are able to sustain

of God into the city: if I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it and his habitation. * *v.* 26. But if he say thus, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him.

b *Isa.* 38. 3. And said, Remember, now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight; and Hezekiah wept sore.

c *Psalm.* 119. 4. Thou hast commanded us to keep thy precepts diligently. *v.* 5. O that my ways were directed to keep thy statutes!

d *Rom.* 12. 11. Not slothful in business; fervent in spirit; serving the Lord.

e *Psalm* 119. 80. Let my heart be sound in thy statutes; that I be not ashamed.

f *Psalm* 119. 112. I have inclined mine heart to perform thy statutes alway, even unto the end.

g *Isa.* 6. 2. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly: *v.* 3. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory. *Psalm* 103. 20. Bless the Lord, ye his angels, that excel in strength, and do his commandments, hearkning unto the voice of his word. *v.* 21. Bless ye the Lord, all ye his hosts, ye ministers of his that do his pleasure *Matth.* 18. 10. Take heed ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

193. h *Matth.* 6. 11.

i *Gen.* 2. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die. *Gen.* 3. 17. And unto Adam he said, Because thou hast hearkned unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. *Rom.* 8. 20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: *v.* 21. Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. *v.* 22. For we know that the whole creation groaneth, and travaileth in pain together until now. *Jer.* 5. 25. Your iniquities have turned away these things, and your sins have withholden good things from you. *Deut* 28. *from verse* 15. *to the end of the chapter. v.* 15. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that

ſtain us k; nor we to merit l, or by our own induſtry to procure them m; but prone to deſire n, get o, and uſe them unlawfully p: We pray for our ſelves and others, That both they and we, waiting upon the providence of God from Day to Day in the Uſe of lawful Means, may of his free Gift, and as to his Fatherly Wiſdom ſhall ſeem beſt, enjoy a competent Portion of them q, and have the ſame continued and bleſſed unto us in our holy and comfortable Uſe of them r, and

that all theſe curſes ſhall come upon thee, and overtake thee. *v.* 16. Curſed ſhalt thou be in the city, and curſed ſhalt thou be in the field *v.* 17. Curſed ſhall be thy basket and thy ſtore, &c:

k *Deut.* 8. 3. And he humbled thee, and ſuffered thee to hunger, and feed thee with manna, (which thou kneweſt not, neither did thy fathers know) that he might make thee know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live.

l *Gen.* 32. 10, I am not worthy of the leaſt of all the mercies, and of all the truth which thou haſt ſhewed unto thy ſervant. ---

m *Deut.* 8. 17. And thou ſay in thine heart, My power and the might of my hand hath gotten me this wealth. *v.* 18. But thou ſhalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may eſtabliſh his covenant which he ſware unto thy fathers, as it is this day.

n *Jer.* 6. 13. For from the leaſt of them even unto the greateſt of them, every one is given to covetouſneſs; and from the prophet even unto the prieſt, every one dealeth falſly. *Mark.* 7. 21. For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders. *v.* 22. Theſts, covetouſneſs, wickedneſs, deceit.---

o *Hoſ.* 12. 7. He is a merchant, the balances of deceit are in his hand: he loveth to oppreſs.

p *James* 4. 3. Ye ask, and receive not becauſe ye ask amiſs, that you may conſume it upon your luſts.

q *Gen.* 43. 12. And take double money in your hand: and the money that was brought again in the mouth of the ſacks, carry it again in your hand; peradventure it was an overſight. *v.* 13. Take alſo your brother, and ariſe, go again unto the man. *v.* 14. And God Almighty give you mercy before the man,--- *Gen.* 28. 20. And Jacob vowed a vow, ſaying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on. *Eph.* 4. 28. Let him that ſtole, ſteal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. 2 *Theſ.* 3. 11. For we hear that there are ſome which walk among you diſorderly, working not at all, but are buſy-bodies. *v.* 12. Now them that are ſuch, we command and exhort, by our Lord Jeſus Chriſt, that with quietneſs they work, and eat their own bread. *Philip.* 4. 6. Be careful for nothing: but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God.

r 1 *Tim.* 4. 3. Forbidding to marry, and commanding to abſtain from meats which God hath created to be received with thankſgiving of them which believe and know the truth. *v.* 4. For every creature of God is good, and nothing to be refuſed

and Contentment in them s; and be kept from all Things that are contrary to our Temporal ſupport and Comfort t.

194. Queſt. *What do we pray for in the Fifth Petition?*

Anſw. In the Fifth Petition (which is, *Forgive us our Debts, as we forgive our Debtors* v) acknowledging that we and all others are guilty both of Original and Actual Sin, and thereby become Debtors to the Juſtice of God; and that neither we, nor any other Creature can make the leaſt Satisfaction for that Debt w: We pray for our ſelves and others, That God of his free Grace would, through the Obedience and Satisfaction of Chriſt apprehended and applied by Faith, acquit us both from the Guilt and Puniſhment of Sin x, accept us in his Beloved y, continue in his Favour and Grace to

ſuſed, if it be received with thankſgiving: *v.* 4. For it is ſanctified by the word of God and prayer.

s 1 *Tim.* 6. 6. But godlineſs with contentment is great gain. *v.* 7. For we brought nothing into this world, and it is certain we can carry nothing out. *v.* 8. And having food and raiment, let us be therewith content.

t *Prov.* 30. 8. Remove far from me vanity and lies; give me neither poverty, nor riches; feed me with food convenient for me: *v.* 9. Leſt I be full, and deny thee, and ſay, Who is the Lord? or leſt I be poor, and ſteal, and take the name of my God in vain.

194 v *Matth.* 6. 12.

w *Rom.* 3. *from verſe* 9 *to* 22. *v.* 9. What then? are we better than they? No in no wiſe: for we have before proved both Jews and Gentiles, that they are all under ſin; *v.* 10. As it is written, there is none righteous, no not one: *v.* 11. There is none that underſtandeth, There is none that ſeeketh after God, *v.* 12. they are all gone out of the way, they are altogether become unprofitable, there is none that doth good, no not one. *&c. v.* 19. That every mouth may be ſtopped, and all the world may become guilty before God, *&c. Matth.* 18. 24. And when he had begun to reckon, one was brought unto him which owed him ten thouſand talents. *v.* 25. But foraſmuch as he had not to pay, his lord commanded him to be ſold, and his wife, and his children, and all that he had, and payment to be made. *Pſalm.* 130. 3. If thou Lord, ſhouldſt mark iniquities: O Lord, who ſhall ſtand? *v.* 4. But there is forgiveneſs with thee: that thou mayeſt be feared.

x *Rom.* 3. 24. Being juſtified freely by his grace, through the redemption that is in Chriſt Jeſus: *v.* 25. Whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God; *v.* 26. To declare, I ſay, at this time his righteouſneſs; that he might be juſt, and the juſtifier of him which believeth in Jeſus. *Heb.* 9. 22. And almoſt all things are by the law purged with blood: and without ſhedding of blood is no remiſſion.

y *Eph.* 1. 6. To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved: *v.* 7. In whom we have redemption through his blood, the forgiveneſs of

to us z, pardon our daily Failings a, and fill us with Peace and Joy, in giving us daily more and more Aſſurance of Forgiveneſs b; which we are the rather emboldned to ask, and encouraged to expect, when we have this Teſtimony in our ſelves, that we from the Heart forgive others their Offences c.

195. Queſt. *What do we pray for in the* Sixth *Petition?*

Anſw. In the Sixth Petition (which is, *And lead us not into Temptation, but deliver us from Evil* d) acknowledging that the moſt wiſe, righteous and gracious God, for divers holy and juſt Ends, may ſo order Things, that we may be aſſaulted, foiled, and for a Time led captive by Temptations e; that Satan f, the World g, and the Fleſh, are ready pow-

of ſins, according to the riches of his grace.

z 2 *Pet.* 1. 2. Grace and peace be multiplied unto you through the knowledge of God, and of Jeſus our Lord.

a *Hoſea* 14. 2. Take with you words, and turn to the Lord, ſay unto him, Take away all iniquity, and receive us graciouſly: ſo will we render the calves of our lips. *Jerem.* 14. 7. O Lord, though our iniquities teſtify againſt us, do thou it for thy names ſake: for our backſlidings are many, we have ſinned againſt thee.

b *Rom.* 15. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the holy Ghoſt. *Pſalm.* 51, 7. Purge me with hyſſop, and I ſhall be clean; waſh me, and I ſhall be whiter than ſnow. *v.* 8. Make me to hear joy and gladneſs: that the bones which thou haſt broken may rejoice: *v.* 9. Hide thy face from my ſins, and blot out all mine iniquities. v. 10. Create in me a clean heart, O God; and renew a right ſpirit within me. v. 12. Reſtore unto me the joy of thy ſalvation: and uphold me with thy free Spirit.

c *Luke*, 11, 4. And forgive us our ſins; for we alſo forgive every one that is indebted to us.--*Matth.* 6. 14. For if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you. v. 15. But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes. *Matth.* 18. 35. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

195. d *Matth.* 6. 13.

e 2 *Chron.* 32. 31. Howbeit, in the buſineſs of the ambaſſadors of the princes of Babylon, who ſent unto him to enquire of the wonder that was done in the land, God left him to try him, that he might know all that was in his heart.

f 1 *Chron.* 21, 1. And Satan ſtood up againſt Iſrael, and provoked David to number Iſrael.

g *Luke.* 21. 34. And take heed to your ſelves, leaſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs, and cares of this life, and ſo that day come upon you unawares. *Mark*, 4. 19. And the cares of this world, and the deceitfulneſs of riches, and the luſts of other things, entring in, choke the word, and it becometh unfruitful.

h *Jam.*

powerfully to draw us aſide, and inſnare us h: And that we, even after the Pardon of our Sins, by reaſon of our Corruption i, Weakneſs, and Want of Watchfulneſs k, are not only ſubject to be tempted, and forward to expoſe our ſelves unto Temptations l; but alſo of our ſelves unable and unwilling to reſiſt them, to recover out of them, and to improve them m; and worthy to be left under the Power of them:

h *James* 1. 14. But every man is tempted, when he is drawn away of his own luſt and enticed.

i *Gal.* 5. 17. For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.

k *Matth.* 26, 41. Watch and pray, that ye enter not into temptation: the ſpirit indeed is willing, but the fleſh is weak.

l *Matth.* 26. 69. Now Peter ſat without in the palace: and a damſel came unto him, ſaying, Thou alſo waſt with Jeſus of Galilee. v. 70. But he denied before them all, ſaying, I know not what thou ſayeſt. v. 71. And when he was gone out into the porch, another maid ſaw him, and ſaid unto them that were there, This fellow was alſo with Jeſus of Nazareth. v. 72. And again he denied with an oath, I do not know the man. *Gal.* 2. 11. But when Peter was come to Antioch, I withſtood him to the face, becauſe he was to be blamed. v. 12. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew, and ſeparated himſelf, fearing them which were of the circumciſion. v. 13. And the other Jews diſſembled likewiſe with him, inſomuch that Barnabas alſo was carried away with their diſſimulation. v. 14. But when I ſaw that they walked not uprightly, according to the truth of the goſpel, I ſaid unto Peter,----- 2 *Chron.* 18. 3. And Ahab king of Iſrael ſaid unto Jehoſhaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he anſwered him, I am as thou art, and my People as thy people, and we will be with thee in the war: *Compared with* 2 *Chron.* 19, 2. And Jehu the ſon of Hanani the ſeer, went out to meet him, and ſaid to king Jehoſhaphat, Shouldſt thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord.

m *Rom.* 7, 23. But I ſee another law in my members, warring againſt the law of my mind and bringing me into captivity to the law of ſin, which is in my members. v. 24. O wretched man that I am, who ſhall deliver me from the body of this death! 1 *Chron.* 21, 1. And Satan ſtood up againſt Iſrael, and provoked David to number Iſrael. v. 2. And David ſaid to Joab, and to the rulers of the people, Go, number Iſrael, from Beer-ſheba even to Dan, and bring the number of them to me, that I may know it. v. 3. And Joab anſwered, The Lord make his people an hundred times ſo many more as they be: but, my lord the king, are they not all my lords ſervants? why then doth my lord require this thing? why will he be a cauſe of treſpaſs to Iſrael? v. 4. Nevertheleſs, the kings word prevailed againſt Joab: wherefore Joab departed.----- 2 *Chron.* 16. 7. And at that time Hanani the ſeer came to Aſa king of Judah, and ſaid unto him, becauſe thou haſt relied on the king of Syria, and not relied on

them n; We pray, that God would ſo over-rule the World and all in it o, ſubdue the Fleſh p, and reſtrain Satan q; order all Things r; beſtow and bleſs all Means of Grace ſ, and quicken us to Watchfulneſs in the Uſe of them; that we and all his People may by his Providence be kept from being tempted to Sin t; or, if tempted, that by his Spirit we may be powerfully ſupported and enabled to ſtand in the Hour of Temptation v; or, when fallen, raiſed again and recove-

on the Lord thy God, therefore is the hoſt of the king of Syria eſcaped out of thine hand. v. 8. Were not the Ethiopians and Lubims a huge hoſt, with very many chariots and horſemen? yet, becauſe thou didſt rely on the Lord, he delivered them into thine hand. v. 9. For the eyes of the Lord run to and fro throughout the whole earth, to ſhew himſelf ſtrong in the behalf of them, whoſe heart is perfect towards him. Herein thou haſt done fooliſhly; therefore from henceforth thou ſhalt have wars. v 10. Then Aſa was wroth with the ſeer, and put him into a priſon-houſe; for he was in a rage with him, becauſe of this thing: and Aſa oppreſſed ſome of the people the ſame time.

n *Pſalm.* 81. 11. But my people would not hearken to my voice, and Iſrael would none of me. v. 12. So I gave them up to their own hearts luſt: and they walked in their own counſels.

o *John.* 17. 15. I pray not that thou ſhouldſt take them out of the world, but that thou ſhouldſt keep them from the evil.

p *Pſalm.* 51. 10. Create in me a clean heart, O God; and renew a right ſpirit within me. *Pſalm.* 119. 133. Order my ſteps in thy word; and let not any iniquity have dominion over me.

q 2 *Cor.* 12. 7. And leſt I ſhould be exalted above meaſure, through the abundance of the revelations, there was given to me a thorn in the fleſh, the meſſenger of Satan to buffet me, leſt I ſhould be exalted above meaſure. v. 8. For this thing I beſought the Lord thrice, that it might depart from me.

r 1 *Cor.* 10. 12. Wherefore let him that thinketh he ſtandeth, take heed leſt he fall. v. 13. There hath no temptation taken you, but ſuch as is common to man: but God is faithful who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.

ſ *Heb.* 13. 20. Now the God of peace that brought again from the dead our Lord Jeſus, that great ſhepherd of the ſheep, through the blood of the everlaſting covenant, v. 21. Make you perfect in every good work, to do his will, working in you that which is well pleaſing in his ſight through Jeſus Chriſt;----

t *Matth.* 26. 41. Watch and pray, that ye enter not into temptation,---- *Pſalm.* 19. 13. Keep back thy ſervant alſo from preſumptuous ſins, let them not have dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.

v *Eph.* 3. 14. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, v. 15. Of whom the whole family in heaven and earth is named, v. 16. That he would grant you according to the riches of his glory, to be ſtrengthned with might, by his Spirit in the in-

vered out of it w, and have a ſanctified Uſe and Improvement thereof x; That our Sanctification and Salvation may be perfected y, Satan troden under our Feet z, and we fully freed from Sin, Temptation, and all Evil for ever a.

196. Queſt. *What doth the Concluſion of the Lord's Prayer teach us?*

Anſw. The Concluſion of the Lord's Prayer (which is, *For Thine is the Kingdom, and the Power, and the Glory, for ever, Amen* b) teacheth us to enforce our Petitions with Arguments c, which are to be taken, not from any Worthineſs in our ſelves, or in any other Creature, but from God d: And

inner man; v. 17. That Chriſt may dwell in your hearts by faith;---- 1 *Theſſ.* 3. 13. To the end he may ſtabliſh your hearts unblameable in holineſs before God even our Father, at the coming of our Lord Jeſus Chriſt with all his Saints. *Jude.* 24. Now unto him that is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory with exceeding joy:

w *Pſalm.* 51. 12. Reſtore unto me the joy of thy ſalvation: and uphold me with thy free Spirit.

x 1 *Pet.* 5. 8. Be ſober, be vigilant; becauſe your adverſary the devil, as a roring lion, walketh about ſeeking whom he may devour. v. 9. Whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world. v. 10. But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you.

y 2 *Cor.* 13. 7. Now I pray to God that ye do no evil, not that we ſhould appear approved, but that ye ſhould do that which is honeſt, though we be as reprobates. v. 9. For we are glad when we are weak, and ye are ſtrong: this alſo we wiſh, even your perfection.

z *Rom.* 16. 20. And the God of peace ſhall bruiſe Satan under your feet ſhortly,---- *Zech.* 3: 2. And the Lord ſaid unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath choſen Jeruſalem, rebuke thee: is not this a brand pluckt out of the fire? *Luke.* 22. 31. And the Lord ſaid, Simon, Simon, behold, Satan hath deſired to have you, that he may ſift you as wheat: v. 32. But I have prayed for thee, that thy faith fail not; and when thou art converted, ſtrengthen thy brethren.

a *John* 17. 15. I pray not that thou ſhouldſt take them out of the world, but that thou ſhouldſt keep them from the evil. 1 *Theſſ.* 5. 23. And the very God of peace ſanctify you wholly: and I pray God your whole ſpirit, and Soul and body, be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.

196. b *Matth.* 6. 13.

c *Rom.* 15, 30. Now I beſeech you, brethren, for the Lord Jeſus Chriſts ſake, and for the love of the Spirit, that you ſtrive together with me in your prayers to God for me.

d *Dan.* 9. 4. And I prayed unto the Lord my God, and made my con-

And with our Prayers to join Praiſes e, aſcribing to God alone eternal Sovereignty, Omnipotency, and glorious Excellency f; in regard whereof, as he is able and willing to help us g, ſo we by Faith are emboldned to plead with him that he would h, and quietly to rely upon him that he will

confeſſion, and ſaid, O Lord, the great and dreadful God, keeping the covenant, and mercy to them that love him, and to them that keep his commandments. v. 7. O Lord, righteouſneſs belongeth unto thee, but unto us confuſion of faces, as at this day: ---- v. 8. O Lord, to us belongeth confuſion of face, to our kings, to our princes, and to our fathers, becauſe we have ſinned againſt thee. v. 9. To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him. v. 16. O Lord, according to all thy righteouſneſs, I beſeech thee, let thine anger and thy fury be turned away from thy city Jeruſalem, ---- v. 17. Now therefore, O our God, hear the prayer of thy ſervant, and his ſupplications, and cauſe thy face to ſhine upon the ſanctuary that is deſolate, for the Lords ſake. v. 18. O my God, incline thine ear, and hear; open thine eyes, and behold our deſolations, and the city, which is called by thy name: for we do not preſent our ſupplications before thee for our righteouſneſſes, but for thy great mercies. v. 19. O Lord, hear, O Lord, forgive, O Lord, hearken and do, defer not, for thine own ſake, O my God. for thy city, and thy people are called by thy name.

e *Phil.* 4. 6. Be careful for nothing: but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God, *&c.*

f 1 *Chron.* 29. 10 Wherefore David bleſſed the Lord before all the congregation: and David ſaid, Bleſſed be thou, Lord God of Iſrael our father, for ever and ever. v. 11. Thine, O Lord, is the greatneſs, and the power, and the glory, and the victory, and the majeſty: for all that is in heaven, and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. v. 12. Both riches and honour come of thee, and thou reigneſt over all, and in thine hand is power and might, and in thine hand it is to make great, and to give ſtrength unto all. v. 13. Now therefore, our God, we thank thee, and praiſe thy glorious name,

g *Eph.* 3. 20. Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, v. 21. Unto him be glory in the church by Chriſt Jeſus, throughout all ages, world without end. Amen. *Luke* 11. 13 If ye then being evil, know how to give good gifts unto your children: how much more ſhall your heavenly Father give the holy Spirit to them that ask him?

h 2 *Chron* 20, 6. And (*Jehoſhaphat*) ſaid, O Lord God of our fathers, art not thou God in heaven? and ruleſt not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, ſo that none is able to withſtand thee? v. 11. Behold, I ſay, how they reward us, to come to caſt us out of thy poſſeſſion, which thou haſt given us to inherit.

2 *Chron.*

will fulfill our requeſts [i]; and, to teſtify this our Deſire and Aſſurance, we may ſay, *Amen* [k].

i 2 *Chron.* 14, 11. And Aſa cried unto the Lord his God, and ſaid, Lord, it is nothing with thee to help, whether with many or with them that have no power: help us, O Lord our God; for we reſt on thee, and in thy name we go againſt this multitude: O Lord, thou art our God, let not man prevail againſt thee.

k 1 *Cor.* 14. 16. Elſe when thou ſhalt bleſs with the ſpirit, how ſhall he that occupieth the room of the unlearned, ſay Amen at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt? *Rev.* 22. 20. He which teſtifieth theſe things, ſaith, Surely I come quickly. Amen. Even ſo, come, Lord Jeſus. *v.* 21. The grace of our Lord Jeſus Chriſt be with you all, Amen.

FINIS.

THE

Shorter Catechiſm,

Agreed upon by the

Aſſembly of DIVINES

AT

WESTMINSTER,

With the Aſſiſtance of

COMMISSIONERS

FROM THE

CHURCH of *Scotland,*

AS

A Part of the Covenanted Uniformity in Religion betwixt the Churches of CHRIST in the Kingdoms of *Scotland*, *England*, and *Ireland*.

AND

Approved *Anno* 1648, by the GENERAL ASSEMBLY of the CHURCH of *Scotland*, to be a DIRECTORY for Catechiſing ſuch as have made ſome Proficiency in the Knowledge of the GROUNDS of RELIGION.

With the Proofs from the Scripture.

GLASGOW,

Printed by *John Robertſon* and *Mrs M'Lean*, and ſold at their Shops in the middle of the *Salt-Mercat*

M. DCC. XLVI.

Aſſembly at *Edinburgh*. *July*. 38: 1648. Seſſ. 19.

Act approving the *Shorter Catechiſm*.

THE General Aſſembly having ſeriouſly conſidered the Shorter Catechi m, *agreed upon by the Aſſembly of Divines ſitting at* Weſtminſter, *with aſſiſtance of Commiſſioners from this Kirk: do find, upon due Examination thereof, that the ſaid* Catechiſm *is agreeable to the Word of* God, *and in nothing contrary to the received Doctrine, Worſhip, Diſcipline and Government of this Kirk: And therefore approve the ſaid* Shorter Catechiſm *as a Part of the intended Uniformity, to be a Directory for Catechiſing ſuch as are of weaker Capacity.*

A. KER.

THE

THE Shorter Catechiſm,

Agreed upon by the ASSEMBLY of DIVINES at *Weſtminſter:* Examined and Approved, *Anno* 1648, by the GENERAL ASSEMBLY of the CHURCH of *SCOTLAND*, &c.

1. Queſtion. *WHAT is the Chief end of Man?*

Anſwer. Man's chief End is, to glorify God [a], and to enjoy Him for ever [b].

2 Queſt. *What Rule hath God given to Direct us how we may glorify and enjoy Him?*

Anſw. The Word of God, which is contained in the Scriptures of the Old and new Teſtament [c], is the only Rule to direct us how we may glorify and enjoy Him [d].

3 Queſt,

1. a 1 *Cor.* 10. 31. Whether therefore ye eat or drink, or whatſoever ye do, do all to the glory of God. *Rom.* 11. 36. For of him, and through him, and to him are all things: to whom be glory for ever. Amen.

b *Pſalm* 73. 25. Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee. *v.* 26. My fleſh and my heart faileth: but God is the ſtrength of my heart, and my portion for ever. *v* 27. For lo, they that are far from thee, ſhall periſh: thou haſt deſtroyed all them that go a whoring from thee, v 28. But it is good for me to draw near to God: I have put my truſt in the Lord God, that I may declare all thy works.

2 c 2 *Tim.* 3. 16. All ſcripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs. *Eph.* 2. 20. And are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-ſtone.

d 1 *John.* 1. 3. That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us: and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt. v 4. And theſe things write we unto you, that your joy may be full.

3. Queſt. *What do the Scriptures principally teach?*

Anſw. The Scriptures principally teach, what Man is to believe concerning God, and what Duty God requires of Man e.

4. Queſt. *What is* GOD?

Anſw. God is a Spirit f, Infinite g, Eternal h, and Unchangeable i, in his Being k, Wiſdom l, Power m, Holineſs n, Juſtice, Goodneſs and Truth o.

5. Queſt. *Are there more Gods than One?*

Anſw. There is but One only, the Living and True God p.

6 Queſt. *How many Perſons are there in the Godhead?*

Anſw. There are three Perſons in the Godhead; the Father, the Son, and the Holy Ghoſt; and theſe Three are One

3 e 2 *Tim.* 1. 13. Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love which is in Chriſt Jeſus. 2 *Tim.* 3. 16. *See in letter* c.

4. f *John.* 4. 24. God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit and in truth.

g *Job.* 11. 7. Canſt thou by ſearching find out God? canſt thou find out the Almighty unto perfection? v 8. It is as high as heaven, what canſt thou do? deeper than hell, what canſt thou know? v 9. The meaſure thereof is longer than the earth, and broader than the ſea.

h *Pſalm*, 90. 2. Before the mountains were brought forth, or ever thou hadſt formed the earth and the world: even from everlaſting to everlaſting thou art God.

i *James*, 1. 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning.

k *Exod.* 3. 14. And God ſaid unto Moſes, I AM THAT I AM; and he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you.

l *Pſalm.* 147. 5. Great is our Lord, and of great power: his underſtanding is infinite.

m *Rev.* 4. 8. And the four Beaſts had each of them ſix wings about him, and they were full of eyes within: and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

n *Rev.* 15. 4. Who ſhall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations ſhall come and worſhip before thee; for thy judgments are made manifeſt.

o *Exod.* 34. 6. And the Lord paſſed by before him, and proclaimed, the Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth, v 7. Keeping mercy for thouſands, forgiving iniquity and tranſgreſſion and ſin, and that will by no means clear the guilty, viſiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and to the fourth generation.

5. p *Deut.* 6. 4. Hear, O Iſrael, the Lord our God is one Lord. *Jerem* 10 10. But the Lord is the true God, he is the living God, and an everlaſting King; at his wrath the earth ſhall tremble, and the nations ſhall not be able to abide his indignation.

6. q 1 *Joh* 5

One God, the ſame in Subſtance, equal in power and Glory q.

7. Queſt. *What are the Decrees of God?*

Anſw. The Decrees of God are, his eternal Purpoſe, according to the counſel of his Will, whereby, for his own Glory, he hath fore-ordained whatſoever comes to paſs r.

8. Queſt. *How doth God execute his Decrees?*

Anſw. God executeth his Decrees in the Works of Creation and Providence.

9. Queſt. *What is the work of Creation?*

Anſw. The Work of Creation is, God's making all things of nothing, by the word of his power, in the Space of ſix Days, and all very Good s.

10 Queſt. *How did God create Man?*

Anſw. God created Man Male and Female, after his own Image, in Knowledge, Righteouſneſs, and Holineſs, with Dominion over the Creatures t.

11 Queſt. *What are God's works of providence?*

Anſw

q 1 *John.* 5. 7. For there are three that bear record in heaven, the Father, the Word, and the holy Ghoſt; and theſe three are one. *Matth.* 28. 19 Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt

r 1 *Eph.* 1. 4. According as he hath choſen us in him, before the foundation of the world, that we ſhould be holy, and without blame before him in love, v 11. In Whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will. *Rom.* 9, 22? What if God, willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted to deſtruction; v 23 And that he might make known the riches of his glory on the veſſels of mercy, which he had afore prepared unto Glory.

s 1 *Gen.* 1. *throughout. Heb,* 11. 3. Through faith we underſtand that the worlds were framed by the word of God, ſo that things which are ſeen were not made of things which do appear.

t 1 *Gen.* 1. 26. And God ſaid, Let us make man in our own image, after our likeneſs: and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth, v 27. So God created man in his own image, in the image of God created he him; male and female created he them, v 28. And God bleſſed them, and God ſaid unto them, Be fruitful and multiply, and repleniſh the earth, and ſubdue it: and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth. *Col* 3. 19 And have put on the new man, which is renewed in knowledge, after the image of him that created him. *Eph.* 4. 24. And that ye put on the new man, which after God is created in righteouſneſs, and true holineſs.

Anſw. God's Works of Providence are, his moſt Holy v, Wiſe w, and powerful Preſerving x, and Governing all his Creatures, and all their Actions y.

12. Queſt. *What ſpecial act of Providence did God exerciſe toward Man in the Eſtate wherein he was created?*

Anſw. When God had created Man he entered into a Covenant of Life with him, upon Condition of perfect Obedience: forbidding him to eat of the Tree of the Knowledge of Good and Evil, upon pain of Death z.

13. Queſt. *Did our firſt Parents continue in the Eſtate wherein they were created?*

Anſw. Our firſt Parents, being left to the Freedom of their own will, fell from the Eſtate wherein they were created by ſinning againſt God a.

14. Queſt. *What is Sin?*

Anſw. Sin is any Want of Comformity unto or Tranſgreſſion of the Law of God b.

15. Queſt.

11. v *Pſalm.* 145. 17. The Lord is righteous in all his ways, and holy in all his works.

w *Pſalm* 104. 24. O Lord, how manifold are thy works! in wiſdom haſt thou made them all: the earth is full of thy riches. *Iſa.* 28. 29. This alſo cometh forth from the Lord of Hoſts, which is wonderful in counſel, and excellent in working.

x *Heb.* 1. 3. Who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the majeſty on high.

y *Pſalm.* 103. 19. The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all. *Matth.* 10. 29. Are not two ſparrows ſold for a farthing? and one of them ſhall not fall on the ground without your Father. v 30. But the very hairs of your head are all numbred. v. 31 Fear ye not therefore, ye are of more value than many ſparrows.

12. z *Gal.* 3. 12. And the law is not of faith: but, the man that doth them, ſhall live in them. *Geſi.* 2 17. But of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for in the day thou eateſt thereof, thou ſhalt ſurely die.

13. a *Gen.* 3. 6. And when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe; ſhe took of the fruit thereof and did eat, and gave alſo to her husband with her, and he did eat. v 7. And the eyes of them both were opened, and they knew that they were naked; and they ſewed fig-leaves together, and made themſelves aprons. v 8. And they heard the voice of the Lord God walking in the garden in the cool of the Day; and Adam and his wife hid themſelves from the preſence of the Lord God, amongſt the trees of the garden, v 13. And the Lord God ſaid unto the woman, What is this that thou haſt done? and the woman ſaid, the ſerpent beguiled me, and I did eat. *Eccl* 7. 29. Lo, this only have I found, that God hath made man upright, but they have ſought out many inventions.

14. b 1 *John.* 3. 4. Whoſoever committeth ſin tranſgreſſeth alſo the

15 Queſt. *What was the Sin whereby our firſt parents fell from the eſtate wherein they were created?*

Anſw. The ſin whereby our firſt Parents fell from the Eſtate wherein they were created, was their Eating the forbidden Fruit c.

16. Queſt. *Did all Mankind fall in* Adam's *firſt Tranſgreſſion?*

Anſw. The Covenant being made with *Adam*, not only for himſelf, but for his Poſterity, all Mankind deſcending from him by ordinary Generation, ſinned in him, and fell with him in his firſt Tranſgreſſion d.

17. Queſt. *Into what eſtate did the Fall bring Mankind?*

Anſw. The Fall brought Mankind into an Eſtate of ſin and Miſery e.

18. Queſt. *Wherein conſiſts the ſinfulneſs of that eſtate whereinto Man fell?*

Anſw. The Sinfulneſs of that Eſtate, whereinto Man fell, conſiſts in the Guilt of *Adam*'s firſt ſin, the Want of Original Righteouſneſs, and the corruption of his whole Nature, which is commonly called Original ſin, together with all actual Tranſgreſſions which proceed from it f.

19. Queſt

law; for ſin is the tranſgreſſion of the law.

15. c *Gen.* 3 6. *See in* Letter a: v 12. The woman whom thou gaveſt to be with me, ſhe gave me of the tree, and I did eat.

16. d *Gen.* 2. 16. And the Lord God commanded the Man, ſaying, Of every tree of the garden thou mayeſt freely eat. v 17. But of the tree of the knowledge of good and evil, thou ſhalt not eat of it. for in the Day that thou eateſt thereof thou ſhalt ſurely die. *Rom* 5. 12. Wherefore, as by one man, ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned. 1 *Cor.* 15. 21. For ſince by man came death, by man came alſo the reſurrection of the dead: v 22. For as in Adam all die, ſo in Chriſt ſhall all be made alive.

17. e *Rom.* 5. 12. Wherefore, as by one man ſin entred into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned.

18. f *Rom.* 5. 12. Wherefore, as by one man ſin entred into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned. v 19. For as by one mans diſobedience many were made ſinners: ſo by the obedience of one, ſhall many be made righteous. *Rom.* 5. *from verſe* 10. *to the* 20. *Eph.* 2, 1. And you hath he quickned who were dead in treſpaſſes and ſins: v 2. Wherein in times paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience: v 3. Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were

19. Queſt. *What is the Miſery of that Eſtate whereinto Man fell?*

Anſw. All Mankind by their Fall loſt Communion with God g, are under his Wrath and Curſe h, and ſo made liable to all Miſeries in this Life, to Death it ſelf, and to the Pains of Hell for ever i.

20 Queſt. *Did God leave all Mankind to periſh in the Eſtate of Sin and Miſery?*

Anſw. God having out of his mere good Pleaſure from all Eternity elected ſome to everlaſting Life k, did enter into a Covenant of Grace, to deliver them out of the Eſtate of Sin and Miſery, and to bring them into an Eſtate of Salvation by a Redeemer l.

21 Queſt.

by nature the children of wrath, even as others. *James* 1. 14. But every man is tempted, when he is drawn away of his own luſt, and enticed. *v*, 15 Then when luſt hath conceived, it bringeth forth ſin: and ſin when it is finiſhed, bringeth forth death. *Matth.* 15, 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, theits, falſe witneſs, blaſphemies.

19. g *Gen.* 3, 8 And they heard the voice of the Lord God walking in the garden in the cool of the day: And Adam and his wife hid themſelves from the preſence of the Lord God amongſt the trees of the garden. *v.* 10. And he ſaid, I heard thy voice in the garden: and I was afraid, becauſe I was naked and I hid my ſelf. *v.* 24 So he drove out the man: and he placed at the eaſt of the garden of Eden, cherubims, and a flaming ſword which turned every way, to keep the way of the tree of life.

h *Eph.* 2, 2. Wherein in times paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience: *v.* 3. Among whom alſo we all had our converſation in times paſt in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature the children of wrath even as others. *Gal.* 3, 10. For as many as are of the works of the law, are under the curſe: for it is written, Curſed is every one that continueth not in all things which are written in the book of the law to do them.

i *Lam.* 3, 39 Wherefore doth a living man complain, a man for the puniſhment of his ſins? * *Rom.* 6 23. For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt our Lord. *Mat.* 25 41: Then ſhall he ſay unto them on the left-hand, Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels *v.* 46. And theſe ſhall go away into everlaſting puniſhment; but the righteous into life eternal.

20. k *Eph* 1, 4. According as he hath choſen us in him before the foundation of the world, that we ſhould be holy and without blame before him in love

l *Rom.* 3, 20. Therefore by the deeds of the law, there ſhall no fleſh be juſtified in his ſight: for by the law is the knowledge of ſin. *v.* 21. But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the pro-

21 Queſt. *Who is the Redeemer of God's Elect?*

Anſw. The only Redeemer of God's Elect is the Lord Jeſus Chriſt m, who, being the eternal Son of God, became Man n, and ſo was and continueth to be God and Man in two diſtinct Natures, and one Perſon for ever o.

22 Queſt, *How did Chriſt, being the Son of God, become Man?*

Anſw: Chriſt, the Son of God, became Man, by taking to himſelf a true Body p, and a reaſonable Soul q, being conceived by the Power of the Holy Ghoſt, in the Womb of the Virgin *Mary*, and born of her r, yet

prophets; *v.* 22. Even the righteouſneſs of God which is by faith of Jeſus Chriſt unto all, and upon all them that believe; for there is no difference. *Gal.* 3, 21. Is the law then againſt the promiſes of God? God forbid: for if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law. *v.* 22. But the ſcripture hath concluded all under ſin, that the promiſe by faith in Jeſus Chriſt might be given to them that believe.

21. m 1 *Tim.* 2. 5. For there is one God, and one mediator between God and men, the man Chriſt Jeſus: *v.* 6. Who gave himſelf a ranſom for all, to be teſtified in due time.

n *John* 1. 14. And the Word was made fleſh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. *Gal.* 4. 4. But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law:

o *Rom.* 9, 5. Whoſe are the fathers, and of whom as concerning the fleſh Chriſt came, who is over all, God bleſſed for ever. Amen. *Luke.* 1, 35. And the angel anſwered and ſaid unto her, The holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called, The Son of God. *Co.* 2. 9. For in him dwelleth all the fulneſs of the Godhead bodily. *Heb.* 7. 24. But this man, becauſe he continueth ever, hath an unchangeable prieſthood. *v.* 25. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

22. p *Heb.* 2. 14, Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame: that through death he might deſtroy him that had the power of death, that is, the devil: *v.* 16. For verily he took not on him the nature of angels; but he took on him the ſeed of Abraham. *Heb.* 10, 5. Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldſt not, but a body haſt thou prepared me.

q *Matth* 26, 38. Then ſaith he unto them, My ſoul is exceeding ſorrowful, even unto death; tarry ye here and watch with me.

r *Luke*, 1, 27. To a virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David; and the virgins name was Mary. *v.* 31. And behold, thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name Jeſus. *v.* 35.

yet without Sin ſ.

23. Queſt. *What Offices doth Chriſt execute as our Redeemer?*

Anſw. Chriſt, as our Redeemer, executeth the Offices of a Prophet, of a Prieſt, and of a King, both in his Eſtate of Humiliation and Exaltation t.

24 Queſt

And the Angel anſwered and ſaid unto her, The holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God. *v* 42. And ſhe ſpake out with a loud voice, and ſaid, Bleſſed art thou among women, and bleſſed is the fruit of thy womb. *Gal.* 4. 4. *See in the preceeding queſtion letter* n.

ſ *Heb.* 4. 15. For we have not an high prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without ſin. *Heb.* 7. 26. For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens.

23. t *Acts.* 3. 21. Whom the heaven muſt receive, untill the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets, ſince the world began. *v* 22. For Moſes truly ſaid unto the fathers, A Prophet ſhall the Lord your God raiſe up unto you, of your brethren, like unto me; him ſhall ye hear in all things whatſoever he ſhall ſay unto you. *Heb.* 12. 25. See that ye refuſe not him that ſpeaketh: for if they eſcaped not who refuſed him that ſpake on earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from heaven. *Compared with* 2 *Cor.* 13. 3. Since ye ſeek a proof of Chriſt ſpeaking in me, which of you-ward is not weak, but is mighty in you. *Heb.* 5. 5. So alſo Chriſt glorified not himſelf, to be made an high prieſt; but he that ſaid unto him, Thou art my Son, to day have I begotten thee, *v* 6. As he ſaith alſo in another place, Thou art a prieſt for ever after the order of Melchizedec, *v* 7. Who in the days of his fleſh, when he had offered up prayers and ſupplications, with ſtrong crying and tears, unto him, that was able to ſave him from death, and was heard in that he feared. *Heb.* 7. 25 Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them. *Pſalm.* 2. 6. Yet have I ſet my king upon my holy hill of Sion. *Iſa.* 9. 6. For unto us a child is born, unto us a ſon is given, and the government ſhall be upon his Shoulder, and his name ſhall be called Wonderful, Counſeller, The mighty God, The everlaſting Father, The prince of peace: v 7. Of the increaſe of his government and peace there ſhall be no end, upon the throne of David, and upon his kingdom, to order it, and to eſtabliſh it with judgment, and with juſtice from henceforth even for ever: the zeal of the Lord of hoſts will perform this. *Matth.* 21. 5. Tell ye the daughter of Sion, Behold, thy king cometh unto thee meek, and ſitting upon an aſs, and a colt the foſe of an aſs. *Pſalm.* 2 8. Ask of me, and I ſhall give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion v 9. Thou ſhalt break them with a rod of iron, thou ſhalt daſh them in pieces like a potters veſſel, v 10, Be wiſe now therefore

24 Queſt. *How doth Chriſt execute the Office of a Prophet?*

Anſw. Chriſt executeth the Office of a Prophet, in revealing to us, by his Word and Spirit, the Will of God for our Salvation v;

25, Queſt. *How doth Chriſt execute the Office of a Prieſt?*

Anſw. Chriſt executeth the Office of a Prieſt, in his once offering up of himſelf a Sacrifice to ſatisfy Divine Juſtice w, and reconcile us to God x, and making continual Interceſſion for us y.

26, Queſt. *How doth Chriſt execute the Office of a King?*

Anſw. Chriſt executeth the Office of a King, in ſubduing us to himſelf z, in ruling a, and defending us

fore, O ye kings: be inſtructed, ye judges of the earth. *v.* 11. Serve the Lord with fear, and rejoice with trembling.

24. v *John* 1. 18. No man hath ſeen God at any time; the only begotten Son, which is in the boſom of the Father, he hath declared him. 1 *Pet.* 1. 10. Of which ſalvation the prophets have enquired, and ſearched diligently, who propheſied of the grace that ſhould come unto you: *v.* 11. Searching what, or what manner of time the Spirit of Chriſt which was in them did ſignify, when it teſtified before-hand the ſufferings of Chriſt, and the glory that ſhould follow, *v.* 12. Unto whom it was revealed, that not unto themſelves, but unto us they did miniſter the things which are now reported unto you, by them that have preached the goſpel unto you, with the holy Ghoſt ſent down from heaven; which things the angels deſire to look into. *John* 15. 15. Henceforth I call you not ſervants; for the ſervant knoweth not what his lord doth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. *John* 20. 31. But theſe are written that ye might believe that Juſes is the Chriſt the Son of God, and that believing ye might have life through his name.

25. w *Heb.* 9. 14. How much more ſhall the blood of Chriſt, who through the eternal Spirit, offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God? *v.* 28. So Chriſt was once offered to bear the ſins of many; and unto them that look for him ſhall he appear the ſecond time, without ſin, unto ſalvation.

x *Heb.* 2: 17. Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high prieſt in things pertaining to God, to make reconciliation for the ſins of the people.

y *Heb.* 7. 24. But this man, becauſe he continueth ever, hath an unchangeable prieſthood. *v.* 25. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

26. z *Acts* 15: 14. Simeon hath declared how God at the firſt did viſit the Gentiles, to take out of them a people for his name. *v.* 15. And to this agree the words of the prophets; as it is written, *v.* 16. After this I will return, and build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will ſet it up.

a *Iſa.* 33, 22, For the Lord is our judge,

us b, and in reſtraining and conquering all his and our Enemies c,

27. Queſt. *Wherein did Chriſt's Humiliation conſiſt?*

Anſw. Chriſt's Humiliation conſiſted in his being born, and that in a low Condition d, made under the Law e, undergoing the Miſeries of this Life f, the Wrath of God g, and the curſed Death of the Croſs h; in being buried i, and continuing under the Power of Death for a Time k.

28. Queſt.

judge, the Lord is our lawgiver, the Lord is our king, he will ſave us.

b *Iſai.* 32. 1. Behold, a King ſhall reign in righteouſneſs, and princes ſhall rule in judgment. *v.* 2. And a man ſhall be as an hiding-place from the wind, and a covert from the tempeſt; as rivers of water in a dry place, as the ſhadow of a great rock in a weary land.

c 1 *Cor.* 15. 25. For he muſt reign, till he hath put all enemies under his feet. *Pſalm* 110. *throughout.*

27. d *Luke* 2. 7. And ſhe brought forth her firſt-born Son, and wrapped him in ſwadling-clothes, and laid him in a manger, becauſe there was no room for them in the Inn.

e *Gal.* 4. 4. But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law:

f *Heb.* 12. 2. Looking unto Jeſus the author and finiſher of our faith, who for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right-hand of the throne of God. *v.* 3. For conſider him that endured ſuch contradiction of ſinners againſt himſelf, leſt ye be wearied and faint in your minds. *Iſa.* 53. 2. For he ſhall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comelineſs: and when we ſhall ſee him, there is no beauty that we ſhould deſire him. *v.* 3. He is deſpiſed and rejected of men, a man of ſorrows, and acquainted with grief: and we hid as it were our faces from him: he was deſpiſed, and we eſteemed him not.

g *Luke* 22. 44. And being in an agony, he prayed more earneſtly: and his ſweat was as it were great drops of blood falling down to the ground. *Matth.* 27. 46. And about the ninth hour Jeſus cried with a loud voice, ſaying, Eli, Eli, lama-ſabachthani? That is to ſay, My God, my God, why haſt thou forſaken me?

h *Phil* 2. 8. And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs.

i 1 *Cor.* 15. 3. For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins, according to the ſcriptures: *v.* 4. And that he was buried, and that he roſe again the third day, according to the ſcriptures.

k *Acts* 2. 24. Whom God hath raiſed up, having looſed the pains of death: becauſe it was not poſſible that he ſhould be holden of it. *v.* 25. For David ſpeaketh concerning him, I foreſaw the Lord always before my face, for he is on my right-hand that I ſhould not be moved: *v.* 26. Therefore did my heart rejoice, and my tongue was glad; moreover alſo my fleſh ſhall reſt in hope: *v.* 27. Becauſe thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine holy One to ſee corruption. *v.* 31. He ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoul was not left in

28. Queſt. *Wherein conſiſteth Chriſt's Exaltation?*

Anſw. Chriſt's Exaltation conſiſteth in his Riſing again from the Dead on the Third Day l, in Aſcending up into Heaven m, in Sitting at the Right-hand of God the Father n, and in coming to judge the World at the laſt Day o.

29. Queſt. *How are we made Partakers of the Redemption purchaſed by Chriſt?*

Anſw. We are made Partakers of the Redemption purchaſed by Chriſt, by the effectual Application of it to us p, by his Holy Spirit q.

30. Queſt. *How doth the Spirit apply to us the Redemption purchaſed by Chriſt?*

Anſw. The Spirit applieth to us the Redemption purchaſed by Chriſt, by working Faith in us r, and thereby uniting us to Chriſt, in our effectual Calling s.

31. Queſt.

in hell, neither his fleſh did ſee corruption.

28. l 1 *Cor.* 15. 4. And that he was buried, and that he roſe again the third day, according to the ſcriptures.

m *Mark* 16. 19. So then, after the Lord had ſpoken to them, he was received up into heaven, and ſat on the right-hand of God.

n *Eph.* 1, 20 Which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own right-hand in the heavenly places.

o *Acts* 1. 11. Which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? this ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner as ye have ſeen him go into heaven. *Acts* 17. 31. Becauſe he hath appointed a day in the which he will judge the world in righteouſneſs, by that man whom he hath ordained; whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.

29. p *John* 1. 11. He came unto his own, and his own received him not. *v.* 12. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name.

q *Tit.* 3. 5. Not by works of righteouſneſs, which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the holy Ghoſt; *v.* 6. Which he ſhed on us abundantly, through Jeſus Chriſt our Saviour.

30. r *Eph.* 1. 13. In whom ye alſo truſted, after that ye heard the word of truth, the goſpel of your ſalvation: in whom alſo after that ye believed, ye were ſealed with that holy Spirit of promiſe. *v.* 14. Which is the earneſt of our inheritance, untill the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory. *John* 6. 37. All that the Father giveth me, ſhall come unto me; and him that cometh to me, I will in no wiſe caſt out. *v.* 39. And this is the Fathers will which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day. *Eph* 2. 8. For by grace are ye ſaved, through faith; and that not of your ſelves: it is the gift of God.

s *Eph.* 3. 17. That Chriſt may dwell in your hearts by faith; that ye

31. Queſt. *What is Effectual Calling?*

Anſw. Effectual Calling is the Work of God's Spirit [t], whereby, convincing us of our Sin and Miſery [v], inlightning our Minds in the Knowledge of Chriſt [w], and renewing our Wills [x], he doth perſwade and enable us to embrace Jeſus Chriſt, freely offered to us in the Goſpel [y].

32. Queſt. *What Benefits do they that are effectually called partake of in this Life?*

Anſw. They that are effectually called do in this Life partake of Juſtification [z], Adoption [a], Sanctification, and the ſeveral Benefits which in this Life do either accompany or flow from them [b].

33. Queſt. *What is Juſtification?*

Anſw. Juſtification is an act of God's free Grace, wherein

ye being rooted and grounded in love. 1 *Cor.* 1. 9. God is faithful, by whom ye were called unto the fellowſhip of his Son Jeſus Chriſt our Lord.

31 t 2 *Tim.* 1. 9. Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace which was given us in Chriſt Jeſus, before the world began. 2 *Theſ.* 2. 13. But we are bound to give thanks to God alway for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and belief of the truth: *v.* 14. Whereunto he called you by our goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt.

v *Acts* 2. 37. Now when they heard this, they were pricked in their hearts, and ſaid unto Peter, and to the reſt of the apoſtles, Men and brethren, what ſhall we do?

w *Acts* 26. 18. To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me.

x *Ezek.* 36. 26. A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh. *v.* 27. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do them.

y *John* 6. 44. No man can come to me, except the Father which hath ſent me, draw him: and I will raiſe him up at the laſt day. *v.* 45. It is written in the prophets, And they ſhall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me: *Phil.* 2. 13. For it is God that worketh in you, both to will and to do of his good pleaſure.

32. z *Rom.* 8. 30. Moreover, whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified, and whom he juſtified, them he alſo glorified.

a *Eph.* 1. 5. Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will.

b 1 *Cor.* 1. 26. For ye ſee your calling, brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble are cal-

in he pardoneth all our Sins c, and accepteth us as righteous in his Sight d, only for the Righteouſneſs of Chriſt imputed to us e, and received by Faith alone f.

34 Queſt. *What is Adoption?*

Anſw. Adoption is an Act of God's free Grace g, whereby we are received into the Number, and have a Right to all the Priviledges of the Sons of God h.

35. *What is Sanctification?*

Anſw. Sanctification is the Work of God's free Grace i, whereby we are renewed in the whole Man after the Image of

called: *v.* 30. But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption.

33. c *Rom.* 3. 24. Being juſtified freely by his Grace, through the redemption that is in Jeſus Chriſt: *v.* 25. Whom God hath ſet forth to be a propitiation through faith in his Blood, to declare his righteouſneſs for the remiſſion of his ſins that are paſt, through the forbearance of God. *Rom.* 4. 6. Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works, *v.* 7. Saying, Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered. *v.* 8, Bleſſed is the man to whom the Lord will not impute ſin.

d 2 *Cor.* 5. 19. To wit, that God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them: and hath committed unto us the word of reconciliation. *v.* 21. For he hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.

e *Rom.* 5. 17. For if by one mans offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one, Jeſus Chriſt. *v.* 18. Therefore as by the offence of one, judgment came upon all men to condemnation: even, by the righteouſneſs of one, the free gift came upon all men unto juſtification of life. *v.* 19. For as by one mans diſobedience, many were made ſinners: ſo by the obedience of one, ſhall many be made righteous-

f *Gal.* 2. 16. Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law, ſhall no fleſh be juſtified. *Phil* 3. 9. And be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.

34. g 1 *John* 3. 1. Behold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God: therefore the world knoweth us not, becauſe it knew him not.

h *John* 1. 12. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name. *Rom.* 8. 17. And if children, then heirs; heirs of God, and joint-heirs with Chriſt; if ſo be we ſuffer with him, that we may be alſo glorified together.

35. i 2 *Theſſ.* 2. 13. --- God hath from the beginning choſen you to ſal-

of God k, and are enabled more and more to die unto Sin, and live unto Righteouſneſs l.

36. Queſt. *What are the Benefits which in this Life do accompany or flow from Juſtification, Adoption, and Sanctification?*

Anſw. The Benefits which in this Life do accompany or flow from Juſtification, Adoption and Sanctification, are, Aſſurance of God's Love, Peace of Conſcience m, Joy in the Holy Ghoſt n, Increaſe of Grace o, and Perſeverance therein to the End p.

37. Queſt. *What Benefits do Believers receive from Chriſt at Death?*

Anſw. The Souls of Believers are at their Death made perfect in Holineſs q, and do immediately paſs into Glory r; and

ſalvation, through ſanctification of the Spirit, and belief of the truth,

k *Eph.* 4. 23. And be renewed in the ſpirit of your mind; *v.* 24. And that ye put on the new man, which after God is created in righteouſneſs, and true holineſs.

l *Rom.* 6. 4. Therefore we are buried with him by baptiſm unto death: that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. *v.* 6. Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.

36. m *Rom.* 5. 1. Therefore being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt: *v.* 2. By whom alſo we have acceſs by faith into this grace wherein we ſtand and rejoice in hope of the glory of God. *v.* 3. And hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts, by the holy Ghoſt which is given unto us.

n *Rom.* 14. 17. For the kingdom of God is not meat and drink, but righteouſneſs and peace, and joy in the holy Ghoſt.

o *Prov.* 4. 18. But the path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day.

p 1 *John* 5. 13. Theſe things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 1 *Pet.* 1. 5. Who are kept by the power of God through faith unto ſalvation, ready to be revealed in the laſt time.

37. q *Heb.* 12. 23. To the general aſſembly and church of the firſtborn which are written in heaven, and to God the judge of all and to the ſpirits of juſt men made perfect.

r 2 *Cor.* 5. 1. For we know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens. *v.* 6. Therefore we are always confident, knowing that whilſt we are at home in the body, we are abſent from the Lord: *v.* 8. We are confident, I ſay, and willing rather to be abſent from the body, and to be preſent with the Lord. *Phil.* 1. 23. For I am in a ſtrait betwixt two, having a deſire to depart,

and their Bodies, being ſtill united to Chriſt s, do reſt in their Graves t, till the Reſurrection v,

38, Queſt, *What Benefits do Believers receive from Chriſt at the Reſurrection?*

Anſw. At the Reſurrection, Believers, being raiſed up in Glory w, ſhall be openly acknowledged, and acquitted in the Day of Judgment x, and made perfectly bleſſed in full enjoying of God y, to all Eternity z.

39. Queſt, *What is the Duty which God requireth of Man?*

Anſw. The Duty which God requireth of Man, is Obedience to his revealed Will a,

40. Queſt, *What did God at firſt reveal to Man for the Rule of his Obedience?*

Anſw. The Rule which God at firſt revealed to Man for his Obedience, was the Moral Law b,

41 Queſt,

part, and to be with Chriſt; which is far better. *Luke*, 23. 43. And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in paradiſe.

s 1 *Theſſ.* 4. 14. For if we believe that Jeſus died, and roſe again; even ſo them alſo which ſleep in Jeſus will God bring with him.

t *Iſa.* 57. 2. He ſhall enter into peace: they ſhall reſt in their beds, each one walking in his uprightneſs.

v *Job* 19, 26. And though after my ſkin, worms deſtroy this body, yet in my fleſh ſhall I ſee God: *v.* 27. Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another; though my reins be conſumed within me.

38. w 1 *Cor.* 15. 43. It is ſown in diſhonour, it is raiſed in glory: it is ſown in weakneſs, it is raiſed in power.

x *Matth.* 25. 23. His lord ſaid unto him, Well done, good and faithful ſervant; thou haſt been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. *Matth.* 10. 32. Whoſoever therefore ſhall confeſs me before men, him will I confeſs alſo before my Father which is in heaven.

y 1 *John*, 3. 2. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know, that when he ſhall appear, we ſhall be like him: for we ſhall ſee him as he is. 1 *Cor.* 13, 12. For now we ſee through a glaſs, darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known.

z 1 *Theſſ.* 4, 17. Then we which are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air; and ſo ſhall we ever be with the Lord. *v.* 18. Wherefore, comfort one another with theſe words.

39. a *Micah.* 6, 8. He hath ſhewed thee, O man, what is good, and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God? 1 *Sam.* 15. 22. And Samuel ſaid, Hath the Lord as great delight in burnt-offerings and ſacrifices, as in obeying the voice of the Lord? Behold, to obey is better than ſacrifice; and to hearken, than the fat of rams.

40. b *Rom.* 2, 14. For when the Gentiles, which have not the law, do by nature the things contained in the

41. Queſt. *Where is the Moral Law ſummarily comprehended?*

Anſw. The Moral Law is ſummarily comprehended in the Ten Commandments c,

42. Queſt. *What is the Sum of the Ten Commandments?*

Anſw. The Sum of the Ten Commandments is, To love the Lord our God with all our Heart, with all our Soul, with all our Strength, and with all our Mind; and our Neighbour as our ſelves d.

43. Queſt. *What is the Preface to the Ten Commandments?*

Anſw. The Preface to the Ten Commandments is in theſe Words, *I am the Lord thy God, which have brought thee out of the Land of* Egypt, *out of the Houſe of Bondage* e.

44. Queſt. *What doth the Preface to the Ten Commandments teach us?*

Anſw. The Preface to the Ten Commandments teacheth us, That, becauſe God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandments f.

45. Queſt. *Which is the Firſt Commandment?*

Anſw.

the law, theſe having not the law, are a law unto themſelves: *v.* 15. Which ſhew the work of the law written in their hearts, their conſciences alſo bearing witneſs, and their thoughts the mean while accuſing or elſe excuſing one another. *Rom.* 10. 5. For Moſes deſcribeth the righteouſneſs which is of the law, that the man which doth thoſe things, ſhall live by them.

41. c *Deut.* 10, 4. And he wrote on the tables, according to the firſt writing, the ten commandments, which the Lord ſpake unto you in the mount, out of the midſt of the fire, in the day of the aſſembly: and the Lord gave them unto me.

42. d *Mat.* 22. 37. Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. *v.* 38. This is the firſt and great commandment. *v.* 39. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thy ſelf *v.* 40. On theſe two commandments hang all the law and the prophets.

43. e *Exod.* 20. 2.

44. f *Luke.* 1, 74. That he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear. *v.* 75. In holineſs and righteouſneſs before him, all the days of our life. 1 *Pet.* 1. 15. But as he which hath called you is holy, ſo be ye holy in all manner of converſation; *v.* 16. Becauſe it is written, Be ye holy, for I am holy. *v.* 17. And if you call on the Father, who without reſpect of perſons judgeth according to every mans work, paſs the time of your ſojourning hear in fear: *v.* 18. Foraſmuch as ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation, received by tradition from your fathers; *v.* 19. But with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot.

45. g *Exod.*

Anſw. The Firſt Commandment is, *Thou ſhalt have no other Gods before Me* g.

46. Queſt. *What is required in the Firſt Commandment?*

Anſw. The Firſt Commandment requireth us to know, and acknowledge God to be the only true God, and our God h, and to worſhip and glorify him accordingly i.

47. Queſt. *What is forbidden in the Firſt Commandment?*

Anſw. The Firſt Commandment forbiddeth the Denying k, or not worſhipping and glorifying the true God, as God l, and our God m; and the giving that Worſhip and Glory to any other, which is due to him alone n.

48. Queſt. *What are we ſpecially taught by theſe words* [Before Me] *in the Firſt Commandment?*

Anſw, Theſe Words [*Before Me*] in the Firſt Commandment, teach us,, That God, who ſeeth all Things, taketh notice of, and is much diſpleaſed with the Sin of having any other God o,

49, Queſt,

45. g *Exod.* 20, 3.

46. h 1 *Chron.* 28. 9. And thou, Solomon my ſon, know thou the God of thy father, and ſerve him with a perfect heart, and with a willing mind: for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts: if thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever, *Deut.* 26, 17. Thou haſt avouched the Lord this day to be thy God, and to walk in his ways, and to keep his ſtatutes, and his commandments, and his judgments, and to hearken unto his voice.

i *Matth.* 4. 10. Then ſaith Jeſus unto him, Get thee hence, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. *Pſalm.* 29. 2. Give unto the Lord the glory due unto his name; worſhip the Lord in the beauty of holineſs.

47. k *Pſalm.* 14. 1. The fool hath ſaid in his heart, There is no God: they are corrupt, they have done abominable works, there is none that doth good.

l *Rom.* 1, 21. Becauſe that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their fooliſh heart was darkned.

m *Pſalm.* 21, 10. I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. *v.* 11. But my people would not hearken to my voice: and Iſrael would none of me.

n *Rom.* 1, 25. Who changed the truth of God into a lie, and worſhipped and ſerved the creature more than the Creator, who is bleſſed, for ever, Amen. *v.* 26. For this cauſe God gave them up unto vile affections: for even their women did change the natural uſe into that which is againſt nature.

48. o *Ezek.* 8. 5. Then ſaid he unto me, Son of man, lift up thine eyes now the way towards the north: ſo I lift up mine eyes the way toward the north, and behold, northward at the gate of the altar, this idol of jealouſy in the entry. *v.* 6. He ſaid furthermore unto me, Son of man, ſeeſt thou what they do? even the great abominations that the houſe of Iſrael committeth here,

 that

49. Queſt. *Which is the Second Commandment?*

Anſw. The Second Commandment is, *Thou ſhalt not make unto thee any graven Image, or any Likeneſs of any Thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth: Thou ſhalt not bow down thy ſelf to them, nor ſerve them: For I the Lord thy God am a jealous God, viſiting the Iniquity of the Fathers upon the Children unto the Third and Fourth Generation of them that hate me: And ſhewing Mercy unto Thouſands of them that love me, and keep my Commandments* p.

50. Q. *What is required in the ſecond Commandment?*

Anſw. The Second Commandment requireth the receiving, obſerving, and keeping pure and entire, all ſuch Religious Worſhip and Ordinances as God hath appointed in his Word q.

51. Q. *What is forbidden in the Second Commandment?*

Anſw. The Second Commandment forbiddeth the Worſhipping of God by Images r, or any other Way not appointed in his Word ſ,

52. Queſt.

that I ſhould go far off from my ſanctuary? but turn thee yet again, and thou ſhalt ſee greater abominations, *&c. to the end of the chapter.*

49. p *Exod.* 20. 4 5. 6.

50. q *Deut.* 32. 46. And he ſaid unto them, Set your hearts unto all the words which I teſtify among you this day; which ye ſhall command your children to obſerve to do, all the words of the law. *Matth* 28. 20. Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen. *Acts* 2. 42. And they continued ſtedfaſtly in the apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers.

51. r *Deut.* 4, 15. Take ye therefore good heed unto your ſelves (for ye ſaw no manner of ſimilitude on the day that the Lord ſpake unto you in Horeb, out of the midſt of the fire) *v.* 16. Leſt ye corrupt your ſelves, and make you a graven image, the ſimilitude of any figure, the likeneſs of male or female, *v* 17. The likeneſs of any beaſt that is on the earth, the likeneſs of any winged fowl that flieth in the air, *v.* 18. The likeneſs of any thing that creepeth on the ground, the likeneſs of any fiſh that is in the waters beneath the earth: *v.* 19. And leſt thou lift up thine eyes unto heaven, and when thou ſeeſt the ſun, and the moon, and the ſtars, even all the hoſt of heaven ſhouldſt be driven to worſhip them, and ſerve them, which the Lord thy God hath devided unto all nations under the whole heaven. *Exod* 32. 5. And when Aaron ſaw it, he built an altar before it; and Aaron made proclamation, and ſaid, To morrow is a feaſt to the Lord. *v* 8, They have turned aſide quickly out of the way which I commanded them: they have made them a molten calf, and have worſhipped it, and have ſacrificed thereunto, and ſaid, Theſe be thy gods, O Iſrael, which have brought thee up out of the land of Egypt.

ſ *Deut.* 12, 39. Thou ſhalt not do ſo unto the Lord thy God: for every

52. Queſt. *What are the Reaſons annexed to the Second Commandment?*

Anſw. The Reaſons annexed to the Second Commandment are, God's Sovereignty over us r, his Propriety in us v, and the Zeal he hath to his own Worſhip w.

53. Queſt. *Which is the Third Commandment?*

Anſw. The Third Commandment is, *Thou ſhalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltleſs that taketh his Name in vain* x.

54. Queſt. *What is required in the Third Commandment?*

Anſw. The Third Commandment requireth the holy and reverend Uſe of God's Names y, Titles z, Attributes a, Ordinances b, Word c, and Works d.

55. Queſt.

every abomination to the Lord which he hateth, have they done unto their gods: for even their ſons and their daughters they have burnt in the fire to their gods. *v.* 32. What thing ſoever I command you, obſerve to do it: thou ſhalt not add thereto, nor diminiſh from it.

52, t *Pſalm.* 95. 2. Let us come before his preſence with thankſgiving, and make a joyful noiſe unto him with pſalms. *v.* 3. For the Lord is a great God, and a great King above all gods. *v.* 6 O come let us worſhip and bow down: let us kneel before the Lord our maker.

v *Pſalm.* 45. 11. So ſhall the King greatly deſire thy beauty: for he is thy Lord, and worſhip thou him.

w *Exod.* 34. 13. But ye ſhall deſtroy their altars, break their images, and cut down their groves. *v.* 14. For thou ſhalt worſhip no other god: for the Lord, whoſe name is Jealous, is a jealous God.

53. x *Exod.* 20. 7.

54. y *Matth.* 6. 9. After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name. *Deut.* 28. 58. If thou wilt not obſerve to do all the words of this law that are written in this book, that thou mayeſt fear this glorious and fearful name, THE LORD THY GOD.

z *Pſalm* 68. 4. Sing unto God, ſing praiſes unto his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

a *Rev.* 15. 3. And they ſing the ſong of Moſes the ſervant of God, and the ſong of the Lamb, ſaying, Great and marvellous are thy works, Lord God almighty; juſt and true are thy ways thou King of ſaints. v. 4. Who ſhall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations ſhall come and worſhip before thee; for thy judgments are made manifeſt.

b *Mal.* 1, 11. For from the riſing of the ſun, even unto the going down of the ſame, my name ſhall be great among the Gentiles, and in every place incenſe ſhall be offered unto my name and a pure offering: for my name ſhall be great among the heathen, ſaith the Lord of hoſts. v. 14. But curſed be the deceiver, which hath in his flock a male, and voweth and ſacrificeth unto the Lord a corrupt thing: for I am a great King, ſaith the Lord of hoſts, and my name is dreadful among the heathen.

c *Pſalm.* 138. 1. I will praiſe thee with my whole heart, before the gods will I ſing praiſe unto thee. v. 2. I will worſhip towards thy holy temple, and praiſe thy name for thy loving kindneſs, and for thy truth: for thou haſt magnified thy word above all thy name.

d *Job*, 36. 24. Remember that

55, Queſt, *What is forbidden in the Third Commandment?*

Anſw, The Third Commandment forbideth all Profaning or Abuſing of any Thing whereby God maketh himſelf known e,

56, Queſt, *What is the Reaſon annexed to the Third Commandment?*

Anſw, The Reaſon annexed to the Third Commandment is, That however the Breakers of this Commandment may eſcape Puniſhment from Men, yet the Lord our God will not ſuffer them to eſcape his righteous Judgment f,

57, Queſt, *Which is the Fourth Commandment?*

Anſw, The Fourth Commandment is, *Remember the Sabbath-day to keep it holy. Six Days ſhalt thou labour, and do all thy work: But the Seventh Day is the Sabbath*

thou magnify his work, which men behold.

55. e *Mal.* 1. 6. A ſon honoureth his father, and a ſervant his maſter: If then I be a father, where is mine honour? and if I be a maſter, where is my fear? ſaith the Lord of hoſts unto you, O prieſts, that deſpiſe my name: and ye ſay, Wherein have we deſpiſed thy name? *v.* 7. Ye offer polluted bread upon mine altar; and ye ſay, Wherein have we polluted thee? in that ye ſay, The table of the Lord is contemptible. *v.* 12. But ye have profaned it, in that ye ſay, The table of the Lord is polluted, and the fruit thereof, even his meat is contemptible. *Mal.* 2. 2. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, ſaith the Lord of hoſts, I will even ſend a curſe upon you, and I will curſe your bleſſings: yea, I have curſed them already, becauſe ye do not lay it to heart. *Mal.* 3. 14. Ye have ſaid, It is vain to ſerve God: and what profit is it, that we have kept his Ordinance, and that we have walked mournfully before the Lord of hoſts?

56. f 1 *Sam.* 2. 12. Now the ſons of Eli were ſons of Belial, they knew not the Lord. *v.* 17. Wherefore the ſin of the young men was very great before the Lord; for men abhorred the offering of the Lord. *v.* 22. Now Eli was very old, and heard all that his ſons did unto all Iſrael, and how they lay with the women that aſſembled at the door of the tabernacle of the congregation 29. Wherefore kick ye at my ſacrifice, and at mine offering which I have commanded in my habitation, and honoureſt thy ſons above me, to make your ſelves fat with the chiefeſt of all the offerings of Iſrael my people? 1 *Sam.* 3. 13. For I have told him, that I will judge his houſe for ever, for the iniquity which he knoweth; becauſe his ſons made themſelves vile, and he reſtrained them not. *Deut.* 28. 58. If thou wilt not obſerve to do all the words of this law that are written in this book, that thou mayſt fear this glorious and fearful name, THE LORD THY GOD; *v.* 59. Then the Lord will make thy plagues wonderful, and the plagues of thy ſeed, even great plagues, and of long continuance, and ſore ſicknefſes and of long continuance.

57. g *Exo.*

bath of the Lord thy God: in it thou ſhalt not do any work, thou, nor thy Son, nor thy Daughter, thy Man-ſervant, nor thy Maid-ſervant, nor thy Cattle, nor thy Stranger that is within thy Gates. For in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the Seventh Day: wherefore the Lord bleſſed the Sabbath-day, and hallowed it g.

58, Queſt. *What is required in the Fourth Commandment?*

Anſw. The Fourth Commandment requireth the keeping holy to God, ſuch ſet Times as he hath appointed in his Word; expreſly on whole Day in Seven, to be a holy Sabbath to himſelf h.

59, Queſt, *Which Day of the Seven hath God appointed to be the weekly Sabbath?*

Anſw. From the Beginning of the World to the Reſurrection of Chriſt, God appointed the Seventh Day of the Week to be the Weekly Sabbath; and the firſt Day of the Week, ever ſince, to continue to the End of the World, which is the Chriſtian Sabbath i.

60, Queſt. *How is the Sabbath to be ſanctified?*

Anſw. The Sabbath is to be ſanctified, by a holy Reſting all that Day k, even from ſuch Worldly Employments and Re-

57. g *Exod.* 20, 8, 9, 10, 11.

58. h *Deut.* 5, 12. Keep the ſabbath-day to ſanctify it, as the Lord thy God hath commanded thee: *v.* 13. Six days ſhalt thou labour, and do all thy work: *v.* 14. But the ſeventh day is the ſabbath of the Lord thy God; in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thine ox, nor thine aſs, nor any of thy cattle, nor thy ſtranger that is within thy gates; that thy man-ſervant and thy maid-ſervant may reſt as well as thou.

59. i *Gen.* 2: 2. And on the ſeventh day God ended his work which he had made; and he reſted on the ſeventh day from all his work which he had made, *v.* 3. And God bleſſed the ſeventh day, and ſanctified it: becauſe that in it he had reſted from all his work, which God created and made. 1 *Cor.* 16: 1. Now concerning the collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye. *v.* 2. Upon the firſt day of the week, let every one of you lay by him in ſtore, as God hath proſpered him, that there be no gatherings when I come. *Acts.* 20. 7. And upon the firſt day of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech until midnight:

60. k *Exod.* 20, 8, Remember the ſabbath-day, to keep it holy. *v.* 10. But the ſeventh day is the ſabbath of the Lord thy God: in it thou

Recreations, as are lawful on other Days l, and ſpending the whole Time in the publick and private Exerciſes of God's Worſhip m, except ſo much as is to be taken up in the Works of Neceſſity and Mercy n.

61, Queſt, *What is forbidden in the Fourth Commandment?*

Anſw. The Fourth Commandment forbiddeth the Omiſſion or careleſs Performance of the Duties required o, and the

ſhalt not do any work, thou, nor thy ſon, *&c. Exod.* 16. 25. And Moſes ſaid, Eat that to day; for to day is a ſabbath unto the Lord: to day ye ſhall not find it in the field. *v.* 26. Six days ye ſhall gather it; but on the ſeventh day which is the ſabbath, in it there ſhall be none. *v.* 27. And it came to paſs, that there went out ſome of the people on the ſeventh day for to gather, and they found none. v 28. And the Lord ſaid unto Moſes, How long refuſe ye to keep my commandments and my law?

l *Neh.* 13. 15. In thoſe days ſaw I in Judah ſome treading wine-preſſes on the ſabbath, and bringing in ſheaves, and lading aſſes: as alſo wine, grapes, and figs, and all manner of burdens, which they brought into Jeruſalem on the ſabbath-day: and I teſtified againſt them in the day wherein they ſold victuals. v. 16. There dwelt men of Tyre alſo therein, which brought fiſh, and all manner of ware, and ſold on the ſabbath unto the children of Judah, and in Jeruſalem. v. 17. Then I contended with the nobles of Judah, and ſaid unto them, What evil thing is this that ye do, and profane the ſabbath day? v. 18. Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Iſrael by profaning the ſabbath. v, 19. And it came to paſs, that when the gates of Jeruſalem began to be dark before the ſabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the ſabbath: and ſome of my ſervants ſet I at the gates, that there ſhould be no burden brought in on the ſabbath-day. *v.* 21. Then I teſtified againſt them, and ſaid unto them, Why lodge ye about the wall? If ye do ſo again, I will lay hands on you. From that time forth came they no more on the ſabbath. *v.* 22. And I commanded the Levites, that they ſhould cleanſe themſelves, and that they ſhould come and keep the gates, to ſanctify the ſabbath-day: Remember me, O my God, concerning this alſo, and ſpare me according to the greatneſs of thy mercy:

m *Luke* 4, 16. And he came to Nazareth, where he had been brought up: and, as his cuſtom was, he went into the ſynagogue on the ſabbath-day, and ſtood up for to read. *Acts.* 20, 7. And upon the firſt day of the week, *&c.* *See letter* i. *Pſalm.* 92. *Title.* A pſalm or ſong for the ſabbath-day. *Iſa.* 66. 23. And it ſhall come to paſs, that from one new-moon to another, and from one ſabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord.

n *Matth* 12, *from verſe.* 1, *to* 31. At that time Jeſus went on the ſabbath-day through the corn, and his diſciples were an hungred, and began to pluck the ears of corn, and to eat. *v,* 2. But when the Phariſees, *&c.* *v,* 12,---- It is lawful to do well on the ſabbath-days

61, o *Ezek,* 22. 26. Her prieſts have

the Profaning the Day by Idleneſs p, or doing that which is in itſelf ſinful q, or by unneceſſary Thoughts, Words or Works, about our Worldly Employments or Recreations r.

62. Queſt. *What are the Reaſons annexed to the Fourth Commandment?*

Anſw: The Reaſons annexed to the Fourth Commandment are, God's allowing us Six Days of the Week for our own Employments s, his challenging a ſpecial Propriety in the Seventh, his own Example, and his Bleſſing the Sabbath-day t.

63. Queſt.

have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they ſhewed difference between the unclean and clean, and have hid their eyes from my ſabbaths, and I am profaned among them. *Amos* 8. 5: Saying, When will the new-moon be gone, that ye may ſell corn? and the ſabbath, that we may ſet forth wheat, making the ephah ſmall, and the ſhekel great, and falſifying the ballances by deceit? *Mal.* 1. 13. Ye ſaid alſo, Behold, what a wearineſs is it? and ye have ſnuffed at it, ſaith the Lord of hoſts; and ye brought that which was torn, and the lame and the ſick; thus ye brought an offering: ſhould I accept this of your hands, ſaith the Lord?

p *Acts* 20. 7. And upon the firſt day of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech until midnight. *v.* 9. And there ſat in a window a certain young man named Eutychus, being fallen into a deep ſleep: and as Paul was long preaching, he ſunk down with ſleep, and fell down from the third loft and was taken up dead.

q *Ezek.* 23. 38. Moreover, this they have done unto me: they have defiled my ſanctuary in the ſame day, and have profaned my ſabbaths.

r *Jer.* 17. 24. And it ſhall come to paſs, if ye diligently hearken unto me, ſaith the Lord, to bring in no burden through the gates of this city on the ſabbath-day, but hallow the ſabbath-day, to do no work therein: *v.* 25. Then ſhall there enter into the gates of this city, kings and princes, ſitting upon the throne of David, riding in chariots, and on horſes, they and their princes, the men of Judah, and the inhabitants of Jeruſalem; and this city ſhall remain for ever. v. 26. And they ſhall come from the cities of Judah, and from the places about Jeruſalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the ſouth, bringing burnt-offering and ſacrifices, and meat offerings, and incenſe and bringing ſacrifices of praiſe unto the houſe of the Lord; *Iſa.* 58. 13. If thou turn away thy foot from the ſabbath, from doing thy pleaſure on my holy day, and call the ſabbath a delight, the holy of the Lord, honourable and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words.

62. s *Exod.* 20. 9. Six days ſhalt thou labour, and do all thy work:

t *Exod.* 20. 11. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſabbath-day, and hallowed it.

63. Queſt. *Which is the Fifth Commandment?*

Anſw. The Fifth Commandment is, *Honour thy Father and thy Mother: That thy Days may be long upon the Land which the Lord thy God giveth thee* v.

64. Queſt. *What is required in the Fifth Commandment?*

Anſw. The Fifth Commandment requireth the Preſerving the Honour, and Performing the Duties belonging to every one in their ſeveral Places and Relations, as Superiors w, Inferiors x, or Equals y.

65. Queſt. *What is forbidden in the Fifth Commandment?*

Anſw. The Fifth Commandment forbiddeth the Neglecting of, or doing any Thing againſt the Honour and Duty which belongeth to every one in their ſeveral Places and Relations z.

66. Queſt. *What is the Reaſon annexed to the Fifth Commandment?*

Anſw. The Reaſon annexed to the Fifth Commandment is a Promiſe of long Life and Proſperity (as far as it ſhall ſerve for God's Glory, and their own Good) to all ſuch as keep this Commandment a.

67. Queſt.

63. v. *Exod.* 20. 12.

64. w *Eph.* 5. 21. Submitting your ſelves one to another in the fear of God,

x 1 *Pet.* 2. 17. Honour all men. Love the brotherhood. Fear God. Honour the king.

y *Rom.* 12. 10. Be kindly affectioned one to another; with brotherly love, in honour preferring one another.

65. z *Matth.* 15. 4. For God commanded, ſaying, Honour thy father and mother: and, He that curſeth father or mother, let him die the death. *v.* 5. But ye ſay, Whoſoever ſhall ſay to his father or his mother, It is a gift by whatſoever thou mighteſt be profited by me, *v.* 6. And honour not his father or his mother, he ſhall be free. Thus have ye made the commandment of God of none effect by your tradition. *Ezek.* 34. 2. Son of man, propheſie againſt the ſhepherds of Iſrael, propheſie and ſay unto them, Thus ſaith the Lord God unto the ſhepherds, Wo be to the ſhepherds of Iſrael, that do feed themſelves: ſhould not the ſhepherds feed the flocks? *v.* 3. Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed, but ye feed not the flock. *v.* 4. The diſeaſed have ye not ſtrengthned, neither have ye healed that which was ſick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye ſought that which was loſt; but with force and with cruelty have ye ruled them. *Rom.* 13. 8. Owe no man any thing, but to love one another: for he that loveth another, hath fulfilled the law.

66. a *Deut.* 5. 16. Honour thy father and thy mother, as the Lord thy

67. Queſt. *Which is the Sixth Commandment?*

Anſw. The Sixth Commandment is, *Thou ſhalt not Kill* b.

68. Queſt. *What is required in the Sixth Commandment?*

Anſw. The Sixth Commandment requireth all lawful Endeavours to preſerve our own Life c, and the Life of others d.

69. Queſt. *What is forbidden in the Sixth Commandment?*

Anſw. The Sixth Commandment forbiddeth the Taking away of our own Life, or the Life of our Neighbour unjuſtly, or whatſoever tendeth thereunto e.

70. Queſt. *Which is the ſeventh Commandment?*

Anſw The Seventh Commandment is, *Thou ſhalt not commit Adultery* f.

71. Queſt. *What is required in the Seventh Commandment?*

Anſw. The Seventh Commandment requireth the Preſervation of our own and our Neighbour's Chaſtity, in Heart, Speech and Behaviour g.

72. Queſt.

thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God giveth thee. *Eph.* 6. 2. Honour thy father and thy mother, (which is the firſt commandment with promiſe) *v.* 3. That it may be well with thee, and thou mayeſt live long on the earth.

67. b *Exod.* 20. 13.

68. c *Eph.* 5. 28. So ought men to love their own wives, as their own bodies: he that loveth his wife, loveth himſelf. *v.* 29. For no man ever hated his own fleſh; but nouriſheth and cheriſheth it, even as the Lord the church.

d 1 *Kings* 18. 4. For it was ſo, when Jezebel cut of the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.

69. e *Acts* 16. 28. But Paul cried with a loud voice, ſaying Do thy ſelf do harm; for we are all here, *Gen.* 9. 6. Whoſo ſheddeth mans blood, by man ſhall his blood be ſhed: for in the image of God made he man.

70 f *Exod.* 20. 14.

71. g 1 *Cor.* 7. 2. Nevertheleſs, to avoid fornication, let every man have his own wife, and let every woman have her own husband. *v.* 3. Let the husband render unto the wife due benevolence; and likewiſe alſo the wife unto the husband. *v.* 5. Defraud ye not one the other, except it be with conſent for a time, that ye may give your ſelves to faſting and prayer; and come together again, that Satan tempt you not for your incontinency. *v.* 34. There is difference alſo between a wife and a virgin: the unmarried woman careth for the things of the Lord, that ſhe may be holy, both in body and in ſpirit: but ſhe that is married careth for the things of the world, how ſhe may pleaſe her husband. *v.* 36. But if any man think that he behaveth him-

72. Queſt. *What is forbidden in the Seventh Commandment?*

Anſw. The Seventh Commandment forbiddeth all unchaſt Thoughts, Words, and Actions h.

73. Queſt. *Which is the Eighth Commandment?*

Anſw. The Eighth Commandment is, *Thou ſhalt not Steal* i.

74. Queſt. *What is required in the Eighth Commandment?*

Anſw. The Eighth Commandment requireth the lawful procuring, and furthering the Wealth and outward Eſtate of our ſelves and others k.

75. Queſt:

himſelf uncomely towards his virgin, if ſhe paſs the flower of her age, and need ſo require, let him do what he will, he ſinneth not: let them marry. *Col.* 4. 6, Let your ſpeech be alway with grace, ſeaſoned with ſalt, that ye may know how ye ought to anſwer every man. 1 *Pet.* 3. 2. While they behold your chaſt converſation coupled with fear

72. h *Mat* 15, 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, theſts, falſe witneſs, blaſphemies. *Mat.* 5. 28. But I ſay unto you, That whoſoever looketh upon a woman to luſt after her, hath committed adultery with her already in his heart. *Eph.* 5. 3. But fornication, and all uncleanneſs, or coveroufneſs, let it not be once named amongſt you, as becometh ſaints: v. 4. Neither filthineſs, nor fooliſh talking nor jeſting, which are not convenient: but rather giving of thanks.

73. i *Exod.* 20. 15.

74. k *Gen.* 30. 30! For it was little which thou hadſt before I came, and it is now increaſed unto a multitude; and the Lord hath bleſſed thee ſince my coming: and now when ſhall I provide for mine own houſe alſo? 1 *Tim.* 5, 8. But if any provide not for his own, and eſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel. *Lev.* 25. 35 And if thy brother be waxen poor, and fallen in decay with thee; then thou ſhalt relieve him; yea, though he be a ſtranger, or a ſojourner; that he may live with thee. *Deut.* 22. 1. Thou ſhalt not ſee thy brothers ox or his ſheep go aſtray, and hide thy ſelf from them: thou ſhalt in any caſe bring them again unto thy brother. v. 2! And if thy brother be not nigh unto thee, or if thou know him not, then thou ſhalt bring it unto thine own houſe, and it ſhall be with thee until thy brother ſeek after it, and thou ſhalt reſtore it to him again. v. 3. In like manner ſhalt thou do with his aſs, and ſo ſhalt thou do with his raiment, and with all loſt thing of thy brothers, which he hath loſt, and thou haſt found, ſhalt thou do likewiſe: thou mayeſt not hide thy ſelf. v. 4. Thou ſhalt not ſee thy brothers aſs or his ox fall down by the way, and hide thy ſelf from them: thou ſhalt ſurely help him to lift them up again. v. 5, The woman ſhall not wear that which pertaineth unto a man, neither ſhall a man put on a womans garment: for all that do ſo, are abomination unto the Lord thy God. *Exod.* 23. 4. If thou meet thine enemies ox or his aſs going aſtray, thou ſhalt ſurely

ly

75 Queſt: *What is forbidden in the Eighth Commandment?*

Anſw. The Eighth Commandment forbiddeth whatſoever doth, or may unjuſtly hinder our own, or our Neighbour's Wealth, or outward Eſtate l.

76, Queſt. *Which is the Ninth Commandment?*

Anſw. The Ninth Commandment is, *Thou ſhalt not bear falſe Witneſs againſt thy Neighbour* m.

77. Queſt, *What is required in the Ninth Commandment?*

Anſw. The Ninth Commandment requireth the Maintaining and promoting of Truth between Man and Man n. and of our own, and our Neighbours good Name o, eſpecially in witneſs bearing p.

78. Queſt. *What is forbidden in the Ninth Commandment?*

Anſw. The Ninth Commandment forbiddeth whatſoever is prejudicial to Truth, or injurious to our own or our Neighbour's good Name q.

79 Queſt.

ly bring it back to him again. v. 5. If thou ſee the aſs of him that hateth thee, lying under his burden, and wouldſt forbear to help him; thou ſhalt ſurely help with him. *Gen.* 47. 14 And Joſeph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joſeph brought the money into Pharaohs houſe, v. 20. And Joſeph bought all the land of Egypt for Pharaoh; for the Egyptians ſold every man his field, becauſe the famine prevailed over them: ſo the land became Pharaohs.

75. l *Prov.* 21, 15. He that loveth pleaſure ſhall be a poor man: he that loveth wine and oil ſhall not be rich. *Prov.* 23. 20. Be not amongſt wine-bibers, amongſt riotous eaters of fleſh. v. 21. For the drunkard and the glutton ſhall come to poverty: and drowſineſs ſhall clothe a man with rags. *Prov.* 28. 19. He that tilleth his land, ſhall have plenty of bread: but he that followeth after vain perſons, ſhall have poverty enough. *Eph.* 4, 28. Let him that ſtole ſteal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

76. m *Exod.* 20. 16.

77. n *Zech.* 8. 16. Theſe are the things that ye ſhall do, Speak ye every man the truth to his neighbour: execute the judgment of truth and peace in your gates.

o 3. *John* 12. Demetrius hath good report of all men, and of the truth it ſelf: yea, and we alſo bear record, and ye know that our record is true.

p *Prov.* 14. 5. A faithful witneſs, will not lie: but a falſe witneſs will utter lies. v. 25: A true witneſs delivereth ſouls, but a deceitful witneſs ſpeaketh lies.

78. q 1 *Sam.* 17. 28. And Eliab his eldeſt brother heard when he ſpake unto the men; and Eliabs anger was kindled againſt David, and he ſaid, Why cameſt thou down hither?

79. Queſt. *Which is the Tenth Commandment?*

Anſw. The Tenth Commandment is, *Thou ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife, nor his Man-ſervant, nor his Maid-ſervant, nor his Ox, nor his Aſs, nor any thing that is thy Neighbour's* r.

80. Queſt. *What is required in the Tenth Commandment?*

Anſw. The Tenth Commandment requireth full Contentment with our own Condition ſ, with a right and charitable Frame of Spirit toward our Neighbour, and all that is his t.

81. Queſt. *What is forbidden in the Tenth Commandment?*

Anſw. The tenth Commandment forbiddeth all Diſcontentment with our own Eſtate v, Envying or Grieving at the Good of our Neighbour w, and all inordinate Moti-

hither? and with whom haſt thou left thoſe few ſheep in the wilderneſs? I know thy pride, and the naughtineſs of thine heart; for thou art come down, that thou mighteſt ſee the battle. *Lev.* 19. 16 Thou ſhalt not go up and down as a talebearer among thy people; neither ſhalt thou ſtand againſt the blood of thy neighbour: I am the Lord. *Pſalm* 15. 3 He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach againſt his neighbour.

79. r *Exod.* 20. 17.

80. ſ *Heb.* 13. 5. Let your converſation be without covetouſneſs; and be content with ſuch things as ye have: for he hath ſaid, I will never leave thee, nor forſake thee. 1 *Tim.* 6. 6. But godlineſs with contentment is great gain.

t *Job* 31. 29. If I rejoiced at the deſtruction of him that hated me, or lift up my ſelf when evil found him. *Rom.* 12. 15. Rejoice with them that do rejoice, and weep with them that weep. 1 *Tim.* 1. 5. Now the end of the commandment is charity, out of a pure heart, and of a good conſcience, and of faith unfeigned. 1 *Cor.* 13. 4. Charity ſuffereth long and is kind; charity envieth not; charity vaunteth not it ſelf, is not puffed up, *v.* 5. Doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, *v.* 6. Rejoiceth not in iniquity, but rejoiceth in the truth: *v.* 7. Beareth all things, believeth all things, hopeth all things, endureth all things.

81. v. 1 *Kings* 21. 4. And Ahab came into his houſe, heavy and diſpleaſed, becauſe of the word which Naboth the Jezrelite had ſpoken to him: for he had ſaid, I will not give thee the inheritance of my fathers: and he laid him down upon his bed, and turned away his face, and would eat no bread. *Eſth.* 5. 13. Yet all this availeth me nothing, ſo long as I ſee Mordecai the Jew ſitting at the kings gate. 1 *Cor.* 10. 10, Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer.

w *Gal.* 5. 26. Let us not be deſirous of vain glory, provoking one another, envying one another. *James* 3. 14. But if ye have bitter envying and ſtrife in your hearts, glory not, and lie not againſt the truth. *v.* 16. For where envying and ſtrife

is

Motions and Affections to any thing that is his x.

82. Queſt. *Is any Man able perfectly to keep the Commandments of God?*

Anſw. No mere Man, ſince the Fall, is able, in this Life, perfectly to keep the Commandments of God y: but doth daily break them in Thought, Word and Deed z.

83. Queſt. *Are all Tranſgreſſions of the Law equally hainous?*

Anſw. Some Sins in themſelves, and by reaſon of ſeveral Aggravations, are more hainous in the Sight of God than others a.

84. Queſt

is, there is confuſion, and every evil work.

x *Rom.* 7. 7. What ſhall we ſay then? Is the law ſin? God forbid. Nay, I had not known ſin, but by the law: for I had not known luſt, except the law had ſaid, Thou ſhalt not covet, *v.* 8. But ſin taking occaſion by the commandment, wrought in me all manner of concupiſcence. For without the law ſin was dead. *Rom.* 13. 9. For this, thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet; and if there be any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thy ſelf. *Deut.* 5. 21. Neither ſhalt thou deſire thy neighbours wife, neither ſhalt thou covet thy neighbours houſe, his field, or his man-ſervant, or his maid-ſervant, his ox, or his aſs, or any thing that is thy neighbours.

82. y *Eccl.* 7. 20. For there is not a juſt man upon earth, that doth good and ſinneth not. 1 *John* 1. 8. If we ſay, that we have no ſin, we deceive our ſelves, and the truth is not in us. *v.* 10. If we ſay, that we have not ſinned, we make him a liar, and his word is not in us. *Gal.* 5. 17. For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.

z *Gen.* 6. 5. And God ſaw that the wickedneſs of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually *Gen.* 8. 21. And the Lord ſmelled a ſweet ſavour: and the Lord ſaid in his heart, I will not again curſe the ground any more for mans ſake, for the imagination of mans heart is evil from his youth; neither will I again ſmite any more every thing living, as I have done. *Rom.* 3. 9. What then? are we better than they? No in no wiſe, for we have before proved both Jews and Gentiles, that they are all under ſin --- *and ſo on to verſe* 21. *James* 3. 2. For in many things we offend all. If any man offend not in word, the ſame is a perfect man, and able alſo to bridle the whole body-*and ſo on to verſe* 13.

83. a *Ezek.* 8. 6. He ſaid furthermore unto me, Son of man, ſeeſt thou what they do? even the great abominations that the houſe of Iſrael committeth here, that I ſhould go far off from my ſanctuary? but turn thee yet again, and thou ſhalt ſee greater abominations. *v.* 13. He ſaid alſo unto me, Turn thee yet again, and thou ſhalt ſee greater abominations that they do. *v.* 15. Then ſaid he unto me, Haſt thou ſeen this, O ſon of man? turn thee yet again, and thou ſhalt ſee greater abominations than theſe. 1 *John* 5. 16. If any man ſee his brother ſin a

ſin

84. Queſt. *What doth every Sin deſerve?*

Anſw. Every Sin deſerveth God's Wrath and Curſe, both in this Life, and that which is to come [b].

85. Queſt. *What doth God require of us, that we may eſcape his wrath and Curſe, due to us for Sin?*

Anſw. to eſcape the Wrath and Curſe of God due to us for Sin, God requireth of us Faith in Jeſus Chriſt, Repentance unto Life [c], with the diligent Uſe of all the outward Means whereby Chriſt communicateth to us the Benefits of Redemption [d].

86. Queſt. *What is Faith in Jeſus Chriſt?*

Anſw. Faith in Jeſus Chriſt is a ſaving Grace [e], whereby we receive, and reſt upon him alone for Salvation, as he is offered to us in the Goſpel [f].

87. Queſt.

ſin which is not unto death, he ſhall aſk, and he ſhall give him life for them that ſin not unto death. There is a ſin unto death: I do not ſay, that he ſhall pray for it. *Pſalm* 78. 17. and they ſinned yet more againſt him, by provoking the moſt High in the wilderneſs, v. 32. For all this they ſinned ſtill: and believed not for his wondrous works. v. 56. Yet they tempted and provoked the moſt high God, and kept not his teſtimonies.

84. b *Eph.* 5. 6. Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience. *Gal.* 3. 10. For as many as are of the works of the law, are under the curſe: for it is written, Curſed is every one that continueth not in all things which are written in the book of the law to do them. *Lament.* 3. 39. Wherefore doth a living man complain, a man for the puniſhment of his ſins? *Matth.* 25 41. Then ſhall he alſo ſay unto them on the left hand, Depart from me, ye Curſed, into everlaſting fire, prepared for the devil and his angels

85. c *Acts* 20 21. Teſtifying both to the Jews, and alſo to the Greeks, repentance toward God, and faith toward our Lord Jeſus Chriſt.

d *Prov.* 2. 1. My ſon, if thou wilt receive my words, and hide my commandments with thee: v. 2. So that thou incline thine ear unto wiſdom, and apply thine heart to underſtanding: v. 3. Yea, if thou criеſt after knowledge, and lifteſt up thy voice for underſtanding: v. 4. If thou ſeekeſt her as ſilver, and ſearcheſt for her, as for hid treaſure: v. 5. Then ſhalt thou underſtand the fear of the Lord; and find the knowledge of God *Prov.* 8. 33. Hear inſtruction, and be wiſe, and refuſe it not. v. 34. Bleſſed is the man that heareth me, watching daily at my gates, waiting at the poſts of my doors. v. 35. For whoſo findeth me, findeth life, and ſhall obtain favour of the Lord. v. 36. But he that ſinneth againſt me, wrongeth his own ſoul; all they that hate me, love death. *Iſa.* 55. 3. Incline your ear, and come unto me: hear, and your ſoul ſhall live, and I will make an everlaſting covenant with you, even the ſure mercies of David.

86. e *Heb* 10. 39. But we are not of them who draw back unto perdition, but of them that believe, to the ſaving of the ſoul.

f *John* 1. 12. But as many as received him, to them gave he power to

87 Queſt. *What is Repentance unto Life?*

Anſw. Repentance unto Life is a Saving Grace g, whereby a Sinner, out of the true ſenſe of his ſin h, and Apprehenſion of the Mercy of God in Chriſt i, doth, with Grief and Hatred of his ſin, turn from it unto God k, with full purpoſe of, and Endeavour after new Obedience l.

88. Queſt. *What are the outward Means whereby Chriſt communicateth to us the Benefits of Redemption?*

Anſw The outward and ordinary Means whereby Chriſt communicateth to us the Benefits of Redemption, are, his Or-

to become the Sons of God, even to them that believe on his Name, *Iſa.* 26. 3. Thou wilt keep him in perfect peace, whoſe mind is ſtayed on thee: becauſe he truſteth in thee. v 4. Truſt ye in the Lord for ever: for in the Lord Jehovah is everlaſting ſtrength. *Phil.* 3. 9. And be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith. *Gal.* 2. 16. Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified.

87 g *Acts.* 11. 18. When they heard theſe things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted Repentance unto life.

h *Acts.* 2. 37. Now when they heard this, they were pricked in their heart, and ſaid unto Peter, and to the reſt of the apoſtles, Men and brethren, what ſhall we do? v 38. Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt.

i *Joel.* 2. 12. Therefore alſo now, ſaith the Lord, Turn ye even to me with all your heart, and with faſting, and with weeping, and with mourning. *Jerem.* 3. 22. Return, ye backſliding children, and I will heal your backſlidings: behold, we come unto thee, for thou art the Lord our God.

k *Jerem.* 31. 18. I have ſurely heard Ephraim bemoaning himſelf thus, thou haſt chaſtiſed me, and I was chaſtiſed as a bullock unaccuſtomed to the yoke: turn thou me, and I ſhall be turned; for thou art the Lord my God. v 19. Surely after that I was turned, I repented; and after that I was inſtructed, I ſmote upon my thigh: I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth. *Ezek.* 36. 31. Then ſhall ye remember your own evil ways, and your doings that were not good, and ſhall lothe your ſelves in your own ſight, for your iniquities, and for your abominations.

l 2 *Cor.* 7 11. For behold, this ſelf-ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you, yea, what clearing of your ſelves, yea, what indignation, yea, what fear, yea, what vehement deſire, yea, what zeal, yea; what revenge! in all things ye have approved your ſelves to be clear in this matter. *Iſa.* 1. 16. Waſh ye, make you clean, put away the evil of your doings from before mine eyes, ceaſe to do evil,

v 17.

Ordinances, eſpecially the Word, Sacraments and Prayer, all which are made effectual to the Elect for Salvation m,

89, Queſt. *How is the word made effectual to Salvation?*

Anſw. The Spirit of God maketh the Reading, but eſpecially the Preaching of the Word, an effectual Means of convincing and converting Sinners, and of building them up in Holineſs, and Comfort, through Faith unto Salvation n.

90, Queſt,

v. 17: Learn to do well, ſeek judgment, relieve the oppreſſed, judge the fatherleſs, plead for the widow.

88. m *Mat.* 28. 19 Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt: *v.* 20. Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen. *Acts*, 2, 42. And they continued ſtedfaſtly in the apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers. *v.* 46. And they continuing daily with one accord in the temple, and breaking bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart; *v.* 47. Praiſing God, and having favour with all the people. And the Lord added to the church daily ſuch as ſhould be ſaved.

89. n *Nehem.* 8. 8. So they read in the book, in the law of God diſtinctly, and gave the ſenſe, and cauſed them to underſtand the reading: 1 *Cor.* 14. 24. But if all propheſy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: *v.* 25. And thus are the ſecrets of his heart made manifeſt; and ſo falling down on his face, he will worſhip God, and report that God is in you of a truth. *Acts* 26. 18. To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me. *Pſalm*, 19, 8. The ſtatutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightning the eyes. *Acts.* 20, 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified. *Rom.* 15, 4. For whatſoever things were written aforetime, were written for our learning; that we through patience and comfort of the ſcriptures might have hope. 2 *Tim.* 3, 15. And that from a child thou haſt known the holy ſcriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus. *v.* 16. All ſcripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs: *v.* 17. That the man of God may be perfect, throughly furniſhed unto all good works *Rom.* 10. 13. For whoſoever ſhall call upon the name of the Lord, ſhall be ſaved. *v.* 14. How then ſhall they call on him, in whom they have not believed? and how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher? *v.* 15. And how ſhall they preach, except they be ſent? as it is written, How beautiful are the feet of them that preach the goſpel of peace, and bring glad tidings of good things? *v.* 16. But they have not all obeyed the goſpel. For Eſaias ſaith, Lord, who

90. Queſt. *How is the Word to be read and heard, that it may become effectual to Salvation?*

Anſw. That the Word may become effectual to Salvation, we muſt attend thereunto with Diligence o, Preparation p, and Prayer q; receive it with Faith and Love r, lay it up in our Hearts ſ, and practiſe it in our Lives t.

91. Queſt. *How do the Sacraments become effectual Meanſ of Salvation?*

Anſw. The Sacraments become effectual Means of Salvation, not from any Vertue in them, or in him that doth adminiſter them, but only by the Bleſſing of Chriſt v, and the Working of his Spirit in them that by Faith receive them w.

92. Queſt. *What is a Sacrament?*

Anſw.

who hath believed our report? v. 17. So then, faith cometh by hearing, and hearing by the word of God: *Rom.* 1, 16. For I am not aſhamed of the goſpel of Chriſt: for it is the power of God unto ſalvation, to every one that believeth, to the Jew firſt, and alſo to the Greek.

90. o *Prov.* 8. 34. Bleſſed is the man that heareth me, watching daily at my gates, waiting at the poſts of my doors.

p 1 *Pet.* 2, 1. Wherefore laying aſide all malice, and all guile, and hypocriſies; and envies, and all evil ſpeakings, *v.* 2. As new born babes deſire the ſincere milk of the word, that ye may grow thereby.

q *Pſalm.* 119. 18. Open thou mine eyes, that I may behold wondrous things out of thy law.

r *Heb.* 4, 2: For unto us was the goſpel preached, as well as unto them: but the word preached did not profit them, not being mixt with faith in them that heard it. 2 *Theſſ.* 2, 10. And with all deceivableneſs of unrighteouſneſs, in them that periſh; becauſe they received not the love of the truth, that they might be ſaved.

ſ *Pſalm* 119, 11. Thy word have I hid in mine heart, that I might not ſin againſt thee.

t *Luke*, 8, 15. But that on the good ground are they, which in an honeſt and good heart, having heard the word, keep it, and bring forth fruit with patience. *James.* 1, 25. But whoſo looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed.

91. v 1 *Peter.* 3. 21. The like figure whereunto, even baptiſm, doth alſo now ſave us, not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God, by the reſurrection of Jeſus Chriſt. *Matth.* 3. 11. I indeed baptize you with water unto repentance; but he that cometh after me, is mightier than I, whoſe ſhoes I am not worthy to bear: he ſhall baptize you with the holy Ghoſt and with fire. 1 *Cor.* 3. 6. I have planted, Apollos watered: but God gave the increaſe. *v* 7. So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increaſe.

w 1 *Cor.* 12, 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Anſw. A Sacrament is an holy Ordinance inſtituted by Chriſt; wherein, by ſenſible Signs, Chriſt and the Benefits of the New Covenant are repreſented, ſealed and applied to Believers *y*.

93. Queſt. *Which are the Sacraments of the New Teſtament?*

Anſw. The Sacraments of the New Teſtament are Baptiſm *z*, and the Lord's Supper *z*.

94. Queſt. *What is Baptiſm?*

Anſw. Baptiſm is a Sacrament, wherein the Waſhing with Water, in the Name of the Father, and of the Son, and of the Holy Ghoſt *a*, doth ſignify and ſeal our Ingrafting into Chriſt, and Partaking of the Benefits of the Covenant of Grace, and our Engagement to be the Lord's *b*.

95. Queſt. *To whom is Baptiſm to be adminiſtred?*

Anſw. Baptiſm is not to be adminiſtred to any that are out of the Viſible Church, till they profeſs their Faith in Chriſt, and Obedience to him *c*; but the Infants of ſuch as are

92. *x Gen.* 17. 7. And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant, to be a God unto thee, and to thy ſeed after thee. *v.* 10. This is my covenant, which ye ſhall keep between me and you, and thy ſeed after thee; Every man-child among you ſhall be circumciſed. *Exod.* 12. *throughout.* 1 *Cor.* 11. 23. For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread. *v.* 26. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come.

93. *y Matth.* 28, 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt.

z Matth. 26. 26. And as they were eating, Jeſus took bread and bleſſed it, and brake it, and gave it to the diſciples, and ſaid, Take, eat; this is my body. *v.* 27. And he took the cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it: *v.* 28. For this is my blood of the new teſtament, which is ſhed for many for the remiſſion of ſins.

94. *a Matth.* 28, 19. *See in letter y.*

b Rom. 6. 4. Therefore we are buried with him by baptiſm into death: that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. *Gal.* 3, 27. For as many of you as have been baptized into Chriſt, have put on Chriſt.

95. *c Acts.* 8. 36. And as they went on their way, they came unto a certain water: and the eunuch ſaid, See here is water; what doth hinder me to be baptized? *v.* 37. And Philip ſaid, If thou believeſt with all thine heart, thou mayeſt. And he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God. *Acts.* 2. 38. Then Peter ſaid unto them, Repent, and be baptized every one of you in the name

are Members of the Visible Church, are to be baptized d.

96, Quest *What is the Lord's Suppper?*

Answ. The Lord's Supper is a Sacrament, wherein, by giving and receiving Bread and Wine according to Christ's Appointment, his Death is shewed forth, and the worthy Receivers are, not after a Corporal and Carnal Manner, but by Faith, made Partakers of his Body and Blood, with all his Benefits, to their Spiritual Nourishment, and Growth in Grace e.

97, Quest. *What is required to the worthy Receiving of the Lord's Supper?*

Answ. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves, of their Knowledge to discern the Lord's Body f, of their Faith to feed upon him g, of their Repentance h, Love i, and

name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost.

d *Acts* 2. 38, *See before. v.* 39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. *Gen.* 17. 10. *See in letter* x. *Compared with Col.* 2. 11. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ: *v.* 12. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. 1 *Cor.* 7. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean, but now are they holy

96. e 1 *Cor.* 11. 23. For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread. *v.* 24. And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. *v.* 25. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. *v.* 26. For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. 1 *Cor.* 10. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

97. f 1 *Cor.* 11. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup. *v.* 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body.

g 2 *Cor.* 13. 5. Examine your selves, whether ye be in the faith: prove your own selves: know you not your own selves, how that Jesus Christ is in you, except ye be reprobates?

h 1 *Cor.* 11. 31. For i we would judge our selves, we should not be judged.

i 1 *Cor.* 10. 16. The cup of blessing which we bless, is it not the

and new Obedience k, leſt coming unworthily, they eat and drink Judgment to themſelves l.

98. *What is Prayer?*

Anſw. Prayer is an Offering up of our Deſires unto God m, for Things agreeable to his Will n, in the Name of Chriſt o, with Confeſſion of our Sins p, and thankful Acknowledgment of his Mercies q.

99. Queſt. *What Rule hath God given for our Direction in Prayer?*

Anſw. The whole Word of God is of Uſe to direct us in Prayer r, but the ſpecial Rule of Direction is that Form of Prayer, which Chriſt taught his Diſciples, commonly called, *The Lord's Prayer* s.

100. Queſt. *What doth the Preface of the Lord's Prayer teach us?*

Anſw. The Preface of the Lord's Prayer (which is, *Our Fa-*

communion of the blood of Chriſt? the bread which we break, is it not the communion of the body of Chriſt? *v.* 17. For we being many, are one bread, and one body: for we are all partakers of that one bread.

k 1 *Cor.* 5. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Chriſt our paſſover is ſacrificed for us. *v.* 8. Therefore let us keep the feaſt, not with old leaven, neither with the leaven of malice and wickedneſs; but with the unleavened bread of ſincerity and truth.

l 1 *Cor.* 11. 28, 29: *See in letter* f.

98, m *Pſalm*, 62. 8. Truſt in him at all times, ye people, pour out your heart before him: God is a refuge for us. Selah.

n 1 *John* 5. 14. And this is the confidence that we have in him, That if we ask any thing according to his will, he heareth us.

o *John* 16. 23. and in that day ye ſhall ask me nothing. verily, verily I ſay unto you, Whatſoever ye ſhall ask the Father in my name, he will give it you.

p *Pſalm* 32. 5. I acknowledged my ſin unto thee, and mine iniquity have I not hid: I ſaid, I will confeſs my tranſgreſſions unto the Lord; and thou forgaveſt the iniquity of my ſin. Selah. 6. For this ſhall every one that is godly, pray unto thee, in a time when thou mayeſt be found: ſurely in the flood of great waters, they ſhall not come nigh unto him. *Dan.* 9. 4. And I prayed unto the Lord my God, and made my confeſſion, and ſaid, O Lord, the great and dreadful God, keeping the covenant, and mercy to them that love him, and to them that keep his commandments.

q *Phil* 4. 6. Be careful for nothing: but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God.

99. r 1 *John* 5. 14. And this is that confidence that we have in him, That if we ask any thing according to his will, he heareth us.

s *Matth.* 6. 9, 10, 11, 12, 13, After this manner therefore pray ye: Our Father, &c. *Compared with Luke* 11. 2, 3, 4. And he ſaid unto them, When ye pray, ſay, Our Father, &c.

100. t *Matth.*

Father which art in Heaven t) teacheth us, to draw near to God with all holy Reverence and Confidence, as Children to a Father able and ready to help us v; and that we ſhould pray with and for others w.

101. Queſt. *What do we pray for in the firſt Petition?*

Anſw. In the firſt Petition (Which is, *Hallowed be thy Name* x) we pray, That God would enable us and others to glorify him in all that whereby he maketh himſelf known y, and that he would diſpoſe all Things to his own Glory z:

102 Queſt: *What do we pray for in the ſecond Petition?*

Anſw. In the ſecond Petition (which is, *Thy Kingdom come* a) we pray, That Satans Kingdom may be deſtroyed b, and that the Kingdom of Grace may be advanced c, our ſelves and others brought into it, and kept in it d, and

100. t *Matth.* 6. 9.

v *Rom.* 8. 15. For ye have not received the ſpirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father. *Luke.* 11. 13. If ye then, being evil, know how to give good gifts unto your children: how much more ſhall your heavenly Father give the holy Spirit to them that ask him?

w *Acts.* 12. 5. Peter therefore was kept in priſon, but prayer was made without ceaſing of the church unto God for him. 1 *Tim.* 2. 1. I exhort therefore, that firſt of all, ſupplications, prayers, interceſſions, and giving of thanks be made for all men: *v* 2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godlineſs and honeſty.

101. x *Matth.* 6. 9.

y *Pſalm* 67. 2. That thy way may be known upon earth, thy ſaving health among all nations. *v* 3. Let the people praiſe thee, O God; let all the people praiſe thee.

z *Pſalm.* 83 *throughout.*

102. a *Matth.* 6. 10.

b *Pſalm.* 68. 1. Let God ariſe, let his enemies be ſcattered: let them alſo that hate him, flee before him. *v* 18. Thou haſt aſcended on high, thou haſt led captivity captive: thou haſt received gifts for men; yea, for the rebellious alſo, that the Lord God might dwell among them.

c *Rev.* 12. 10. And I heard a loud voice, ſaying in heaven, Now is come ſalvation, and ſtrength, and the kingdom of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which accuſed them before our God day and night. *v* 11. And they overcame him by the blood of the Lamb, and by the word of their teſtimony; and they loved not their lives unto the death.

d 2 *Theſſ.* 3. 1. Finally, brethren, pray for us, that the word of the Lord may have free courſe, and be glorified, even as it is with you. *Rom.* 10. 1. Brethren, my hearts deſire and prayer to God for Iſrael is, that they might be ſaved. *John.* 17. 9. I pray for them: I pray not for the world, but for them that thou haſt given me, for they are thine. *v* 20. Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word,

and that the Kingdom of Glory may be haſtned e.

103. Queſt. *What do we pray for in the Third Petition?*

Anſw. In the Third Petition (Which is, *Thy Will be done on Earth, as it is in Heaven* f) we pray, That God by his Grace would make us able and willing to know, obey and ſubmit to his Will in all Things g, as the Angels do in Heaven h.

104. Queſt. *What do we pray for in the Fourth Petition?*

Anſw. In the Fourth Petition (which is, *Give us this Day our Daily Bread* i) we pray, That, of God's free Gift, we may receive a competent Portion of the good Things of this Life, and enjoy his Bleſſing with them k.

105. Queſt. *What do we pray for in the Fifth Petition?*

Anſw. In the Fifth Petition (which is, *And forgive us our Debts, as we forgive our Debtors* l) we pray, That God, for Chriſt's Sake, would freely pardon all our Sins m, which we

e *Rev.* 22. 20. He which teſtifieth theſe things, ſaith, Surely I come quickly. Amen. Even ſo, come, Lord Jeſus.

103. f *Mat.* 6. 10.

g *Pſalm.* 67. *throughout.* *Pſal.* 119. 36. Incline my heart unto thy teſtimonies, and not to covetouſneſs. *Mat.* 26. 39. And he went a little further, and fell on his face, and prayed, ſaying, O my Father, if it be poſſible, let this cup paſs from me: nevertheleſs not as I will but as thou wilt. 2 *Sam* 15. 25. And the king ſaid unto Zadok, Carry back the ark of God into the city: if I ſhall find favour in the eyes of the Lord, he will bring me again and ſhew me both it, and his habitation. *Job.* 1. 21. And ſaid, Naked came I out of my mothers Womb, and naked ſhall I return thither: the Lord gave, and the Lord hath taken away; bleſſed be the name of the Lord.

h *Pſalm.* 103. 20. Bleſs the Lord, ye his angels, that excel in ſtrength; that do his commandments, hearkning unto the voice of his word. v 21. Bleſs ye the Lord, all ye his hoſts, ye miniſters of his that do his pleaſure.

104. i *Matth.* 6. 11.

k *Prov.* 30. 8. Remove far from me vanity and lies, give me neither poverty nor riches, feed me with food convenient for me; v 9. Leſt I be full, and deny thee, and ſay, Who is the Lord; or leſt I be poor, and ſteal, and take the name of my God in vain. *Gen.* 28. 20. And Jacob vowed a vow, ſaying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on. 1 *Tim.* 4. 4. For every creature of God is good, and nothing to be refuſed, if it be received with thankſgiving. v 5. For it is ſanctified by the word of God, and prayer.

125. l *Matth* 6. 12.

m *Pſalm.* 51. 1. Have mercy upon me, O God, according to thy loving kindneſs: according unto the multitude of thy tender mercies blot out my tranſgreſſions. v 2. Waſh me throughly from mine iniquity, and cleanſe me from my ſin. v 7. Purge me with hyſſop, and I ſhall be clean: waſh me, and I ſhall be whiter than ſnow: v 9. Hide thy face from my ſins, and blot out all mine iniquities. *Dan.* 9. 17. Now therefore, O our God

we are the rather encouraged to ask, becauſe by his Grace we are enabled from the Heart to forgive others n.

106. Queſt. *What do we pray for in the Sixth Petition?*

Anſw. In the Sixth Petition (which is, *And lead us not into Temptation, but deliver us from Evil* o) we pray, That God would either keep us from being tempted to Sin p; or ſupport and deliver us when we are tempted q.

107. Queſt. *What doth the Concluſion of the Lord's Prayer teach us?*

Anſw. The Concluſion of the Lord's Prayer (which is, *For thine is the Kingdom, the Power, and the Glory for ever,* Amen r.) teacheth us to take our Encouragement in Prayer from God only ſ, and in our Prayers to praiſe Him, aſcrib-

God, hear thou the prayer of thy ſervant, and his ſupplications, and cauſe thy face to ſhine upon thy ſanctuary that is deſolate, for the Lords ſake. v. 18. O my God, incline thine ear, and hear, open thine eyes, and behold our deſolations, and the city which is called by thy name: for we do not preſent our ſupplications before thee for our righteouſneſſes, but for thy great mercies. v. 19. O Lord hear, O Lord forgive, O Lord hearken and do, defer not, for thine own ſake, O my God: for thy city, and thy people are called by thy name.

n *Luke.* 11, 4. And forgive us our ſins; for we alſo forgive every one that is indebted to us. *Matth.* 18. 35. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

106, o *Matth.* 6, 13.

p *Matth.* 26, 41. Watch and pray, that ye enter not into temptation: the ſpirit indeed is willing, but the fleſh is weak.

q 2 *Cor.* 12, 7. And leſt I ſhould be exalted above meaſure through the abundance of the revelations, there was given to me a thorn in the fleſh, the meſſenger of Satan to buffet me, leſt I ſhould be exalted above meaſure. v. 8 For this thing I beſought the Lord thrice, that it might depart from me.

107, r *Matth.* 6, 13.

1 *Dan* 9, 4. And I prayed unto the Lord my God, and made my confeſſion, and ſaid, O Lord, the great and dreadful God, keeping the covenant, and mercy to them that love him, and to them that keep his commandments: v. 7. O Lord, righteouſneſs belongeth unto thee, but unto us confuſion of faces, as at this day: to the men of Judah, and to the inhabitants of Jeruſalem, and unto all Iſrael that are near, and that are far off, through all the countries whither thou haſt driven them, becauſe of their treſpaſs that they have treſpaſſed againſt thee. v. 8. O Lord, to us belongeth confuſion of face, to our kings, to our princes, and to our fathers, becauſe we have ſinned againſt thee. v. 9. To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him. v. 16. O Lord, according to all thy righteouſneſs, I beſeech thee, let thine anger and thy fury be turned away from thy city Jeruſalem, thy holy mountain: Becauſe for our ſins, and for the iniquities of our fathers, Jeruſalem & thy people are become a reproach

aſcribing Kingdom, Power, and Glory to him†: An in Teſtimony of our Deſire and Aſſurance to be hear we ſay, *Amen*:

to all that are about us. *v.* 17. Now therefore, O our God, hear the prayer of thy ſervant, and his ſupplications and cauſe thy face to ſhine upon thy ſanctuary, that is deſolate, for the Lords ſake. *v.* 18. O my God, incline thine ear, and hear; open thine eyes, and behold our deſolations, and the city, which is called by thy name: for we do not preſent our ſupplications before thee for our righteouſneſſes, but for thy great mercies. *v.* 19. O Lord hear, O Lord forgive, O Lord hearken and do, defer not, for thine own ſake, O my God: for thy city, and thy people are called by thy name.

† 1 *Chron.* 29. 10, Wherefore David bleſſed the Lord before all the congregation: and David ſaid, Bleſſed be thou, Lord God of Iſrael our father, for ever and ever. *v.* 11. Thine, O Lord, is the greatneſs, and the power, and the glory, and the victory, and the majeſty: for all that is in the heaven and in the earth, is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. *v.* 12. Both riches and honour come of thee, and thou reigneſt over all, and in thine hand is power and might, and in thine hand it is to make great, and to give ſtrength unto all. *v.* 13. Now therefore, our God, we thank thee, and praiſe thy glorious name.

v 1 *Cor.* 14. 16. Elſe when thou ſhalt bleſs with the ſpirit, how ſhall he that occupieth the room of the unlearned, ſay Amen at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt? *Rev.* 22, 20 He which teſtifieth theſe things, ſaith, Surely I come quickly, Amen. Even ſo, come, Lord Jeſus. *v.* 21. The grace of our Lord Jeſus Chriſt be with you all. Amen.

†*‡*†*‡*†*‡*†*§*†*†*†*‡*‡*†*‡*†*§§*§*‡*§****

The TEN COMMANDMENTS.

EXODUS XX.

GOD ſpake all theſe Words, ſaying, I am the Lord thy God, which have brought thee out of the Land of *Egypt*, out of the Houſe of Bondage.

I. Thou ſhalt have no other Gods before Me.

II. Thou ſhalt not make unto thee any graven Image, or any Likeneſs of any Thing, that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth. Thou ſhalt not bow down thy ſelf to them, nor ſerve them: For I the Lord thy God am a jealous God, viſiting the Iniquity of the Fathers upon the Children unto the third and fourth Generation of them that hate Me:

And

And ſhewing Mercy unto Thouſands of them that love Me, and keep my Commandments.

III. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh His Name in vain.

IV. Remember the Sabbath Day, to keep it holy. Six Days ſhalt thou labour, and do all thy Work. But the Seventh Day is the Sabbath of the Lord thy God: In it thou ſhalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-ſervant, nor thy Maid ſervant, nor thy Cattle, nor thy Stranger that is within thy Gates. For in Six days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the Seventh Day: Wherefore the Lord bleſſed the Sabbath-day, and hallowed it

V. Honour thy Father and thy Mother: that thy Days may be long upon the Land which the Lord thy God giveth thee,

VI. Thou ſhalt not Kill.

VII. Thou ſhalt not commit Adultery.

VIII. Thou ſhalt not Steal.

IX. Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.

X. Thou ſhall not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife, nor his Man-ſervant, nor his Maid ſervant, nor his Ox, nor his Aſs, nor any Thing that is thy Neighbour's.

The LORD's PRAYER. *Matthew* vi.

OUR Father which art in Heaven, Hallowed by Thy Name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this Day our Daily Bread: And forgive us our Debts, as we forgive our Debtors. And lead us not into Temptation, but deliver us from Evil: For Thine is the Kingdom, and the Power, and the Glory, for ever, Amen.

The

The CREED.

I Believe in God the Father Almighty, Maker of Heaven and Earth: And in Jeſus Chriſt his only Son our Lord which was conceived by the Holy Ghoſt, Born of the Virgin *Mary*, ſuffered under *Pontius Pilate*, was crucified, dead and buried; he deſcended into Hell *, The third Day he aroſe again from the Dead, He aſcended into Heaven, and ſitteth on the right Hand of God the Father Almighty, from thence he ſhall come to judge the Quick and the Dead: I believe in the Holy Ghoſt; The holy Catholick Church, The Communion of Saints, The Forgiveneſs of Sins, the Reſurrection of the Body, And the Life everlaſting. *Amen.*

* i. e. Continued in the ſtate of the dead, and under the power of Death till the third day.

SO much of every Queſtion, both in the Larger and Shorter Catechiſm, is repeated in the Anſwer, as maketh every Anſwer an intire Propoſition, or Sentence in it ſelf; to the End the Learner may further improve it, upon all Occaſions, for his Increaſe in Knowledge and Piety, even out of the courſe of Catechizing, as well as in it.

And albeit the Subſtance of the Doctrine compriſed in that Abridgment commonly called, *The Apoſtles Creed*, be fully ſet forth in each of the Catechiſms, ſo as there is no Neceſſity of inſerting the Creed itſelf; yet it is here annexed, not as though it were compoſed by the Apoſtles, or ought to be eſteemed Canonical Scripture, as the ten Commandments, and the Lord's Prayer, (much leſs a Prayer, as ignorant People have been apt to make both it and the Decalogue) But becauſe it is a brief Sum of the Chriſtian Faith, agreeable to the Word of God, and anciently received in the Churches of Chriſt.

FINIS.

THE

SUM

OF

Saving Knowledge;

Or, A Brief SUM of

Christian Doctrine,

Contained in the

HOLY SCRIPTURES

And holden forth in the foresaid

Confession of Faith and Catechisms:

together with

The *Practical Use* thereof.

John. vi, 37.

All that the Father hath given me, shall come unto me; and him that cometh unto me, I will in no wise cast out.

GLASGOW,

Printed by *John Robertson* and *Mrs M'Lean*, and sold at their Shops in the middle of the *Salt-Mercat*

M. DCC. XLVI.

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THE

The Sum of Saving Knowledge, &c.

The Sum of Saving Knowledge may be taken up in these Four Heads; 1. *The woful Condition wherein all Men are by Nature, through breaking of the Covenant of Works.* 2. *The Remedy provided for the Elect in Jesus Christ by the Covenant of Grace.* 3. *The Means appointed to make them Partakers of this Covenant.* 4. *The Blessings which are effectually conveyed unto the Elect by these Means. Which Four Heads are set down each of them in some few Propositions.*

HEAD. I.

Our woful Condition by Nature, through breaking the Covenant of Works, *Hos.* xiii. 9. *O Israel, thou hast destroyed thy self.*

THE Almighty and Eternal God, the Father, the Son, and the Holy Ghost, Three distinct Persons in the One and the same undivided Godhead, equally Infinite in all Perfections, did, before Time, most wisely decree, for his own Glory, whatsoever cometh to pass in Time; and doth most holily and infallibly execute all his Decrees, without being Partaker of the Sin of any Creature.

II. This

II. This God in Six Days made all Things of Nothing, very good in their own Kind: in ſpecial, he made all the Angels holy; and he made our firſt Parents *Adam* and *Eve*, the Root of Mankind, both upright and able to keep the Law written in their Heart. Which Law they were naturally bound to obey under pain of Death; but God was not bound to reward their Service, till he entred into a Covenant or contract with them, and their Poſterity in them, to give them eternal Life upon Condition of perfect perſonal Obedience; withall threatning Death in caſe they ſhould fail. This is the covenant of Works.

III. Both Angels and Men were ſubject to the change of their own free Will, as Experience Proved, (God having reſerved to himſelf the incommunicable Property of being naturally unchangeable:) For many Angels of their own Accord fell by Sin from their firſt eſtate and became Devils. Our firſt Parents, being enticed by Satan, one of theſe Devils ſpeaking in a Serpent, did break the Covenant of Works, in eating the forbidden Fruit; whereby they, and their Poſterity being in their Loins, as Branches in the Root, and comprehended in the ſame covenant with them, became not only liable to eternal Death, but alſo loſt all Ability to pleaſe God; yea, did become by Nature Enemies to God, and to all ſpiritual Good, and inclined only to evil continually. This is our original Sin, the bitter Root of all our actual Tranſgreſſions, in Thought, Word, and Deed.

HEAD. II.

The Remedy provided in Jeſus Chriſt for the Elect by the Covenant of Grace, *Hoſ.* xiii. 9. O Iſrael, *thou haſt deſtroyed thy ſelf, but in me is thine Help.*

ALBEIT Man, having brought himſelf into this woful Condition, be neither able to help himſelf, nor willing to be helped by God out of it, but rather inclined to ly ſtill unſenſible of it, till he periſh; yet God, for the Glory of his rich Grace, hath revealed in his Word a way to ſave Sinners, to wit, by Faith in Jeſus Chriſt, the eternal Son of God, by Vertue of, and according to the Tenor of the Co-

Covenant of Redemption, made and agreed upon, between God the Father, and God the Son, in the Counsel of the Trinity, before the World began,

II. The Sum of the Covenant of Redemption is this; God having freely chosen unto Life, a certain Number of lost Mankind, for the Glory of his rich Grace, did give them, before the World began, unto God the Son appointed Redeemer, that, upon Condition he would humble himself so far as to Assume the Human Nature of a Soul and a Body, unto personal Union with his Divine Nature, and submit himself to the Law, as surety for them, and satisfy Justice for them, by giving Obedience in their Name, even unto the suffering of the cursed Death of the Cross, he should ransom and redeem them all from Sin and Death, and purchase unto them Righteousness and eternal Life, with all saving Graces leading thereunto, to be effectually by Means of his own appointment, applied in due Time to every one of them. This Condition the Son of God (who is Jesus Christ our Lord) did accept before the World began, and in the fulness of Time came into the World, was born of the Virgin *Mary*, subjected himself to the Law, and compleatly paid the Ransom on the Cross: but by Vertue of the foresaid Bargain, made before the World began, he is in all Ages, since the Fall of *Adam*, still upon the Work of Applying actually the purchased Benefits unto the Elect. And that he doth by way of entertaining a Covenant of free Grace and Reconciliation with them, through Faith in himself; by which Covenant he makes over to every Believer a Right and Interest to himself, and to all his Blessings.

III. For the Accomplishment of this Covenant of Redemption, and making the Elect Partakers of the Benefits thereof in the Covenant of Grace, Christ Jesus was clad with the threefold Office of Prophet, Priest, and King. Made a *Prophet*, to reveal all Saving Knowledge to his People, and to perswade them to believe and obey the same; Made a *Priest*, to offer up himself a Sacrifice once for them all, and to interceed continually with the Father, for making their Persons and Services acceptable to him; And made a *King*, to subdue them to himself, to feed and rule them by his own appointed Ordinances, and to defend them from their Enemies.

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HEAD III.

HEAD III:

The outward Means appointed to Make the Elect Partakers of this Covenant, and all the rest that are called to be inexcusable, *Mat.* xxii. 14. *Many are called.*

THE outward Means and Ordinances for making Men Partakers of the Covenant of Grace, are so wisely dispensed, as the Elect shall be infallibly converted and saved by them; and the Reprobate, among whom they are, not to be justly stumbled. The Means are especially these Four; 1. The Word of God. 2. The Sacraments. 3. Kirk-Government, 4. Prayer. In the *Word of God* preached by sent Messengers, the Lord makes offer of Grace to all Sinners, upon Condition of Faith in Jesus Christ; and whosoever do confess their Sin, accept of Christ offered, and submit themselves to his Ordinances, he will have both them and their Children received into the Honour and Privileges of the Covenant of Grace. By *the Sacraments*, God will have the Covenant sealed for confirming the Bargain, on the foresaid Condition. By *Kirk-Government*, he will have them hedged in, and helped forward unto the Keeping of the Covenant. And by *Prayer*, he will have his own glorious Grace, promised in the Covenant, to be daily drawn forth, acknowledged, and imployed. All which Means are followed either really, or in Profession only, according to the Quality of the Covenanters, as they are true or counterfeit Believers.

II. The Covenant of Grace, set down in the Old Testament before Christ came, and in the New since he came is one and the same in Substance, albeit different in outward Administration: For the Covenant in the Old Testament, being sealed with the Sacraments of Circumcision and the Paschal Lamb, did set forth Christ's Death to come, and the Benefits purchased thereby, under the Shadow of Bloody Sacrifices, and sundry Ceremonies; but, since Christ came, the Covenant being sealed by the Sacraments of Baptism and the Lord's Supper, doth clearly hold forth Christ already crucified before our Eyes, victorious over Death and the Grave, and gloriously ruling Heaven and Earth, for the Good of his own People.

HEAD

HEAD. IV.

The Bleſſings which are effectually conveyed by theſe Means to the Lord's Elect, or choſen Ones, *Matth.* xxii. 14. *Many are called but few are choſen.*

BY theſe outward Ordinances, as our Lord makes the Reprobate inexcuſable, ſo, in the power of his Spirit, he applies unto the Elect, effectually, all ſaving Graces purchaſed to them in the Covenant of Redemption, and maketh a Change in their Perſons. In particular, 1. He doth *Convert* or *Regenerate* them, by giving ſpiritual Life to them, in opening their Underſtandings, renewing their Wills, Affections, and Faculties, for giving ſpiritual Obedience to his Commands. 2 He gives them *Saving Faith*, by making them, in the Senſe of deſerved Condemnation to give their Conſent heartily to the Covenant of Grace, and to embrace Jeſus Chriſt unfeignedly. 3. He gives them *Repentance*, by making them, with godly Sorrow, in the Hatred of Sin, and Love of Righteouſneſs, turn from all iniquity to the Service of God, And, 4 He *Sanctifies* them, by making them go on and perſevere in Faith, and ſpiritual Obedience to the Law of God, manifeſted by Fruitfulneſs in all Duties, and doing good Works, as God offereth Occaſion.

II. Together with this inward Change of their Perſons, God changes alſo their State; For, ſo ſoon as they are brought by Faith into the Covenant of Grace, 1. He *Juſtifies* them, by imputing unto them that perfect Obedience which Chriſt gave to the Law, and the Satisfaction alſo which upon the Croſs Chriſt gave unto Juſtice in their Name; 2. He *Reconciles* them, and makes them Friends to God, who were before Enemies to God. 3. He *Adopts* them, that they ſhall be no more Children of Satan, but Children of God, enriched with all ſpiritual Privileges of his Sons. And laſt of all, after their Warfare in this Life is ended, he perfects the Holineſs, and Bleſſedneſs, firſt of their Souls at their Death, and then both of their Souls and their Bodies, being joyfully joined together again in the Reſurrection, at the Day of his glorious Coming to Judgment,

when all the Wicked shall be sent away to Hell, with Satan whom they have served: But Christ's own chosen and redeemed Ones, true Believers, Students of Holiness, shall remain with himself for ever, in the State of *Glorification.*

†*†*†*†*†*†*§*†*†*†*†**†*†*†*§*§*§*§**†***

The Practical Use of Saving Knowledge,

Contained in *Scripture*, and holden forth briefly in the foresaid *Confession of Faith* and *Catechisms:*

THE chief general Use of Christian Doctrine is, to convince a Man of Sin, and of Righteousness, and of Judment, *John.* xvi. 8. Partly by the Law or Covenant of Works, that he may be humbled and become Penitent; and partly by the Gospel or Covenant of Grace, that he may become an unfeigned Believer in Jesus Christ, and be strengthned in his Faith upon solid Grounds and Warrants, and give Evidence of the Truth of his Faith by good Fruits, and so be saved.

The Sum of the Covenant of Works, or of the Law, is this, *If thou do all that is commanded, and not fail in any Point, thou shalt be saved: But if thou fail, thou shalt die,* Rom. x. 5. Gal. iii. 10. 12.

The Sum of the Gospel, or Covenant of Grace and Reconciliation, is this, *If thou flee from deserved Wrath to the true Redeemer Jesus Christ,* (who is able to save to the uttermost all that come to God through him) *thou shalt not perish, but have eternal Life,* Rom. x. 8, 9, 11.

For convincing a Man of Sin, of Righteousness, and of Judgment by the Law, or covenant of Works, let these Scriptures among many more be made use of.

For convincing a Man of Sin by the Law consider *Jer.* xvii. 9, 10.

THE *Heart is deceitful above all Things, and desperately wicked, who can know it? I the Lord search the Heart,*

I try the Reins, even to give every Man according to his Ways, and according to the Fruit of his doings:

Here the Lord teacheth these two Things:

1. That the Fountain of all our Miscarriage, and actual Sinning against God, is in the Heart, which comprehendeth the Mind, Will, Affections, and all the Powers of the Soul, as they are corrupted and defiled with original Sin; the Mind being not only ignorant and uncapable of saving Truth, but also full of Error and Enmity against God; and the Will and Affections being obstinately disobedient unto all God's Directions, and bent toward that only which is Evil: *The Heart* (saith he) *is deceitful above all Things, and desperately wicked*; yea, and unsearchably wicked, so that *no Man can know it*; and *Gen.* vi. 5. *Every Imagination of the Thoughts of Man's Heart is only Evil continually*, saith the Lord, whose Testimony we must trust in this and all other Matters; and Experience also may teach us, that till God make us deny ourselves, we never look to God in any Thing, but fleshly Self-interest alone doth rule us, and move all the Wheels of our Actions.

2. That the Lord bringeth our Original Sin, or wicked Inclination, with all the Actual Fruits thereof, unto Reckoning before his Judgment-seat; *For he searcheth the Heart, and trieth the Reins, to give every Man according to his Ways, and according to the Fruit of his Doings.*

Hence let every Man reason thus;

"What God and my guilty Conscience beareth Witness "of, I am convinced that it is true.

"But God and my guilty Conscience beareth Witness, "that my Heart is deceitful above all Things, and desperately wicked; and that all the Imaginations of my Heart, "by Nature, are only Evil continually."

"Therefore I am convinced that this is true."

Thus a Man may be convinced of Sin by the Law.

II. For convincing a Man of Righteousness by the Law, consider *Gal.* iii. 10.

AS many as are of the Works of the Law, are under the Curse; for it is Written, Cursed is every one that Con-

tinueth not in all Things which are written in the Book of the Law to do them.

Here the Apoſtle teacheth us three Things;

1, That, by reaſon of our natural Sinfulneſs the Impoſſibility of any Man's being juſtified by the Works of the Law, is ſo certain, that whoſoever do ſeek Juſtification by the Works of the Law, are liable to the Curſe of God, for breaking of the Law; *For as many as are of the Works of the Law, are under the Curſe*, ſaith he.

2. That unto the perfect Fulfilling of the Law, the Keeping of one or two of the Precepts, or doing of ſome, or of all Duties (if it were poſſible) for a Time, is not ſufficient; for the Law requireth, that *a Man continue in all Things which are written in the Book of the Law, to do them.*

3. That, Becauſe no Man can come up to this Perfection, every Man by Nature is under the Curſe; for the Law ſaith, *Curſed is every one that continueth not in all Things which are written in the Book of the Law, to do them.*

Now, to be under the Curſe, comprehendeth all the Diſpleaſure of God, with the Danger of the breaking forth more and more of his Wrath upon Soul and Body, both in this Life, and after Death perpetually, if Grace do not prevent the full Execution thereof.

Hence let every Man reaſon thus,

" Whoſoever, according to the Covenant of Works, is " liable to the Curſe of God, for breaking the Law, Times " and Ways out of Number, cannot be juſtified, or find " Righteouſneſs by Works of the Law.

But I (*may every Man ſay*) according to the Covenant of " Works, am liable to the Curſe of God, for breaking the " Law, Times and Ways out of Number.

" Therefore I cannot be juſtified, or have Righteouſneſs " by the Works of the Law."

Thus may a Man be convinced of Righteouſneſs, that it is not to be had by his own Works, or by the Law.

III. For

III. For Convincing a Man of Judgment by the Law, conſider 2 *Theſſ.* i. 7.

THE Lord Jeſus ſhall be revealed from Heaven, with his mighty Angels; Verſe. 8. *In flaming Fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt.* Verſe 9. *Who ſhall be puniſhed with everlaſting Deſtruction from the Preſence of the Lord, and from the Glory of his Power;* Verſe. 10. *When he ſhall come to be glorified in his Saints, and to be admired in all them that Believe.*

Wherein we are taught, that our Lord Jeſus, who now offers to be Mediator for them who believe in him, ſhall, at the laſt Day, come armed with flaming Fire, to judge, condemn, and deſtroy all them who have not believed God, have not received the offer of Grace made in the Goſpel, nor obeyed the Doctrine thereof; but remain in their natural State, under the Law or Covenant of Works.

Hence let every Man reaſon thus,

"What the righteous Judge hath forewarned me, ſhall "be done at the laſt Day, I am ſure is juſt Judgment.

"But the righteous Judge hath forewarned me, that, if "I do not believe God in Time, and obey not the Do-"ctrine of the Goſpel, I ſhall be ſecluded from his Preſence "and his Glory, at the laſt Day, and be tormented in Soul "and Body for ever

"Therefore I am convinced that this is juſt Judgment.

"And I have Reaſon to thank God heartily, who hath "forewarned me to flee from the Wrath which is to come."

Thus every Man may be, by the Law or Covenant of Works, convinced of Judgment, if he ſhall continue under the Covenant of Works, or ſhall not obey the Goſpel of our Lord Jeſus.

IV. For Convincing a Man of Sin, Righteouſneſs, and Judgment, by the Goſpel.

AS for convincing a Man of Sin, and Righteouſneſs and Judgment, by the Goſpel or Covenant of Grace; he

muſt underſtand three Things; 1. That Not-believing in Jeſus Chriſt, or refuſing of the Covenant of Grace offered in him, is a greater and more dangerous Sin, than all other Sins againſt the Law; becauſe the Hearers of the Goſpel, not believing in Chriſt, do reject God's Mercy in Chriſt, the only Way of Freedom from Sin and Wrath, and will not yield to be reconciled to God. 2. Next, He muſt underſtand, that perfect Remiſſion of Sin, and true Righteouſneſs, is to be had only by Faith in Jeſus; becauſe God requireth no other Conditions but Faith; and teſtifies from Heaven, that he is well pleaſed to juſtify Sinners upon this Condition. 3. He muſt underſtand, that upon Righteouſneſs received by Faith, Judgment ſhall follow, on the one Hand, to the deſtroying of the Works of the Devil in the Believer, and to the perfecting of the Work of Sanctification in him, with Power: And that upon refuſing to take Righteouſneſs by Faith in Jeſus Chriſt, Judgment ſhall follow, on the other Hand, to the condemnation of the Miſbeliever, and deſtroying of him with Satan and his Servants for ever.

For this End, let theſe Paſſages of Scripture, among many others, ſerve to make the greatneſs of the Sin, of not-believing in Chriſt appear; or, to make the greatneſs of the Sin of Refuſing of the Covenant of Grace offered to us, in the offering of Chriſt unto us, let the fair Offer of Grace be looked upon as it is made, *Iſa.* lv, 2. *Incline your Ear, and come unto me,* (ſaith the Lord) *Hear and your Soul ſhall live; and I will make an everlaſting Covenant with you, even the ſure Mercies of* David. That is, if ye will believe me, and be reconciled to me, I will, by Covenant, give unto you Chriſt, and all ſaving Graces in him: Repeated, *Acts:* xiii. 34.

Again, conſider, that this general offer in Subſtance is equivalent to a ſpecial Offer made to every one in particular; as appeareth by the Apoſtles making uſe of it, *Acts,* xvi. 31, 'Believe on the Lord Jeſus Chriſt, and thou ſhalt be 'ſaved and thy Houſe: *The Reaſon of which offer is given.* John. iii. 16. 'For God ſo loved the World, that he gave his 'only begotten Son, that whoſoever believeth in him, ſhould 'not periſh, but have everlaſting Life.' Seeing then this great Salvation is offered in the Lord Jeſus, whoſoever believeth

ieveth not in him, but looks for Happineſs ſome other Way. What doth he elſe but *obſerve lying Vanities*, and *forſake* his *own Mercy*, which he might have had in Chriſt? *Jonah.* ii, 8, 9. What doth he elſe but Blaſpheme God in his Heart? *as it is ſaid*, 1 *John.* v, 10. 'He that Believeth not God, 'hath made him a Liar, becauſe he believeth not the Record 'that God hath given of his Son: And this is the Record 'that God hath given to us eternal Life, and this Life is in 'his Son." And that no Sin againſt the Law is like unto this Sin, Chriſt teſtifies, *John.* xv, 22. 'If I had not come 'and ſpoken to them, they had not had Sin; but now they 'have no Cloke for their Sin." This may convince a Man of the greatneſs of this Sin of not believing in Chriſt.

For convincing a Man of Righteouſneſs to be had only by Faith in Jeſus Chriſt, conſider how, *Rom.* 10. 3. 4.

IT is ſaid, that *the* Jews, *being ignorant of God's* Righteouſneſs, *and going about to eſtabliſh their own Righteouſneſs have not ſubmitted themſelves unto the Righteouſneſs of God* (and ſo they periſhed) *for Chriſt is the End of the Law for Righteouſneſs to every one that believeth.* And *Acts.* xiii, 39. *By* Chriſt Jeſus *all that believe are juſtified from all Things, from which ye could not be juſtified by the Law of* Moſes. And 1 *John* 1, 7. *The Blood of Jeſus Chriſt, his Son cleanſeth us from all Sin.*

For convincing a Man of Judgment, if a Man embrace this Righteouſneſs: Conſider, 1 *John.* iii, 8. 'For this 'Purpoſe the Son of God was manifeſted, that he might 'deſtroy the Works of the Devil. *And* Heb. ix, 14. How 'much more ſhall the blood of Chriſt, who, through the e-'ternal Spirit, offered himſelf without Spot to God, purge 'your Conſcience from dead Works, to ſerve the living 'God?

But, if a Man embrace not this Righteouſneſs, his Doom is pronounced, *John.* iii. 18. " He that believeth not is con-'demned already, becauſe he hath not believed in the Name 'of the only begotten Son of God. And this is the Condem-'nation, that Light is come into the World, and Men loved 'Darkneſs rather than Light.

Hence let the Penitent, desiring to believe, reason thus:

"What doth suffice to convince all the Elect in the "World of the Greatness of the Sin of not believing in Christ, "or refusing to flee to him for Relief from Sins done against "the Law, and from Wrath due thereto; and what suffi- "ceth to convince them, that Righteousness and eternal "Life is to be had by Faith in Jesus Christ, or by consenting "to the Covenant of Grace in him; and what sufficeth "to convince them of Judgment to be exercised by Christ, "for destroying the Works of the Devil in a Man; and "sanctifying and saving all that believe in him, may suffice "to convince me also.

"But what the Spirit hath said, in these or other like "Scriptures, sufficeth to convince the Elect World of the "foresaid Sin, and Righteousness and Judgment.

"Therefore what the Spirit hath said, in these and other "like Scriptures, serveth to convince me thereof also."

Whereupon let the Penitent, desiring to believe, take with him Words, and say heartily to the Lord, Seeing thou sayest, *Seek ye my Face*, my Soul answereth unto thee, *Thy Face, Lord, will I seek*; I have hearkned unto the Offer of an everlasting Covenant of all Saving Mercies to be had in Christ, and I do heartily embrace thy Offer. Lord, let it be a Bargain; *Lord, I believe, help my Unbelief*: Behold, I give my self to thee, to serve thee in all Things for ever; and I hope, *thy Right-hand shall save me*; the Lord will perfect that which concerneth me; thy Mercy, O Lord, endureth for ever; forsake not the *Works of thine own Hands*.

Thus may a Man be made an unfeigned Believer in Christ.

For Strengthning the Man's Faith, who hath agreed unto the Covenant of Grace.

BEcause many true Believers are weak, and do much doubt if ever they shall be sure of the Soundness of their own Faith and effectual Calling, or made certain of their Justification and Salvation, when they see, that many, who profess Faith, are found to deceive themselves; let us see how every Believer may be made strong in the Faith, and sure of his own Election and Salvation upon solid Grounds, by

sure

ſure Warrants, and true Evidences of Faith. To this End, among many other Scriptures, take theſe following.

1. For laying ſolid Grounds of Faith, conſider 2 *Pet.* 1. 10. *Wherefore the rather, Brethren, give Diligence to make ſure your Calling and Election; for if ye do theſe Things, ye ſhall never fall.*

In which Words, the Apoſtle teacheth us theſe Four Things, for Help and Direction, how to be made ſtrong in the Faith;

1. That ſuch as believe in Chriſt Jeſus, and are fled to him for Relief from Sin and Wrath, albeit they be weak in the Faith, yet they are indeed Children of the ſame Father with the Apoſtles; for ſo he accounteth of them, while he calleth them *Brethren.*

2. That, albeit we be not ſure, for the Time, of our effectual Calling and Election, yet we may be made ſure of both, if we uſe Diligence; for this he preſuppoſeth, ſaying, *Give Diligence to make your Calling and Election ſure.*

3. That we muſt not be diſcouraged, when we ſee many ſeeming Believers prove rotten Branches and make Defection, but we muſt the rather take the better heed to ourſelves; *Wherefore the rather, Brethren,* ſaith he, *give all Diligence.*

4. That the Way to be ſure both of our effectual Calling and Election, is to make ſure Work of our Faith, by laying the Grounds of it ſolidly, and bringing forth the Fruits of our Faith in new Obedience conſtantly: *For if ye do theſe Things,* ſaith he, *ye ſhall never fall*; underſtanding by theſe *Things,* what he had ſaid of ſound Faith, Verſes 1, 2, 3, 4. and what he had ſaid of the bringing out of the Fruits of Faith, Verſes 5, 6, 7, 8, 9.

To this ſame purpoſe, conſider, *Rom.* viii. 1. *There is therefore now no Condemnation to them that are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit.* Verſe 2. *For the Law of the Spirit of Life in Chriſt Jeſus, hath made me free from the Law of Sin and Death.* Verſe 3. *For what the Law could not do, in that it was weak through the Fleſh, God ſending his own Son in the Likeneſs of ſinful Fleſh, and for Sin condemned Sin in the Fleſh:*

Verſe

Verſe 4. *That the Righteouſneſs of the Law might be fulfilled in us, who walk not after the Fleſh, but after the Spirit.*

Wherein the Apoſtle teacheth us theſe Four Things, for laying of the Ground of Faith ſolidly;

1. That every one is a true Believer, who, in the Senſe of his Sin, and fear of God's Wrath, doth flee for full Relief from both unto Jeſus Chriſt alone, as the only Mediator, and all-ſufficient Redeemer of Men; and, being fled to Chriſt, doth ſtrive againſt his own fleſh, or corrupt inclination of Nature, and ſtudieth to follow the Rule of God's Spirit, ſet down in his Word: For the Man, whom the Apoſtle doth here bleſs as a true Believer, is a Man in Chriſt Jeſus, *who doth not walk after the Fleſh, but after the Spirit.*

2. That all ſuch Perſons as as are fled to Chriſt, and do ſtrive againſt Sin, howſoever they may be poſſibly exerciſed under the Senſe of Wrath and Fear of Condemnation, yet they are in no Danger; for, *there is no Condemnation* (ſaith he) *to them that are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit.*

3. That albeit the Apoſtle himſelf (brought in here for Example's cauſe) and all other true Believers in Chriſt, be by Nature under the Law of Sin and Death, or under the Covenant of Works (called the Law of Sin and Death, becauſe it bindeth Sin and Death upon us, till Chriſt ſet us free) yet the Law of the Spirit of Life in Chriſt Jeſus, or the Covenant of Grace (ſo called, becauſe it doth enable and quicken a Man to a ſpiritual Life through Chriſt) doth ſet the Apoſtle and all true Believers free from the Covenant of Works, or the Law of Sin and Death; So that every Man may ſay with him, *The Law of the Spirit of Life*, or the Covenant of Grace, *hath made me free from the Law of Sin and Death*, or Covenant of Works.

4. That the Fountain and firſt Ground from whence our Freedom from the Curſe of the Law doth flow, is the Covenant of Redemption, paſt betwixt God, and God the Son as incarnate, wherein Chriſt takes the Curſe of the Law upon him for Sin, that the Believer, who could not otherwiſe be delivered from the Covenant of Works, may be delivered from it. And this Doctrine the Apoſtle holdeth forth in theſe Four Branches: (1.) That it was utterly impoſſible

poſſible for the Law, or the Covenant of Works, to bring Righteouſneſs and Life to a Sinner, becauſe it was *weak* (2.) That this Weakneſs and Inability of the Law, or Covenant of works, is not the Fault of the Law, but the Fault of ſinful fleſh, which is neither able to pay the Penalty of Sin, nor to give perfect Obedience to the Law (preſuppoſe bygone Sins were forgiven;) *the Law was weak* (ſaith he) *through the Fleſh.* (3.) That the Righteouſneſs and Salvation of Sinners which was impoſſible to be brought about by the Law, is brought to paſs by ſending God's own Son, Jeſus Chriſt, in the Fleſh, in whoſe Fleſh Sin is condemned and puniſhed, for making ſatisfaction in the Behalf of the Elect, that they might be ſet free. (4.) That, by his Means, the Law loſeth nothing, becauſe the righteouſneſs of the Law is beſt fulfilled this Way; Firſt, by Chriſt's giving perfect active Obedience in our Name unto it in all Things. Next by his paying in our Name the Penalty (due to our Sins) in his Death. And laſtly, by his working of Sanctification in us, who are true Believers, who ſtrive to give new Obedience unto the Law, and *walk not after the Fleſh, but after the Spirit.*

Warrants to Believe.

FOR building our Confidence upon this ſolid Ground, theſe four Warrants and ſpecial Motives to believe in Chriſt may ſerve.

The Firſt whereof is *God's Hearty Invitation*, holden forth, *Iſa.* lv. 1, 2, 3, 4, 5.

'HO, every One that thirſteth, come ye to the Waters; 'he that hath no Money, come & buy without Money, 'and without Price. *Verſe.* 2. Wherefore do ye ſpend your 'Money for that which is not Bread, and your Labour for 'that which ſatisfieth not? Hearken diligently unto me, and 'eat ye that which is good, and let your Soul delight itſelf 'in Fatneſs. *Verſe* 3. Incline your Ear, and come unto me 'hear and your Soul ſhall live; and I will make an everlaſt-

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ing Covenant with you, even the sure Mercies of David. Verse 4. *Behold, I have given him for a witness to the People, a Leader and Commander to the People,* &c.

Here (after setting down the precious Ransom of our Redemption by the sufferings of Christ, and the rich Blessings purchased to us thereby, in the two former Chapters) the Lord, in this Chapter,

1. Maketh open Offer of Christ and his Grace, by Proclamation of a free and gracious Market of Righteousness & Salvation, to be had through Christ to every Soul without Exception, that truly desires to be saved from Sin and Wrath, *Ho, every one that thirsteth,* saith he.

2. He inviteth all Sinners, that for any Reason stand at Distance with God, to come and take from him Riches of Grace, running in Christ as a River, to wash away Sin, and to slocken Wrath; *Come ye to the Waters,* saith he.

3. Lest any should stand aback, in the Sense of his own Sinfulness or Unworthiness, and Inability to do any Good, the Lord calleth upon such Persons, in special, saying, *He that hath no Money, come.*

4. He craveth no more of his Merchant, but that he be pleased with the Wares offered, which are Grace and more Grace; and that he heartily consent unto, and embrace this Offer of Grace, that so he may close a Bargain, and a formal Covenant with God; *Come, buy without Money* (saith he) *come, eat*; that is, Consent to have, and take unto you, all saving Graces; make the Wares your own, possess them, and make use of all Blessings in Christ; whatsoever maketh for your Spiritual Life and Comfort, use and enjoy it freely, without paying any Thing for it: *Come, buy Wine and Milk, without Money, and without Price,* saith he.

5. Because the Lord knoweth how much we are inclined to seek Righteousness and Life by our own Performances and Satisfaction, to have Righteousness and Life as it were by the VVay of VVorks; and how loth we are to embrace Christ Jesus, and to take Life by way of free Grace through Jesus Christ, upon the Terms whereupon it is offered to us: Therefore the Lord lovingly calls us off this our crooked and unhappy Way, with a gentle and timeous Admonition, giving us to understand, that we shall but lose our Labour

bour in this our Way; *Wherefore do ye ſpend your Money* (ſaith he) *for that which is not Bread, and your Labour for that which ſatisfieth not?*

6. The Lord promiſeth to us ſolid Satisfaction, in the Way of betaking ourſelves unto the Grace of Chriſt, even true Contentment, and Fulneſs of Spiritual Pleaſure, ſaying, *Hearken diligently unto me, and eat that which is good, and let your Soul Delight itſelf in Fatneſs.*

7. Becauſe Faith cometh by Hearing, he calleth for Audience unto the Explication of the Offer, and calleth for Believing of, and Liſtning unto the Truth, which is able to beget the Application of ſaving Faith, and to draw the Soul to truſt in God; *Incline your Ear, and come unto me,* ſaith he To which End, the Lord promiſes, that this offer, being received, ſhall quicken the dead Sinner; and that, upon the Welcoming of this Offer, he will cloſe the Covenant of Grace with the Man that ſhall conſent unto it, even an indiſſolvable Covenant of perpetual Reconciliation and Peace; *Hearken, and your Soul ſhall live, and I will make an everlaſting Covenant with you.* Which Covenant, he declareth, ſhall be in Subſtance the Aſſignation, and the making over of all the Saving Graces, which *David* (who is Jeſus Chriſt, *Acts.* xiii, 34.) hath bought for us in the Covenant of Redemption; *I will make a Covenant with you* (ſaith he) *even the ſure Mercies of* David. By *ſure Mercies,* he means ſaving Graces, ſuch as are Righteouſneſs, Peace, and Joy in the holy Ghoſt, Adoption, Sanctification and Glorification, and whatſoever belongs to Godlineſs and Life eternal.

8. To confirm and aſſure us of the real Grant of theſe ſaving Mercies, and to perſwade us of the Reality of the Covenant betwixt God and the Believer of this Word, the Father hath made a Fourfold Gift of his Eternal and only begotten Son,

Firſt, To be incarnate and born for our ſake, of the Seed of *David* his Type; for which Cauſe, he is called here, and *Acts.* xiii. 34. *DAVID,* the True and Everlaſting King of *Iſrael.* This is the great Gift of God to Man, *John* iv. 10. And here, *I have given him to be* David, or born of *David, to the People.*

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Secondly, He hath made a Gift of Chriſt to be a *Witneſs*, to the People, both of the ſure and ſaving Mercies granted to the Redeemed in the Covenant of Redemption; and alſo of the Fathers Willingneſs and Purpoſe to apply them, and to make them faſt in the Covenant of Reconciliation, made with ſuch as embrace the Offer: *I have given him* (ſaith the Lord here) *to be a Witneſs to the People.* And truly he is a ſufficient Witneſs in this Matter, in many Reſpects; *1ſt*, Becauſe he is one of the Perſons of the bleſſed Trinity, and Party-Contracter for us, in the Covenant of Redemption, before the World was. *2dly* He is by Office, as Mediator, the Meſſenger of the Covenant, and hath gotten Commiſſion to reveal it. *3dly*, He began actually to reveal it in Paradiſe, where he promiſed, that the Seed of the Woman ſhould bruiſe the Head of the Serpent. *4thly*, He ſet forth his own Death and Sufferings, and the great Benefits that ſhould came thereby to us, in the Types and Figures of Sacrifices and Ceremonies before his Coming. *5thly*, He gave more and more Light about this Covenant, ſpeaking by his Spirit, from Age to Age, in the holy Prophets, *6thly*, He came himſelf in the Fulneſs of Time, and did bear Witneſs of all Things belonging to this Covenant, and of God's willing Mind to take Believers into it; partly by uniting our Nature, in one Perſon with the Divine Nature; partly by preaching the good Tidings of the Covenant with his own Mouth; partly by paying the Price of Redemption on the Croſs; and partly by dealing ſtill with the People, from the Beginning to this Day, to draw in, and to hold in the Redeemed in this Covenant.

Thirdly, God hath made a Gift of Chriſt, as a *Leader* to the People, to bring us through all Difficulties, all Afflictions, and Tentations, unto Life, by this Covenant: And he it is, and no other, who doth indeed lead his own into the Covenant, and, in the Covenant, all the Way on unto Salvation, 1. By the Direction of his Word and Spirit. 2. By the Example of his own Life, in Faith and Obedience, even to the Death of the Croſs. 3. By his powerful Working, bearing his redeemed Ones in his Arms, and cauſing them to lean on him, while they go up through the Wilderneſs.

Fourthly, God hath made a Gift of Chriſt unto his People, as a *Commander*; which Office he faithfully exerciſeth, by giving

giving to his Kirk and People, Laws and Ordinances, Paſtors and Governors, and all neceſſary Officers; by keeping Courts and Aſſemblies among them, to ſee that his Laws be obeyed; ſubduing, by his Word, Spirit, and Diſcipline, his Peoples Corruptions; and, by his Wiſdom and Power, guarding them againſt all their Enemies whatſoever.

Hence he, who hath cloſed Bargain with God, may ſtrengthen his Faith, by reaſoning after this Manner;

" Whoſoever doth heartily receive the Offer of free " Grace, made here to Sinners, thirſting for Righteouſneſs, " and Salvation; Unto him, by an Everlaſting Covenant, " belongeth Chriſt, the true *David*, with all his ſure and " ſaving Mercies.

" But, I (may the weak Believer ſay) do heartily receive " the Offer of free Grace, made here to Sinners, thirſting " for Righteouſneſs and Salvation.

" Therefore unto me, by an everlaſting Covenant, be- " longeth Chriſt Jeſus, with all his ſure and ſaving Mercies."

The Second warrant and ſpecial Motive to Embrace Chriſt, and Believe in Him, is the *Earneſt Requeſt* that God maketh to us to be Reconciled to Him in Chriſt, holden forth 2 *Cor.* v. Verſes 14, 19, 20, 21.

' GOD was in Chriſt reconciling the World unto himſelf ' not imputing their Treſpaſſes unto them, and hath ' committed unto us the Word of Reconciliation. *Verſe* ' 20. Now then we are Ambaſſadors for Chriſt, as though ' God did beſeech you by us; we pray you in Chriſt's Stead, ' be ye reconciled to God. *Verſe* 21. For he hath made him ' to be Sin for us, who knew no Sin, that we might be ' made the Righteouſneſs of God in him.

Wherein the Apoſtle teacheth us theſe Nine Doctrines;

Firſt: That the Elect World, or VVorld of Redeemed Souls, are by Nature in the Eſtate of Enmity againſt God: This is preſuppoſed in the VVord *Reconciliation*; for Reconciliation, or renewing of Friendſhip, cannot be, except betwixt thoſe that have been at Enmity.

Second

Second, That in all the Time bypaſt, ſince the Fall of *Adam*, Chriſt Jeſus, the Eternal Son of God, as Mediator, and the Father in him, hath been about the making Friendſhip, (by his Word and Spirit) betwixt Himſelf and the Elect World; *God* (ſaith he) *was in Chriſt reconciling the World to himſelf.*

Third. That the Way of Reconciliation was in all Ages one and the ſame in Subſtance, *viz*, by forgiving the Sins of them, who do acknowledge their Sins and their Enmity againſt God, and do ſeek Reconciliation and Remiſſion of Sins in Chriſt: For *God* (ſaith he) *was in Chriſt reconciling the World to himſelf*, by way of *not imputing their Treſpaſſes unto them.*

Fourth, That the End and Scope of the Goſpel, and whole Word of God, is Threefold: 1. It ſerveth to make People ſenſible of their Sins, and of their Enmity againſt God, and of their Danger, if they ſhould ſtand out, and not fear God's Diſpleaſure. 2. The Word of God ſerveth to make Man acquainted with the Courſe, which God hath prepared, for making Friendſhip with him through Chriſt, *viz*. That if Men ſhall acknowledge the Enmity, and ſhall be content to enter into a Covenant of Friendſhip with God, through Chriſt, then God will be content to be reconciled with them freely. 3. The Word of God ſerveth to teach Men how to carry themſelves towards God, as Friends, after they are reconciled to him, *viz*. to be loth to ſin againſt him, and to ſtrive heartily to obey his Commandments: And therefore the Word of God here is called *the Word of Reconciliation*, becauſe it teacheth us what need we have of Reconciliation, and how to make it, and how to keep the Reconciliation or Friendſhip, being made with God through Chriſt.

Fifth, That, albeit the Hearing, Believing and Obeying of this Word, doth belong to all thoſe to whom this Goſpel doth come; yet the Office of preaching of it, with Authority, belongeth to none, but to ſuch only as God doth call to his Miniſtry, and ſendeth out with Commiſſion for this Work. This the Apoſtle holdeth forth, Verſe 18. in theſe Words, He *hath committed to us the Word of Reconciliation.*

Sixth, That the Miniſters of the Goſpel ſhould behave themſelves as Chriſt's Meſſengers, and ſhould cloſly follow their

their Commiſſion ſet down in the Word. *Mat.* xxviii. 19. 20: And when they do ſo, they ſhould be received by the People as Ambaſſadors from God; for here the Apoſtle, in all their Names, ſaith, *We are Ambaſſadors for Chriſt, as though God did beſeech you by us.*

Seventh, That Miniſters in all Earneſtneſs of Affections ſhould deal with People, to acknowledge their Sins, and their natural Enmity againſt God, more and more ſeriouſly; and to conſent to the Covenant of Grace and Embaſſage of Chriſt more and more heartily; and to evidence more and more clearly their Reconciliation, by a holy Carriage before God: This he holdeth forth, when he ſaith, *We pray you be reconciled to God.*

Eight, That in the Miniſters affectionate Dealing with the People, the People ſhould conſider that they have to do with God and Chriſt, requeſting them by the Miniſters to be reconciled: Now, there cannot be a greater Inducement to break a Sinners hard Heart, than God's making Requeſt to him for Friendſhip; for when it became us, who have done ſo many wrongs to God, to ſeek Friendſhip of God, he preventeth us: And (O Wonder, of Wonders!) he requeſteth us to be content to be reconciled to him; and therefore moſt fearful Wrath muſt abide them, who do ſet light by this Requeſt, and do not yield when they hear Miniſters with Commiſſion, ſaying, *We are Ambaſſadors for Chriſt, as though God did beſeech you by us; We pray you, in Chriſt's ſtead, be ye reconciled to God.*

Ninth, To make it appear, how it cometh to paſs that the Covenant of Reconciliation ſhould be ſo eaſily made up betwixt God and a humble Sinner fleeing to Chriſt, the Apoſtle leads us unto the Cauſe of it, holden forth in the Covenant of Redemption, the Sum whereof is this; "It is agreed betwixt God and the Mediator Jeſus Chriſt the Son "of God, Surety for the Redeemed, as Parties, Contracters, "that the Sins of the Redeemed ſhould be imputed to innocent Chriſt, and he both condemned and put to Death "for them, upon this very Condition, that whoſoever heartily conſents unto the Covenant of Reconciliation offered "through Chriſt, ſhall by the Imputation of his Obedience "unto them, be juſtified and holden righteous before God; "for God hath made Chriſt, *Who knew no Sin to be Sin*

" *for us* (ſaith the Apoſtle) *that we might be made the Righte-*
" *ouſneſs of God in him.*"

Hence may a weak Believer ſtrengthen his Faith, by reaſoning from this Ground after this Manner;

" He that upon the loving Requeſt of God and Chriſt,
" made to him by the Mouth of Miniſters (*having Com-*
" *miſſion to that Effect*) hath embraced the Offer of perpe-
" tual Reconciliation through Chriſt, and doth purpoſe by
" God's Grace, as a reconciled Perſon, to ſtrive againſt
" Sin, and to ſerve God to his Power conſtantly, may be as
" ſure to have Righteouſneſs and eternal Life given to him,
" for the Obedience of Chriſt imputed to him, as it is ſure
" that Chriſt was condemned and put to Death for the Sins
" of the Redeemed imputed to him.

" But I (*may the weak Believer ſay*) upon the loving Requeſt
" of God and Chriſt, made to me by the Mouth of his Mini-
" ſters, have embraced the Offer of perpetual Reconciliation
" through Chriſt, and do purpoſe by God's Grace, as a recon-
" ciled Perſon, to ſtrive againſt Sin, and to ſerve God to my
" Power conſtantly.

" Therefore, I may be as ſure to have Righteouſneſs and
" eternal Life given to me, for the Obedience of Chriſt im-
" puted to me, as it is ſure that Chriſt was condemned and
" put to Death for the Sins of the Redeemed imputed to him.

The Third VVarrant and ſpecial Motive to believe in Chriſt, is the ſtrait and *awful Command of God*, charging all the Hearers of the Goſpel to approach to Chriſt, in the order ſet down by him, and to Believe in him; holden forth, 1 *John.* iii. 23.

THIS is his Commandment, that we ſhould believe in the Name of his Son Jeſus Chriſt, and love one another, as he gave us Commandment.

Wherein the Apoſtle giveth us to underſtand theſe Five Doctrines.

1. That if any Man ſhall not be taken with the ſweet Invitation of God, nor with the humble and loving Requeſt of God,

God, made to him to be reconciled, he shall find he hath to do with the sovereign Authority of the highest Majesty; *for this is his Commandment, that we believe in him*, saith he.

2. That if any Man look upon this Command, as he hath looked heretofore upon the neglected Commandments of the Law; he must consider that this is a Command of the Gospel, posterior to the Law, given for making Use of the Remedy of all Sins; which if it be disobeyed, there is no other Command to follow but this, *Go, ye Cursed, into the everlasting Fire of Hell*: For *this is his Commandment*, the Obedience of which is most pleasant in his Sight, *v.* 22. and without which it is impossible to please him, *Heb.* xi. 6.

3. That every one, who heareth the Gospel, must make Conscience of the Duty of lively Faith in Christ: the *weak Believer* must not think it Presumption to do what is commanded; The *Person inclined to Desperation* must take up himself, and think upon Obedience unto this sweet and saving Command; The *strong Believer* must dip yet more in the Sense of his Need he hath of Jesus Christ, and more and more grow in the Obedience of this Command; yea, the most impenitent, profane and *wicked Person* must not thrust out himself, or be thrust out by others, from orderly aiming at this Duty, how desperate soever his Condition seem to be; for he that *commands all Men to believe in Christ*, doth thereby command all Men to believe that they are damned and lost without Christ. He thereby *commands all Men* to acknowledge their Sins and their Need of Christ, and in effect *commands all Men to repent*, that they may believe in him. And whosoever do refuse to repent of their bygone Sins, are guilty of Disobedience to this Command given to all Hearers, but especially to these that are within the visible Church: *For this is his Commandment, that we should believe on the Name of his Son Jesus Christ*, saith he.

4. That he who obeyeth this Commandment, hath built his Salvation on a solid Ground. For, *First*, He hath found the promised Messiah, compleately furnished with all Perfections unto the Perfect Execution of the Offices of *Prophet*, *Priest*, and *King*; for he is that *Christ* in whom the Man doth believe. 2. He hath embraced a Saviour, who is able to save to the uttermost, yea, and who doth effectually save every one that cometh to God through him: For he is *Je-*

" *for us* (ſaith the Apoſtle) *that we might be made the Righte-*
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" ſure to have Righteouſneſs and eternal Life given to him,
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2. That if any Man look upon this Command, as he hath looked heretofore upon the neglected Commandments of the Law; he muſt conſider that this is a Command of the Goſpel, poſterior to the Law, given for making Uſe of the Remedy of all Sins; which if it be diſobeyed, there is no other Command to follow but this, *Go, ye Curſed, into the everlaſting Fire of Hell*: For *this is his Commandment*, the Obedience of which is moſt pleaſant in his Sight, *v.* 22. and without which it is impoſſible to pleaſe him, *Heb.* xi. 6.

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4. That he who obeyeth this Commandment, hath built his Salvation on a ſolid Ground. For, *Firſt*, He hath found the promiſed Meſſiah, compleately furniſhed with all Perfections unto the Perfect Execution of the Offices of *Prophet*, *Prieſt*, and *King*; for he is that *Chriſt* in whom the Man doth believe. 2. He hath embraced a Saviour, who is able to ſave to the uttermoſt, yea, and who doth effectually ſave every one that cometh to God through him: For he is *Je-*

Jesus, the true Saviour of his People from their Sins. 3. He that obeyeth this Command, hath built his Salvation on the Rock, that is, on the Son of God, to whom it is no Robbery to be called equal to the Father, and who is worthy to be the Object of saving Faith, and of spiritual Worship: For *this is his Command* (saith he) *that we believe in the Name of his Son Jesus Christ:*

5. That he who hath believed on Jesus Christ (though he be freed from the curse of the Law) is not freed from the Command and Obedience of the Law, but tied thereunto by a new Obligation, and a new Command from Christ: Which new Command from Christ, importeth Help to obey the Command: unto which Command from Christ, the Father addeth his Authority and Command also: *For this is his Commandment* (saith *John*) *that we believe on the Name of his Son Jesus Christ, and love one another, as he hath commanded us.* The first Part of which Command, injoining Belief in him, necessarily implieth *Love to God*, and so Obedience to the first Table; for believing in God, and loving God, are inseparable. And the second Part of the Command injoineth Love to our Neighbour, (especially to the Houshold of Faith) and so Obedience to the Second Table of the Law.

Hence may a weak Believer strengthen himself, by reasoning from this Ground after this Manner;

"Whosoever in the Sense of his own Sinfulness and Fear "of God's Wrath, at the Command of God, is fled to "Jesus Christ, the only Remedy of Sin and Misery, and "hath engaged his Heart to the Obedience of the Law of "love, his Faith is not Presumptuous or dead, but true and "saving Faith.

"But I (*may the weak Believer say*) in the Sense of my "own Sinfulness, and Fear of God's Wrath, am fled to Je-"sus Christ, the only Remedy of Sin and Misery, and have "engaged my Heart to the Obedience of the Law of Love.

"Therefore my Faith is not a presumptuous and dead "Faith, but true and saving Faith."

The

The Fourth Warrant and special Motive to believe in Christ, is much *Assurance of Life* given, in case Men shall obey the Command of Believing, and a *fearful Certification* of Destruction, in case they obey not; holden forth, *John.* iii. 35.

THE Father loveth the Son, and hath given all Things into his Hand. Ver. 36. *He that believeth on the Son, hath everlasting Life; and he that believeth not the Son, shall not see Life, but the Wrath of God abideth on him.*

Wherein are holden forth to us these *Five* following Doctrines;

1. That the Father is well satisfied with the Undertakings of the Son, entred Redeemer and surety to pay the Ransom of Believers, and to perfect them in Holiness and Salvation. *The Father loveth the Son,* saith he; *viz.* as he standeth Mediator in our Name, undertaking to perfect our Redemption in all Points: The Father *loveth him,* that is, doth heartily accept his Offer to do the Work and is well pleased with him; His Soul delighteth in him, and resteth upon him, and maketh him in this his Office, the *Receptacle of Love and Grace, and Good-will,* to be conveyed by him to Believers in him.

2. That, for fulfilling of the Covenant of Redemption, the Father hath given to the Son (as he standeth in the Capacity of the Mediator, or as he is God incarnate, the Word made Flesh) all Authority in Heaven and Earth, all Furniture of the riches of Grace, and of Spirit and Life, with all Power and Ability, which the Union of the Divine Nature with the Human, or which the fulness of the Godhead dwelling substantially in his Human Nature, or which the Indivisible All-sufficiency and Omnipotency of the Inseparable, every where present *Trinity* doth import, or the Work of Redemption can require; *The Father* (saith he) *hath given all Things into the Son's Hand,* to wit, for accomplishing his Work.

3. Great Assurance of Life is holden forth to all, who shall heartily receive Christ, and the Offer of the Covenant

of Grace and Reconciliation through him. *He that believeth on the Son* (saith he) *hath everlasting Life*; for it is made fast unto him, 1. In God's Purpose, and irrevocable Decree, as the Believer is a Man *elected* to Life. 2. By Effectual Calling of him unto Life by God, who, as he is faithful, so will he do it. 3. By Promise and everlasting Covenant, sworn by God, to give the Believer strong Consolation in Life and Death, upon immutable Grounds. 4. By a Pawn and Infeftment under the Great Seal of the Sacrament of the Lord's Supper, so oft as the Believer shall come to receive the Symbols and Pledges of Life. 5. In Christ the Fountain and Head of Life, who is entred in Possession, as Attorney for Believers, in whom our Life is so laid up, that it cannot be taken away. 6. By begun Possession of spiritual Life and Regeneration, and a Kingdom consisting in Righteousness, Peace, and Joy in the Holy Ghost, erected within the Believer, as Earnest of the full Possession of Everlasting Life.

4. A fearful Certification is given, if a Man receive not the Doctrine concerning Righteousness and eternal Life to be had by Jesus Christ; *He that believes not the Son, shall not see Life*, that is, not so much as understand what it meaneth.

5. He further Certifieth, that, if a Man receive not the Doctrine of the Son of God, he shall be burdened twice with the Wrath of God; once as a born Rebel by Nature, he shall bear the Curse of the Law, or the Covenant of Works; and next he shall endure a greater Condemnation, in respect that Light being come into the World, and offered to him, he hath rejected it, and loveth Darkness rather than Light: And this double Wrath shall be fastned and fixed immoveably upon him, so long as he remaineth in the Condition of Misbelief; *The Wrath of God abideth on him*, saith he.

Hence may the weak Believer strengthen his Faith, by reasoning from this Ground after this Manner;

"Whosoever believeth the Doctrine delivered by the Son "of God, and findeth himself partly drawn powerfully to "believe in him, by the Sight of Life in him, and partly "driven, by the Fear of God's Wrath, to adhere unto Him,

"may

" may be sure of Right and Interest to Life eternal through " him.

" but sinful and unworthy I (*may the weak Believer say*) " do believe the Doctrine delivered by the Son of God, and " do feel my self partly drawn, powerfully to believe in him, " by the sight of Life in him; and partly driven, by the Fear " of God's Wrath, to adhere unto him.

" Therefore I may be sure of my Right and Interest unto eternal Life through him."

The Evidences of true Faith.

So much for the laying the Grounds of Faith, and Warrants to believe. Now, for evidencing of true Faith by Fruits, these four Things are requisite: 1. That the Believer be soundly convinced in his Judgment, of his Obligation to keep the whole Moral Law, all the Days of his Life: and that not the less, but so much the more, as he is delivered by Christ from the Covenant of Works, and Curse of the Law. 2. That he endeavour to grow in the Exercise and daily practice of Godliness and Righteousness 3. That the Course of his new Obedience run in the right Chanel, that is, through Faith in Christ, and through a good Conscience, to all the Duties of Love towards God and Man, 4 That he keep strait Communion with the Fountain Christ Jesus, from whom Grace must run along, for furnishing of good Fruits.

For the First, *viz.* To convince the Believer, in his Judgment, of his Obligation to keep the Moral Law, among many Passages, take *Matth.* v 16.

' LET your Light so shine before Men, that they may see ' your good Works, and glorify your Father which is in ' Heaven. *Verse* 17. Think not that I am come to destroy the ' Law or the Prophets: I am not come to destroy but to ful- ' fil. *Verse* 18. For verily I say unto you, Till Heaven and ' Earth pass one Jot, or one Title shall in no wise pass from ' the Law, till all be fulfilled. *Verse*, 19. Whosoever there- ' fore

'fore ſhall break one of theſe leaſt Commandments, & ſhall 'teach Men ſo, he ſhall be called leaſt in the Kingdom of 'Heaven. But whoſoever ſhall do, & teach them, the ſame 'ſhall be called great in the Kingdom of Heaven. *verſe* 20. 'For I ſay unto you, That except your Righteouſneſs ſhall 'exceed the Righteouſneſs of the Scribes and Phariſees, ye 'ſhall in no Caſe enter into the Kingdom of Heaven.

Wherein our Lord,

1. Giveth Commandment to Believers, juſtified by Faith, to give Evidence of the Grace of God in them, before Men, by doing good Works. *Let your light ſo ſhine before Men* (ſaith he) *that they may ſee your good Works.*

2. He induceth them ſo to do, by ſhewing, that albeit they be not juſtified by Works, yet Spectators of their good Works may be converted or edified; and ſo Glory may redound to God by their good Works, when the Witneſſes thereof *ſhall glorify your Father which is in Heaven.*

3. He gives them no other Rule for their New Obedience than the Moral Law, ſet down, and Explicated by *Moſes* and the Prophets; *Think not* (ſaith he) *that I am come to deſtroy the Law and the Prophets.*

4. He gives them to underſtand, that the Doctrine of Grace, and Freedom from the Curſe of the Law, by Faith in him, is readily miſtaken by Mens corrupt Judgments, as if it did looſe or ſlacken the Obligation of Believers to obey the Commands, and to be ſubject to the Authority of the Law; and that this Error is indeed a deſtroying of the Law and of the Prophets, which he will in no Caſe ever endure in any of his Diſciples, it is ſo contrary to the End of his Coming, which is firſt to ſanctify, and then to ſave Believers: *Think not* (ſaith he) *that I am come to deſtroy the Law and the Prophets.*

5. He teacheth, that the End of the Goſpel and Covenant of Grace is to procure Mens Obedience unto the Moral Law: *I am come* (ſaith he) *to fulfil the Law and the Prophets.*

6. That the Obligation of the Moral Law, in all Points, unto all holy Duties, is perpetual, and ſhall ſtand to the World's End, that is, *till Heaven and Earth paſs away.*

7. That as God hath had a Care of the Scriptures from the

the Beginning, ſo ſhall he have a Care of them ſtill to the World's End, that there ſhall *not one Jot or one Title of the Subſtance thereof be taken away*; ſo ſaith the Text, *Verſe.* 18.

8. That as the Breaking of the Moral Law, and Defending the Tranſgreſſions thereof to be no Sin, doth exclude Men, both from Heaven, and juſtly alſo from the Fellowſhip of the true Kirk; So the Obedience of the Law, and teaching others to do the ſame, by Example, Counſel and Doctrine, according to every Man's Calling, proveth a Man to be a true Believer, and in great Eſtimation with God, and worthy to be much eſteemed of by the true Church. *verſe.* 19.

9. That the Righteouſneſs of every true Chriſtian muſt be more than the righteouſneſs of the Scribes and Phariſees; for the Scribes and Phariſees, albeit they took great pains to diſcharge ſundry Duties of the Law, yet they cutted ſhort the Expoſition thereof, that it might the leſs condemn their Practice; they ſtudied the outward part of the Duty, but neglected the inward and ſpiritual Part; they diſcharged ſome meaner Duties carefully, but neglected Judgment, Mercy, and the Love of God: In a Word, they went about to eſtabliſh their own Righteouſneſs, and rejected the Righteouſneſs of God by Faith in Jeſus. But a true Chriſtian muſt have more than all this; he muſt acknowledge the full Extent of the ſpiritual Meaning of the Law, and have a Reſpect to all the Commandments, and labour to cleanſe himſelf from all Filthineſs of the Fleſh and Spirit, and *not lay Weight upon what Service he hath done, or ſhall do*, but clothe himſelf with the imputed Righteouſneſs of Chriſt, which only can hide his Nakedneſs, or elſe he cannot be ſaved; ſo ſaith the, Text *Except your Righteouſneſs*, &c.

The Second Thing requiſite to evidence true Faith is, that the Believer endeavour to put the Rules of Godlineſs and Righteouſneſs in Practice, & to grow in the daily Exerciſe thereof; holden forth, 2 *Pet.* i. 5:

'AND beſides this, giving all Diligence, add to your 'Faith, Virtue; and to Virtue, Knowledge; *verſe* 6.

'And

'And to Knowledge, Temperance; and to Temperance, Pa-
'tience; and to Patience Godlineſs; *verſe* 7. And to God-
'lineſs, Brotherly-kindneſs; and to Brotherly-kindneſs, Cha-
'rity. *verſe* 8. For if theſe Things be in you, and abound,
'they make you, that ye ſhall neither be barren nor unfruit-
'ful in the Knowledge of our Lord Jeſus Chriſt.

Wherein, 1. The Apoſtle teacheth Believers, for evidencing of Precious Faith in themſelves, to endeavour to add to their Faith ſeven other Siſter-graces. The firſt is *Virtue*, or the active Exerciſe and Practice of all Moral Duties, that ſo Faith may not be idle, but put forth itſelf in Work. The ſecond is *Knowledge*, which ſerves to furniſh *Faith* with Information of the Truth to be believed, and to furniſh *virtue* with Direction what Duties are to be done, and how to go about them prudently. The third is *Temperance*, which ſerveth to moderate the Uſe of all pleaſant Things, that a Man be not clogged therewith, nor made unfit for any Duty whereto he is called. The fourth is *Patience*, which ſerveth to moderate a Man's Affections, when he meeteth with any Difficulty or unpleaſant Thing; that he neither weary for Pains required in Well-doing, nor faint when the Lord chaſtiſeth him, nor murmur when he croſſeth him. The fifth is *Godlineſs*, which may keep him up in all the Exerciſes of Religion, inward and outward; whereby he may be furniſhed from God, for all other Duties which he hath to do. The ſixth is *Brotherly kindneſs*, which keepeth Eſtimation of, and Affection to, all the Houſhold of Faith, and to the Image of God in every one whereſoever it is ſeen. The ſeventh is *Love*, which keepeth the Heart in Readineſs to do Good to all Men, whatſoever they be, upon all Occaſions which God ſhall offer.

2. Albeit it be true, that there is much Corruption and Infirmity in the Godly; yet the Apoſtle will have Men uprightly endeavouring, and doing their beſt, as they are able, to join all theſe Graces one to another, and to grow in the Meaſure of Exerciſing them; *Giving all Diligence* (ſaith he) *add to your Faith*, &c.

3. He aſſureth all profeſſed Believers, that as they ſhall profit in the Obedience of this Direction, ſo they ſhall profitably prove the Soundneſs of their own Faith; and if they want

want these Graces, that they shall be found blind Deceivers of themselves, *verse.* 9.

The Third Thing requisite to evidence true Faith is, that Obedience to the Law run in the right Chanel, that is, through Faith in Christ, &c. holden forth, 1 *Tim.* 1. 5.

NOW, *the End of the Commandment is Love, out of a pure Heart, and of a good Conscience, and of Faith unfeigned.*

Wherein the Apostle teacheth these Seven Doctrines;

1. That the Obedience of the Law must flow from *Love*, and Love from a *pure Heart*, and a pure Heart from a *good Conscience*, and a good Conscience from *Faith unfeigned*: This he makes the only right Chanel of good Works; *The End of the Law is Love*, &c.

2 That the End of the Law is not, that Men may be justified by their Obedience of it, as the *Jewish* Doctors did falsly teach; for it is impossible that Sinners can be justified by the Law, who, for every Transgression, are condemned by the Law: *For the End of the Law is* (not such as the *Jewish* Doctors taught, but) *Love out of a pure Heart*, &c.

3. That the true End of the Law, preached unto the People, is, that they, by the Law, being made to see their deserved Condemnation, should flee to Christ unfeignedly, to be justified by Faith in him; so saith the Text, while it maketh Love to flow through *Faith in Christ*.

4. That no Man can set himself in Love to obey the Law, except in as far as his Conscience is quieted by Faith, or is seeking to be quieted in Christ; for *the End of the Law is Love, out of a good Conscience, and Faith unfeigned.*

5. That *feigned Faith* goeth to Christ without reckoning with the Law, and so wants an Errand; but *unfeigned Faith* reckoneth with the Law, and is forced to flee for Refuge unto Christ, as the End of the Law for Righteousness, so often as it finds itself guilty for breaking of the Law: *For the End of the Law is Faith unfeigned.*

6. That the Fruits of Love may come forth *in All particular*

cularly, it is neceſſary that the Heart be brought to the Hatred of all Sin and Uncleanneſs, and to a ſtedfaſt Purpoſe to follow all Holineſs univerſally: *For the end of the Law is Love, out of a pure Heart.*

7. That unfeigned Faith is able to make the Conſcience good, and the Heart pure, and the Man lovingly obedient to the Law; for, when Chriſt's Blood is ſeen by Faith to quiet Juſtice, then the Conſcience becometh quiet alſo, and will not ſuffer the Heart to entertain the Love of Sin, but ſets the Man on Work to fear God for his Mercy, and to obey all his Commandments, out of Love to God, for his free Gift of Juſtification, by Grace beſtowed on him: *For this is the end of the law indeed*, whereby it obtaineth of a Man more Obedience than any other Way.

The Fourth Thing requiſite to Evidence true Faith is, the *keeping ſtrait Communion with Chriſt*, the Fountain of all Graces, & of all good VVorks; holden forth, *John.* xv. 5.

I Am the true vine, ye are the Branches: He that abideth in me, and I in him, the ſame bringeth forth much Fruit; for without me ye can do nothing.

Wherein Chriſt, in a Similitude from a Vine-tree, teacheth us,

1. That by Nature we are wild barren Briers, till we be changed by coming unto Chriſt; and that Chriſt is that noble Vine-tree, having all Life and Sap of Grace in himſelf, and able to change the Nature of every one that cometh to him, and to communicate Spirit and Life to as many as ſhall believe in him: *I am the vine* (ſaith he) *and ye are the Branches.*

2. That Chriſt loveth to have Believers ſo united unto him, as that they be not ſeparated at any Time by Unbelief: And that there may be a mutual Inhabitation of them in him, by *faith and love*; and of him in them, by his *Word and Spirit*: For he joineth theſe together, *If ye abide in me, and I in you*, as Things inſeparable.

3. That, except a Man be ingrafted in Chriſt, and united to him by Faith, he cannot do any the leaſt good Works of his

his own Strength; yea, except in as far as a Man doth draw Spirit and Life from Christ by Faith, the Work which he doth is naughty and null *in the Point of Goodness*, in God's Estimation; *for without me* (saith he) *ye can do nothing*.

4. That this mutual Inhabitation is the Fountain and infallible Cause of constant continuing and abounding in Well-doing: For *he that abideth in me, and I in him* (saith he) *the same beareth much fruit*. Now, as our abiding in Christ presupposeth three Things, 1. That we have heard the joyful Sound of the Gospel, making offer of Christ to us, who are lost Sinners by the Law; 2. That we have heartily embraced the gracious offer of Christ; 3. That by Receiving of him we are become the Sons of God: *John*, 1, 12. and are incorporated into his Mystical Body, That he may dwell in us as his *Temple*, and we dwell in him, as in the Residence of *Righteousness and life*: So our abiding in Christ importeth other three Things, 1. An *Imploying* of Christ in all our addresses to God, and in all our Undertakings of whatsoever Piece of Service to him. 2. A Contentedness with his Sufficiency, without going out from him to seek Righteousness, or Life, or Furniture in any Case, in our own or any of the Creatures Worthiness. 3. A Fixedness in our *Believing* in him, a Fixedness in our *Imploying* and making Use of him, and a Fixedness in our *Contentment* in him, and adhering to him, so that no Allurement, no Temptation of Satan or the World, no Terror, nor Trouble may be able to drive our Spirits from firm Adherence to him, or from the constant Avowing of his Truth, and Obeying his Commands, who hath loved us, and given himself for us; and in whom not only our Life is laid up, but also the fulness of the Godhead dwelleth bodily, by reason of the Substantial and personal Union of the Divine and Human Nature in him.

Hence let every VVatchful Believer, for strengthning himself in Faith and Obedience, reason after this Manner;

" WHOSOEVER doth daily imploy Christ Jesus, for
" cleansing his Conscience and Affections from the
" Guiltiness and Filthiness of Sins against the Law, and for
" enabling

" enabling him to give Obedience to the Law in Love, he hath the Evi-
" dence of true Faith in himself.

" But I (*may every watchful Believer say*) do daily imploy Jesus Christ,
" for cleansing my Conscience and Affections from the Guiltiness and Filthi-
" ness of Sins against the Law, and for *enabling* of me to give Obedience
" to the Law in Love.

" Therefore I have the Evidence of true Faith in my self."

And hence also, let the sleepy and sluggish Believer reason, for his own Up-stirring, thus;

" Whatsoever is necessary for giving Evidence of true Faith, I study to
" do it, except I would deceive my self and perish.

" But, to imploy Christ Jesus daily, for cleansing of my Conscience and
" Affections from the Guiltiness and Filthiness of Sins, against the Law, and
" for enabling me to give Obedience to the Law in Love, is necessary for
" evidencing of true Faith in me.

" Therefore this I must study to do, except I would deceive my self and
" perish."

And, *Lastly*, Seeing Christ himself hath pointed this forth, as an undoubted Evidence of a Man Elected of God unto Life, and given to Jesus Christ to be redeemed, *if he come unto him*, that is, close, Covenant, and keep Communion with him, as he teacheth us, *John.* vi. 37. saying, *All that the Father hath given me, shall come to me: and him that cometh to me, I will in no wise cast out:* Let every Person who doth not in Earnest make Use of Christ for Remission of Sin, and Amendment of Life, reason hence, and from the whole Premisses after this Manner, that his Conscience may be awakened;

" Whosoever is neither by the Law, nor by the Gospel, so convinced o
" Sin, Righteousness, and Judgment, as to make him come to Christ,
" and imploy him daily for Remission of Sin, and Amendment of Life; he
" wanteth not only all Evidence of saving Faith, but also all Appearance of
" his Election, so long as he remaineth in this Condition.

" But I (*may every impenitent Person say*) am neither by the Law
" nor Gospel so convinced of Sin, Righteousness and Judgment, as to make
" me come to Christ, and imploy him daily for Remission of Sin, and
" Amendment of Life:

" Therefore I want, not only all Evidence of saving Faith, but also all
" Appearance of my Election, so long as I remain in this Condition."

FINIS.

THE

THE
Confeſſion of Faith
OF THE
Kirk of *Scotland*;
OR, THE
NATIONAL COVENANT.
WITH
A Deſignation of ſuch Acts of Parliament, as are expedient for Juſtifying the Union after-mentioned.

Joſh. xxiv. 25. *So* Joſhua *made a Covenant with the people that day, And ſet them a ſtatute, and an ordinance in* Shechem.

2 Kings. xi, 17. *And* Jehoiada *made a Covenant between the Lord, and the king and the people; that they ſhould be the Lords people: between the king alſo and the people.*

Iſa xliv. 5. *One ſhall ſay, I am the Lords: and another ſhall call himſelf by the name of* Jacob: *and another ſhall ſubſcribe with his hand unto the Lord, and ſurname himſelf by the name of* Iſrael.

GLASGOW,

Printed by *John Robertſon* and *Mrs M'Lean*, and ſold at their Shops in the middle of the *Salt-Mercat*

M, DCC. XLVI.

Assembly at EDINBURGH, August 30. 1639. *Sess.* 23.

Act ordaining, by Ecclesiastical Authority, the Subscription of the *Confession of Faith* and *Covenant*, with the *Assembly's* Declaration.

THE *General Assembly considering the great Happiness which may flow from a full and perfect Union of this Kirk and Kingdom, by joining of all in one and the same Covenant with God, with the King's Majesty, and amongst our selves; having by our great Oath declared the Uprightness and Loyalty of our Intentions in all our Proceedings; and having withal supplicated his Majesty's High Commissioner, and the Lords of his Majesty's Honourable Privy Council, to enjoin, by Act of Council, all the Lieges in Time coming to subscribe the* Confession of Faith *and* Covenant; *which, as a Testimony of our Fidelity to God, and Loyalty to our King, we have subscribed: And seeing his Majesty's High Commissioner, and the Lord's of his Majesty's Honourable Privy Council, have granted the Desire of our Supplication, Ordaining, by Civil Authority, all his Majesty's Lieges, in Time coming to subscribe the foresaid* Covenant: *That our Union may be the more full and perfect, We, by our Act and Constitution Ecclesiastical, do approve the foresaid* Covenant *in all the Heads and Clauses thereof; and ordain of new, under all Ecclesiastical Censure, That all the Masters of Universities, Colleges and Schools, all Scholars at the passing of their Degrees, all Persons suspect of* Papistry *or any other Error, and finally, all the Members of this Kirk and Kingdom, subscribe the same, with these Words prefixed to their subscription,* The Article of this Covenant, which was at the first Subscription referred to the Determination of the General Assembly, being determined; and thereby the *Five Articles of* Perth, *the Government of the Kirk by Bishops, the Civil Places and Power of Kirkmen,* upon the Reasons and Grounds contained in the Acts of the General Assembly, declared to be unlawful within this Kirk: We subscribe according to the Determination foresaid. *And ordain the* Covenant, *with this Declaration, to be insert in the Registers of the Assemblies of this Kirk, General Provincial, and Presbyterial,* ad perpetuam rei memoriam. *And in all Humility supplicate his Majesty's High Commissioner, and the Honourable Estates of Parliament, by their Authority, to ratify and injoin the same, under all Civil Pains; which will tend to the Glory of God, Preservation of Religion, the King's Majesty's Honour, and perfect Peace of this Kirk and Kingdom.*

Act anent the Ratification of the *Covenant*, and of the Aſſembly's Supplication, Act of Council, and Act of Aſſembly concerning the *Covenant*.

At EDINBURGH, June 11th. 1640.

'THE Eſtates of Parliament, preſently conveened by his Majeſty's ſpecial Authority, conſidering the Supplication of the General Aſ-'ſembly at *Edinburgh*, the 12th of *Auguſt* 1639, to his Majeſty's High Commiſſioner, and the Lord's of his Majeſty's Honourable Privy Council; and the Act of Council of the 30th of *Auguſt* 1639, containing the Anſwer of the ſaid Supplication; and the Act of the ſaid General Aſſembly, ordaining by their Eccleſiaſtick Conſtitution, the Subſcription of the *Confeſſion of Faith* and *Covenant* mentioned in their Supplication: And withal having ſupplicated his Majeſty to ratify and injoin the ſame by his royal Authority, under all Civil Pains, as tending to the Glory of God, the Preſervation of Religion, the King's Majeſty's Honour, and the perfect Peace of this Kirk and Kingdom; do ratify and approve the ſaid Supplication, Act of Council, and Act of Aſſembly; and, conform thereto, ordain and command the ſaid *Confeſſion* and *Covenant* to be ſubſcribed by all his Majeſty's Subjects, of what Rank and Quality ſoever, under all Civil Pains; And ordain the ſaid Supplication, Act of Council, and Act of the Aſſembly, with the whole *Confeſſion* and *Covenant* itſelf, to be inſert and regiſtrate in the Acts and Books of Parliament; and alſo ordain the ſame to be preſented at the Entry of every Parliament, and before they proceed to any other Act, that the ſame be publickly read, and ſworn by the whole Members of Parliament, claiming Voice therein; otherwiſe the Refuſers to ſubſcribe and ſwear the ſame ſhall have no Place nor Voice in Parliament: And ſuch like ordain all Judges, Magiſtrates, or other Officers, of whatſoever Place, Rank or Quality, and Miniſters at their Entry to ſwear and ſubſcribe the ſame Covenant, whereof .....the Tenor follows.'

THE

THE NATIONAL COVENANT: OR, The CONFESSION of FAITH: *Subscribed at first by the King's Majesty and his Household in the Year 1580; thereafter by Persons of all Ranks in the Year 1581, by Ordinance of the Lords of Secret Council, and acts of the General Assembly: Subscribed again by all Sorts of Persons in the Year 1590, by a new Ordinance of Council, at the Desire of the General Assembly; with a General Bond for the Maintaining of the true Christian Religion, and the King's Person; and together with a Resolution and Promise for the Causes after-expressed, to maintain the true Religion, and the King's Majesty, according to the foresaid Confession and Acts of Parliament, subscribed by Barrons, Nobles, Gentlemen, Burgesses, Ministers, and Commons, in the Year 1638; Approven by the General Assembly 1638. and 1639; and subscribed again by Persons of all Ranks and Qualities in the Year 1639, by an Ordinance of Council and Act of the General Assembly upon the Supplication of the General Assembly: Ratified by an Act of Parliament 1640.; and subscribed by King Charles II. at Spey, June 23d 1650. and Scoon, January 1st 1651.*

WE all and every one of us underwritten, Protest, That, after long and due Examination of our own Consciences in Matters of true and false religion, we are now throughly resolved in the Truth by the Word and Spirit of God: And therefore we

Believe with our Hearts, Confeſs with our Mouths, Subſcribe with our Hands, and conſtantly Affirm before God and the whole World, That this only is the true Chriſtian Faith and Religion, pleaſing God, and bringing Salvation to Man, which now is, by the Mercy of God, revealed to the World by the preaching of the bleſſed Evangel; and is received, believed, and defended by many and ſundry notable Kirks and Realms, but chiefly by the Kirk of *Scotland*, the King's Majeſty and Three Eſtates of this Realm, as God's Eternal Truth, and only Ground of our Salvation; as more particularly is expreſſed in the Confeſſion of our Faith, eſtabliſhed and publickly confirmed by ſundry Acts of Parliaments, and now of a long Time hath been openly profeſſed by the King's Majeſty, and whole Body of this Realm, both in Burgh and Land. To the which Confeſſion and Form of Religion, we willingly Agree in our Conſcience in all Points as unto God's undoubted Truth and Verity, grounded only upon his written Word. And therefore we Abhor and Deteſt all contrary Religion and Doctrine; but chiefly all Kind of *Papiſtry* in general and particular Heads, even as they are now damned and confuted by the Word of God and Kirk of *Scotland*. But in ſpecial we Deteſt and Refuſe the uſurped Authority of that *Roman* Antichriſt upon the Scriptures of God, upon the Kirk, the Civil Magiſtrate, and Conſciences of Men: All his tyrannous Laws made upon indifferent Things againſt our Chriſtian Liberty: His erroneous Doctrine againſt the ſufficiency of the written Word, the Perfection of the Law, the Office of Chriſt and his bleſſed Evangel: His corrupted Doctrine concerning Original Sin, our natural Inability and Rebellion to God's Law, our Juſtification by Faith only, our imperfect Sanctification and Obedience to the Law: the Nature, Number, and Uſe of the holy Sacraments: His five baſtard Sacraments; with all his Rites, Ceremonies and falſe Doctrine, added to the Miniſtration of the true Sacraments without the Word of God: His cruel Judgment againſt Infants departing without the Sacrament: His abſolute Neceſſity of Baptiſm: His Blaſphemous Opinion of Tranſubſtantiation, or real Preſence of Chriſt's Body in the Elements, and receiving of the ſame, by the Wicked, or Bodies of Men: His Diſpenſations with ſolemn Oaths, Perjuries, and Degrees of Marriage forbidden in the Word;

Word: His Cruelty againſt the Innocent divorced: His deviliſh Maſs: His Blaſphemous Prieſtood. His Profane Sacrifice for the Sins of the Dead and the Quick; His Canonization of Men; Calling upon Angels or Saints departed; Worſhipping of Imagery, Relicks and Croſſes; Dedicating of Kirks, Altars, Days, Vows to Creatures. His Purgatory, Prayers for the Dead; Praying or Speaking in a ſtrange Language; with his Proceſſions and blaſphemous Litany, and Multitude of Advocates or Mediators: His Manifold Orders, Auricular Confeſſion. His deſperate and uncertain Repentance. His general and doubtſom Faith: His Satisfactions of Men for their Sins: His Juſtification by Works, *Opus operatum*, Works of Supererogation, Merits, Pardons, Peregrinations, and Stations: His holy Water, baptizing of Bells, Conjuring of Spirits, Croſſing, Sayning, Anointing, Conjuring, Hallowing of God's good Creatures, with the ſuperſtitious Opinion joined therewith. His worldly Monarchy, and wicked Hierarchy: His three ſolemn Vows, with all his Shavellings of ſundry Sorts. His erroneous and bloody Decrees made at *Trent*, with all the Subſcribers or Approvers of that cruel and bloody Band, conjured againſt the Kirk of God. And finally, we deteſt all his vain Allegories, Rites, Signs, and Traditions brought in the Kirk, without or againſt the Word of God, and Doctrine of this true reformed Kirk; To the which we join our ſelves willingly, in Doctrine, Faith, Religion, Diſcipline, and Uſe of the holy Sacraments, as lively Members of the ſame in Chriſt our Head. Promiſing and ſwearing by the Great Name of the LORD our GOD, That we ſhall continue in the Obedience of the Doctrine and Diſcipline of this Kirk, * and ſhall defend the ſame, according to our Vocation and Power, all the Days of our Lives; under the Pains contained in the Law, and Danger both of Body and Soul in the Day of God's fearful Judgment.

And ſeeing that many are ſtirred up by Satan and that *Roman* Antichriſt, to promiſe, ſwear, ſubſcribe, and for a Time uſe the holy Sacraments in the Kirk deceitfully, againſt

* *The Confeſſion which was ſubſcribed at* Halyrud-houſe, *the 25th of* February 1587 8. *by the King*, Lennox, Huntly, *the Chancellor, and about* 95 *other Perſons, hath here added.* Agreeing to the Word. *Sir* John Maxwel *of* Pollock *hath the original Parchment.*

their own Conscience; minding hereby, first, under the external cloke of religion, to corrupt and subvert secretly God's true religion within the Kirk; and afterward, when Time may serve, to become open Enemies and Persecutors of the same, under vain Hope of the Pope's Dispensation, devised against the Word of God, to his greater Confusion, and their double Condemnation in the Day of the Lord *Jesus*: We therefore, willing to take away all Suspicion of Hypocrisy, and of such double Dealing with God, and his Kirk, Protest, and call the Searcher of all Hearts for Witness, That our Minds and Hearts do fully agree with this our Confession, Promise, Oath, and Subscription; so that we are not moved with any worldly Respect, but are perswaded only in our Conscience, through the Knowledge and Love of God's true Religion, imprinted in our Hearts by the Holy Spirit, as we shall answer to him in the Day when the Secrets of all Hearts shall be disclosed.

And because we perceive, that the Quietness and Stability of our Religion and Kirk doth depend upon the Safety and good Behaviour of the King's Majesty, as upon a comfortable Instrument of God's Mercy granted to this Country, for the Maintaining of his Kirk, and Ministration of Justice amongst us; We protest and promise with our Hearts, under the same Oath, Hand-writ, and Pains, that we shall defend his Person and Authority with our Goods, Bodies, and Lives, in the Defence of Christ his Evangel, Liberties of our Country, Ministration of justice, and punishment of Iniquity, against all Enemies within this Realm or without, as we desire our God to be a strong and merciful Defender to us in the Day of our Death, and Coming of our Lord *Jesus Christ*: To whom, with the Father and the Holy Spirit, be all Honour and Glory eternally. *Amen.*

LIKEAS many Acts of Parliament, not only in general do abrogate, anul, and rescind all Laws, Statutes, Acts, Constitutions, Canons civil or municipal with all other ordinances, and practique Penalties whatsoever, made in prejudice of the true Religion and Professors thereof; or of the true Kirk-discipline, Jurisdiction and Freedom thereof; or in favours of Idolatry and Superstition, or of the Papistical Kirk: As, *Act* 3. *Act* 31. *Parl.* 1. *Act* 23. *Parl.* 11. *Act* 114.

114, *Parl.* 12. of King *James* VI. That Papistry and Superstition may be utterly supressed, according to the Intention of the Acts of Parliament, repeated in the 5. Act, *Parl.* 20. King *James* VI. And to that End they ordain all Papists and Priests to be punished with manifold Civil and Ecclesiastical Pains, as Adversaries to God's true Religion, preached, and by Law established within this Realm, *Act* 24. *Parl.* 11. King *Ja* VI. as common Enemies to all Christian Government, *Act* 18. *Parl.* 16. King *Ja.* VI. as Rebellers and Gainstanders of our Sovereign Lord's Authority, *Act*, 47. *Parl.* 3. King *Ja.* VI. and as Idolaters, *Act*, 104. *Parl.* 7. King *Ja.* VI: But also in particular, by an attour the Confession of Faith, do abolish and condemn the Popes Authority and Jurisdiction out of this Land, and ordains the maintainers thereof to be punished, *Act* 2. *Parl.* 1. *Act* 5. *Parl.* 3. *Act* 106 *Parl* 7. *Act* 114 *Parl* 12 King *Ja.* VI. do condemn the Popes erroneous Doctrine, or any other erroneous Doctrine repugnant to any of the Articles of the true and Christian Religion, publickly preached, and by Law, established in this Realm; and ordains the Spreaders and Makers of Books or Libels, or Letters or Writs of that Nature, to be punished, *Act*, 46 *Parl* 3 *Act* 106. *Parl* 7. *Act* 24. *Parl* 11. K. *Ja.* VI do condemn all Baptism conform to the Pope's Kirk, and the Idolatry of the Mass; and ordains all Sayers, wilful Hearers, and concealers of the Mass, the Maintainers and resetters of the Priests, Jesuits, trafficquing Papists, to be punished without any Exception or restriction, *Act* 5 *Parl* 1. *Act* 120 *Parl.* 12. *Act* 164 *Parl* 13. *Act* 193 *Parl* 14. *Act* 1. *Parl* 19. *Act* 5. *Parl* 20. K. *Ja.* VI. do condemn all erroneous Books and Writs, containing erroneous Doctrine against the religion presently professed, or containing superstitious rites and Ceremonies Papistical, whereby the People are greatly abused; and ordains the Home-bringers of them to be punished, *Act* 25. *Parl* 11 K. *Ja.* VI. do condemn the Monuments and Dregs of bygone Idolatry, as going to Crosses, observing the Festival Days of Saints, and such other Superstitious and Papistical rites, to the dishonour of God, Contempt of true religion, and fostering of great Error among the People; and ordains the Users of them to be punished for the second Fault, as Idolaters, *Act* 104. *Parl.* 7. K *Ja.* VI.

Likeas

Likeas many Acts of Parliament are conceived for Maintenance of God's true and Chriſtian Religion, and the Purity thereof, in Doctrine and Sacraments, of the true Church of God, the Liberty and Freedom thereof, in her National, Synodal Aſſemblies, Presbyteries, Seſſions, Policy, Diſcipline and Juriſdiction thereof; *as* that Purity of Religion and Liberty of the Church was uſed, profeſſed, exerciſed, preached, and confeſſed *according to the Reformation of Religion in* this Realm. *As for Inſtance, the* 99 *Act, Parl* 7. *Act* 25. *Parl.* 11. *Act* 114. *Parl.* 12. Act 160. *Parl.* 13. *of* K. *Ja.* VI. *ratified by the* 4. *Act of* K. *Cha. So that the* 6. *Act, Parl.* 1. *and* 68. *Act, Parl.* 6. *of* K. *Ja* VI. *in the Year of God* 1579, declares the Miniſters of the bleſſed Evangel, whom God of his Mercy had raiſed up, or hereafter ſhould raiſe, agreeing with them that then lived in Doctrine and Adminiſtration of the Sacraments; and the People that profeſſed Chriſt, as he was then offered in the Evangel, and doth communicate with the holy Sacraments (as in the reformed Kirks of this Realm they were preſently adminiſtrate) according to the Confeſſion of Faith; to be the true and holy Kirk of Chriſt Jeſus within this Realm. And decerns and declares all and ſundry, who either gainſays the Word of the Evangel received and approved, as the Heads of the Confeſſion of Faith, profeſſed in Parliament, in the Year of God 1560, ſpecified alſo in the firſt Parliament of K. *Ja.* VI. and ratified in this preſent Parliament, more particularly do expreſs; or that refuſes the Adminiſtration of the holy Sacraments, as they were then miniſtrated: To be no Members of the ſaid Kirk within this Realm, and true Religion preſently profeſſed, ſo long as they keep themſelves ſo divided from the Society of Chriſt's Body. *And the ſubſequent Act* 69. *Parl.* 6. *of K.* Ja. VI. *declares*, That there is no other Face of Kirk, nor other Face of Religion, than was preſently at that Time, by the Favour of God, eſtabliſhed within this Realm: *Which therefore is ever ſtiled God's true Religion, Chriſt's true Religion, the true and Chriſtian Religion, and a perfect Religion: Which, by manifold Acts of Parliament, all within this Realm are bound to* profeſs, *to* ſubſcribe the Articles, thereof, the Confeſſion of Faith, *to* recant all Doctrines and Errors repugnant to any of the ſaid Articles. *Act* 4. *and* 9. *Parl* 1. *Act* 45. 46. 47. *Parl.* 3. *Act* 71. *Parl.* 6. *Act* 106. *Parl.*

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7. *Act* 24. *Parl.* 11. *Act* 123. *Parl.* 12. *Act*, 194. *and* 197. *Parl.* 14. *of* K. *Ja.* VI. And all Magiſtrates, Sheriffs, *&c. on the one Part*, are ordained to ſearch, apprehend, and puniſh all Contraveeners. *For Inſtance*, *Act* 5. *Parl.* 1. *Act* 104. *Parl.* 7. *Act* 25. *Parl.* 11. K. *Ja.* VI. and that notwithſtanding of the King's Majeſty's Licences on the contrary, which are diſcharged, and declared to be of no Force, in ſo far as they tend in any wiſe to the Preiudice and hinder of the Execution of the Acts of Parliament againſt Papiſts and Adverſaries of true Religion, *Act* 106, *Parl*, 7. K. *Ja.* VI. *On the other Part, in the* 47. *Act. Parl:* 3. K. *Ja.* VI. it is declared and ordained, Seeing the cauſe of God's true Religion, and his Highneſs's Authority are ſo joined, as the Hurt of the one is common to both; that none ſhall be reputed as loyal and faithful Subjects to our Sovereign Lord or his Authority, but be puniſhable as Rebellers and Gainſtanders of the ſame, who ſhall not give their Confeſſion, and make their Profeſſion of the ſaid true Religion And that they who after Defection ſhall give the Confeſſion of their Faith of new, they ſhall promiſe to continue therein in Time coming, to maintain our Sovereign Lord's Authority, and at the uttermoſt of their Power to fortify, aſſiſt and maintain the true Preachers and profeſſors of Chriſt's Religion, againſt whatſoever Enemies and Gainſtanders of the ſame; and namely, againſt all ſuch, of whatſoever Nation, Eſtate or Degree they be of, that have joined and bound themſelves, or have aſſiſted, or aſſiſts to ſet forward and execute the cruel Decrees of the Council of *Trent*, contrary to the true Preachers and Profeſſors of the Word of God. Which is repeated, Word by Word, in the Articles of Pacification at *Perth*, the 23d of *February* 1572. approved by Parliament the Laſt of *April* 1573. ratified in Parliament 1587 and related *Act* 123. *Parl.* 12. of K *Ja.* VI. with this Addition, *That they are bound to reſiſt all treaſonable Uproars and Hoſtilities raiſed againſt the true Religion, the King's Majeſty, and the true Profeſſors.*

Likeas, all Lieges are bound to maintain the King's Majeſty's Royal Perſon and Authority, the Authority of Parliaments, without the which, neither any Laws or lawful Judicatories can be eſtabliſhed, *Act* 130. and 131, *Parl* 8. K. *Ja.* VI. and the Subjects Liberties, who ought only to live

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and be governed by the King's Laws, the common Laws of this Realm allenarly, *Act* 48 *Parl* 3. K *Ja.* I. *Act* 79. *Parl* 6. K. *Ja* IV *repeated in the Act* 3 *Parl* 8 K. *Ja.* VI. Which if they be innovated and prejudged, *the Commiſſion annent the Union of the Two Kingdoms of* Scotland *and* England, *which is the ſole Act of the* 17 *Parl of* K. *Ja.* VI *Declares*, ſuch Confuſion would enſue, as this Realm could be no more a free Monarchy: becauſe, by the fundamental Laws, ancient Privileges, Offices and Liberties of this Kingdom, not only the Princely Authority of his Majeſty's Royal Deſcent, hath been theſe many Ages maintained; but alſo the Peoples Security of their Lands, Livings, Rights, Offices, Liberties and Dignities preſerved. *And therefore, for the Preſervation of the ſaid true Religion, Laws and Liberties of this Kingdom, it is ſtatute by the* 8 Act, *Parl* 1. *repeated in the* 99 *Act Parl.* 7. *ratified in the* 23 *Act, Parl.* 11. *and* 114. *Act, Parl,* 12 *of* K. *Jam* VI *and* 4 *Act. Parl* 1. *of* K. *Char.* I. That all Kings and Princes at their Coronation, and reception of their princely Authority, ſhall make their faithful Promiſe by their ſolemn Oath, in the preſence of the Eternal God, that, enduring the whole Time of their Lives, they ſhall ſerve the ſame eternal God, to the uttermoſt of their power, according as he hath required in his moſt holy Word, contained in the Old and New Teſtaments, and according to the ſame Word, ſhall maintain the true Religion of Chriſt Jeſus, the preaching of his holy Word, the due and right Miniſtration of the Sacraments, now received and preached within this Realm (*according to the Confeſſion of Faith immediately preceeding*) and ſhall aboliſh and gainſtand all falſe religion contrary to the ſame; and ſhall rule the people committed to their Charge, according to the Will and Command of God revealed in his foreſaid Word, and according to the laudable Laws and Conſtitutions received in this Realm, nowiſe repugnant to the ſaid Will of the Eternal God: and ſhall procure, to the uttermoſt of their Power, to the Kirk of God, and whole Chriſtian People, true and perfect peace in all Time coming. And that they ſhall be careful to root out of their Empire, all Hereticks and Enemies to the true Worſhip of God, who ſhall be convicted by the true Kirk of God of the foreſaid Crimes. *Which was alſo obſerved*

ved by his Majesty, at his Coronation in Edinburgh 1633, *as may be seen in the order of the Coronation*

In Obedience to the Commandment of God, conform to the Practice of the Godly in former Times, and according to the laudable Example of our worthy and religious Progenitors, and of many yet living amongst us, which was warranted also by Act of Council, commanding a general Band to be made and subscribed by his Majesty's Subjects of all ranks, for Two Causes: One was, for defending the true Religion as it was then reformed, and is expressed in the *Confession of Faith* above-written, and a former large Confession established by sundry Acts of lawful *General Assemblies* and of Parliaments, unto which it hath relation, set down in publick Catechisms; and which had been for many Years, with a Blessing from Heaven, preached and professed in this Kirk and Kingdom, as God's undoubted Truth, grounded only upon his written Word. The other Cause was, For maintaining the King's Majesty his Person and Estate, the true worship of God and the King's Authority being so straitly joined, as that they had the same Friends and Common Enemies, and did stand and fall together. And finally, being convinced in our Minds, and confessing with our Mouths, that the present and succeeding Generations in this Land are bound to keep the foresaid National Oath and Subscription inviolable.

We Noblemen, Barons, Gentlemen, Burgesses, Ministers, and Commons under-subscribing, considering divers Times before, and especially at this Time, the Danger of the true reformed religion, of the King's Honour and of the publick Peace of the Kingdom, by the manifold Innovations and Evils generally contained, and particularly mentioned in our late Supplications, Complaints and Protestations; Do hereby profess, and before God, his Angels, and the World, solemnly declare, that with our whole Heart we agree, and resolve all the Days of our Life constantly to adhere unto and to defend the foresaid true religion. And forbearing the Practice of all Novations already introduced in the Matters of the Worship of God, or Approbation of the Corruptions of the publick Government of the Kirk, or Civil Places and Power of Kirkmen, till they be tried and allowed in free Assemblies and in Parliaments; to labour by

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all Means Lawful, to recover the Purity and Liberty of the Gospel, as it was established and professed before the foresaid Novations: And because, after due Examination, we plainly perceive, and undoubtedly believe, that the Innovations and Evils contained in our Supplications, Complaints and Protestations, have no Warrant of the Word of God, are contrary to the Articles of the foresaid Confession, to the Intention and Meaning of the blessed Reformers of Religion in this Land, to the above-written Acts of Parliament; and do sensibly tend to the re-establishing of the *Popish* Religion and Tyranny, and to the subversion and Ruin of the true Reformed Religion, and of our Liberties, Laws, and Estates: We also declare, That the foresaid Confessions are to be interpreted, and ought to be understood of the foresaid Novations and Evils, no less than if every one of them had been expressed in the foresaid Confessions; and that we are obliged to detest and abhor them, amongst other particular Heads of *Papistry* abjured therein. And therefore, from the Knowledge and Conscience of our Duty to God, to our King and Country, without any worldly Respect or Inducement, so far as human Infirmity will suffer, wishing a further Measure of the Grace of God for this Effect; We promise and swear by the GREAT NAME OF THE LORD OUR GOD, to continue in the Profession and Obedience of the foresaid religion; and that we shall defend the same, and resist all these contrary Errors and Corruptions, according to our Vocation, and to the uttermost of that Power that God hath put in our Hands, all the Days of our Life.

And in like Manner, with the same Heart we declare before God and Men, That we have no Intention nor Desire to attempt any Thing that may turn to the Dishonour of God, or to the Diminution of the King's Greatness and Authority: But, on the Contrary, we promise and swear, That we shall, to the uttermost of our Power, with our Means and Lives, stand to the Defence of our dread Sovereign the King's Majesty his Person and Authority, in the Defence and Preservation of the foresaid true religion, Liberties and Laws of the Kingdom: As also, to the mutual Defence and Assistance every one of us of another, in the same Cause of Maintaining the true religion and his Majesty's Authority, with our best Counsel, our Bodies, Means and whole Power,

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againſt all Sorts of Perſons whatſoever; ſo that whatſoever ſhall be done to the leaſt of us for that Cauſe, ſhall be taken as done to us all in general, and to every one of us in particular. And that we ſhall neither directly nor indirectly ſuffer our ſelves to be divided or withdrawn, by whatſoever Suggeſtion, Combination, Allurement, or Terror, from this bleſſed and loyal Conjunction; nor ſhall caſt in any Let or Impediment that may ſtay or hinder any ſuch reſolution, as by common Conſent ſhall be found to conduce for ſo good Ends But, on the Contrary, ſhall by all lawful Means labour to further and promote the ſame; and if any ſuch dangerous and diviſive Motion be made to us by Word or Writ, We, and every one of us, ſhall either ſuppreſs it, or, if need be, ſhall incontinent make the ſame known, that it may be timeouſly obviated. Neither do we fear the foul Aſperſions of rebellion, Combination, or what elſe our Adverſaries, from their Craft and Malice, would put upon us; ſeeing what we do is ſo well warranted, and ariſeth from an unfeigned Deſire to maintain the true Worſhip of God, the Majeſty of our King, and the Peace of the Kingdom, for the common Happineſs of our ſelves and our Poſterity,

And becauſe we cannot look for a Bleſſing from God upon our Proceedings, except with our Profeſſion and Subſcription we join ſuch a Life and Converſation, as beſeemeth Chriſtians who have renewed their Covenant with God: We therefore faithfully promiſe for our ſelves, our followers, and all others under us, both in publick, and in our particular Families and perſonal Carriage, to endeavour to keep our ſelves within the bounds of Chriſtian Liberty; and to be good Examples to others of all Godlineſs, Soberneſs, and righteouſneſs, and of every Duty we owe to God and Man.

And, that this our Union and Conjunction may be obſerved without Violation, We call the LIVING GOD THE SEARCHER OF OUR HEARTS to witneſs, who knoweth this to be our ſincere Deſire and unfeigned Reſolution, as we ſhall anſwer to *JESUS CHRIST* in the Great Day, and under the Pain of GOD's everlaſting Wrath; and of Infamy and loſs of all Honour and reſpect in this World: Moſt humbly beſeeching the LORD to ſtrengthen us by his HOLY SPIRIT for this End, and to bleſs our Deſires and Pro-

Proceedings with a happy Succeſs; that Religion and righteouſneſs may flouriſh in the Land, to the Glory of GOD, the Honour of our King, and Peace and Comfort of us all. In witneſs whereof, we have ſubſcribed with our Hands all the Premiſſes.

THE *Article of this Covenant, which was at the firſt Subſcription referred to the Determination of the* General Aſſembly, *being now determined; and thereby the* Five Articles of *Perth*, the Government of the Kirk by Biſhops, and the Civil Places and Power of Kirkmen, *upon the Reaſons and Grounds contained in the Acts of the* General Aſſembly, *declared to be unlawful within this Kirk; we ſubſcribe according to the Determination foreſaid.*

FINIS.

THE
Solemn League
AND
COVENANT
FOR

REFORMATION and DEFENCE of RELIGION, the honour and Happineſs of the KING, and the Peace and Safety of the Three KINGDOMS of *Scotland*, *England*, and *Ireland*.

Taken and Subſcribed ſeveral Times by King CHARLES II. and by all Ranks in the ſaid Three Kingdoms.

WITH

An Act of the General Aſſembly 1643, and an Act of Parliament 1644, Ratifying and Approving the ſaid League and Covenant.

Jer. l. 5. *Come let us join our ſelves to the Lord in a perpetual Covenant that ſhall not be forgotten.*

Prov. xxv. 5 *Take away the Wicked from before the King, and his Throne ſhall be eſtabliſhed in righteouſneſs.*

2 Chron. xv. 15. *And all* Judah *rejoiced at the Oath; for they had ſworn with all their Heart.*

Gal. iii. 15. ---- *Though it be but a Man's Covenant, yet if it be confirmed by an Oath, no Man Diſannuleth, or addeth thereto.*

GLASGOW,

Printed by *John Robertſon* and *Mrs M'Lean*, and ſold at their Shops in the middle of the *Salt-Mercat*

M, DCC. XLVI.

The General Assembly's Approbation of the Solemn League and Covenant.

THE Assembly having recomended unto a Committee, appointed by them to join with the Committee of the Honourable Convention of Estates, and the Commissioners of the honourable Houses of the Parliament of England, *for bringing the Kingdoms to a more near Conjunction and Union, received from the aforesaid Committees the Covenant after-mentioned, as the Result of their Consultations: And having taken the same, as a matter of so publick Concernment, and of so deep Importance doth require unto their graveſt Consideration, did with all their Hearts, and with the Beginnings of the Feelings of that Joy, which they did find in so great Measure upon the Renovation of the National Covenant of this Kirk and Kingdom. All with one Voice approve and embrace the same as the most powerful Mean by the Blessing of* GOD, *for settling and preserving the true Protestant Religion, with perfect Peace in his Majesty's Dominions, and propogating the same to other Nations, and for establishing his Majesty's Throne to all Ages and Generations. And therefore, with their best Affections, recomend the same to the Honourable Convention of Estates, that being examined and approved by them, it may be sent with all Diligence to the Kingdom of* England, *that, being received and approven there, the same may be with publick Humiliation, and all religious and answerable Solemnity. Sworn and subscribed by all true Professors of the reformed Religion, and all his Majesty's good Subjects in both Kingdoms.*

A. Johnstoun.

Charles I. Par. 3d. Sess. 1. Act. 5.

Act anent the Ratification of the Calling of the Convention, Ratification of the League and Covenant, Articles of Treaty betwixt the Kingdoms of *Scotland* and *England*, and remanent Acts of the Convention of Estates and Committee thereof.

At *Edinburgh*, *July* 15. 1644.

THE Estates of Parliament presently conveened by vertue of the last Act of the last Parliament holden by his Majesty, and the three Estates, in *Anno* 1641. Considering, that the Lords of his Majesty's privy Council, and Commissioners for conserving the Articles of the Treaty, having, according to their Interests and Trust committed to them by his Majesty and Estates of Parliament, used all Means, by Supplications, Remonstrances, and sending of Commissioner, for securing the Peace of this Kingdom, and removing the unhappy Distractions betwixt his Majesty and his Subjects in *England*, in such a Way as might serve most for his Majesty's Honour, and good of both Kingdoms, and their humble and dutiful Endeavours for so good Ends having proven ineffectual, and their Offer of Meditation and Intercession being refused by his Majesty; and thereby finding the Weight and Difficulty of Affairs, and the charge lying on them, to be greater than they could bear; did therefore in the Month of *May* 1643. meet together with the Commissioners for the Common Burdens, that by joint Advice some Resolution might be tane therein, and in respect of the Danger imminent to the true Protestant Religion, his Majesty's Honour, and Peace of this Kingdoms, by the Multitude of Papists and their Adherents in Arms in *England*

and and *Ireland*, and of many other publick and important Affairs, which could not admit delay, and did require the Advice of the Repreſentative Body of the Kingdom; appointed and cauſed indict a Meeting of the Convention of Eſtates (his Majeſty having formerly refuſed their humble Deſires for a Parliament) to be on the 22d of *June* following; which Diet being frequently kept by the Noblemen, Commiſſioners of Shires, and Burghs, and they finding theſe Dangers againſt this Kirk and State ſtill increaſing; reſolved, after ſerious Deliberation and Advice of the General Aſſembly, and joint Concurrence of the Commiſſioners authorized by the Parliament of *England*, that one of the chiefeſt Remedies, for preventing of theſe and the like Dangers, for preſervation of Religion, and both Kingdoms from Ruin and Deſtruction, and for procuring of Peace, That both Kingdoms ſhould for theſe Ends, enter into Covenant; which was accordingly drawn up, and chearfully embraced, and allowed.---And at laſt, a Treaty was agreed unto by both Kingdoms, concerning the ſaid Covenant, and Aſſiſtance craved from this Kingdom by the Kingdom of *England*, in purſuance of the Ends Expreſſed therein: ---- And the Eſtates being ſtill deſirous to uſe all good Means, that, without the Effuſion of more Blood, there may be ſuch a bleſſed Pacification betwixt his Majeſty and his Subjects, as may tend to the good of Religion, his Majeſty's true Honour and Safety, and Happineſs of his People; did therefore give Commiſſion to *John* Earl of *Lowdon*, Lord Chancellor, Lord *Maitland*, Lord *Wariſtoun*, and Mr. *Robert Barcly*, to repair to *England*, and endeavour the effectuating of theſe Ends contained in the Covenant and Treaties, conform to their Inſtructions.----

And the ſaid Eſtates having taken the proceedings above-written to their Conſideration, do find and declare, That the Lords of Council, and Conſervers of Peace, did behave themſelves as faithful Councellors, loyal Subjects, and good Patriots, in tendering their humble Endeavours for removing the Diſtractions betwixt his Majeſty and his Subjects, and in calling the Commiſſioners for the common Burdens, and by joint Advice appointing the late Meeting of Convention, wherein they have approven themſelves anſwerable to the Duty of their Places, and that Truſt committed to them; and therefore ratifies and approves their whole proceedings therein, and declares the ſaid Convention was lawfully called, and alſo full and free in itſelf, conſiſting of all the Members thereof as any Convention hath been at any Time bygone, and ratifies and approves the ſeveral Acts made by them, or their Committee, for injoining the Covenant. ------ And alſo, The ſaid Eſtates of Parliament (but prejudice of the Premiſſes, and of the general Ratification above mentioned) ratifies, approves and confirms the foreſaid mutual League and Covenant, concerning the Reformation and Defence of Religion, the honour and happineſs of the King, and the Peace and Safety of the Three Kingdoms of *Scotland*, *England* and *Ireland*; together with the Acts of Kirk and Eſtate authorizing the ſame League and Covenant; together alſo with the foreſaid Articles of treaty agreed upon betwixt the ſaid Commiſſioners of the Convention of Eſtates of *Scotland*, and the Commiſſioners of both the Houſes of Parliament of *England*, concerning the ſaid Solemn League and Covenant.-----And the ſaid Eſtates ordains the ſame Acts, with the League and Covenant above ſpecified, Acts authorizing the ſame and the Articles of Treaty foreſaid, to have the full Force and Strength of perfect Laws and Act of Parliament, and to be obſerved by all his Majeſty's Lieges, conform to the Tenors thereof *reſpective*, Of the which League and Covenant, ------ the Tenor follows.

THE

THE SOLEMN LEAGUE and COVENANT FOR

Reformation and Defence of Religion, the Honour & Happiness of the King, & the Peace and Safety of the Three Kingdoms of Scotland, England, *and* Ireland; *agreed upon by Commissioners from the Parliament & Assembly of Divines in* England, *with Commissioners of the Convention of Estates & General Assembly in* Scotland; *approved by the General Assembly of the Church of* Scotland, *and by both Houses of Parliament and Assembly of Divines in* England, *& taken and subscribed by them*, Anno 1643; *and thereafter, by the said Authority taken & subscribed by all Ranks in* Scotland & England, *the same Year; & ratified by Act of the Parliament of* Scotland, *Anno* 1644. *And again renewed in* Scotland, *with an Acknowledgment of Sins, & Engagement to Duties, by all Ranks*, Anno, 1648 *and by the Parliament* 1649; *and taken & subscribed by* King Charles II. *at* Spey, June 23 1650. *and at* Scoon, January 1. 1651.

WE Noblemen, Barons, Knights, Gentlemen, Citizens, Burgesses, Ministers of the Gospel, and Commons of all Sorts in the Kingdoms of *Scotland*, *England*, and *Ireland*, by the Providence of GOD, living under one King, and being of one Reformed religion, having before our Eyes the Glory of God, and the Advancement of the Kingdom of our Lord and Saviour Jesus Christ, the Honour and Happiness of the King's Majesty, and his Posterity, and the true publick Liberty, Safety, and Peace of the Kingdoms, wherein every

one's private Condition is included: And calling to mind the treacherous and bloody Plots, Conſpiracies, Attempts and Practices of the Enemies of GOD, againſt the true Religion, and Profeſſors thereof in all Places, eſpecially in theſe Three Kingdoms, ever ſince the Reformation of Religion; and how much their Rage, Power and Preſumption are of late, and at this Time increaſed and exerciſed, whereof the deplorable State of the Church and Kingdom of *Ireland*, the diſtreſſed Eſtate of the Church and Kingdom of *England*, and the dangerous Eſtate of the Church and Kingdom of *Scotland*, are preſent and publick Teſtimonies; We have now at laſt (after other Means of Supplication, Remonſtrance, Proteſtation and Sufferings) for the Preſervation of our ſelves and our Religion, from utter Ruin and Deſtruction, according to the commendable Practice of theſe Kingdoms in former Times, and the Example of GOD's People in other Nations; after mature Deliberation, reſolved and determined to enter into a mutual and ſolemn League and Covenant, wherein we all ſubſcribe, and each one of us for himſelf, with our Hands lifted up to the moſt High GOD, do ſwear,

I. THAT we ſhall ſincerly, really, and conſtantly, through the Grace of GOD, endeavour, in our ſeveral Places and Callings, the Preſervation of the Reformed Religion in the Church of *Scotland*, in Doctrine, Worſhip, Diſcipline and Government, againſt our common Enemies; the Reformation of Religion in the Kingdoms of *England* and *Ireland*, in Doctrine, Worſhip, Diſcipline and Government, according to the Word of GOD, and the Example of the beſt reformed Churches: And ſhall endeavour to bring the Churches of GOD in the Three Kingdoms, to the neareſt Conjunction and Uniformity in Religion, Confeſſion of Faith, Form of Church-Government, Directory for Worſhip and Catechizing; that we, and our Poſterity after us, may, as Brethren, live in Faith and Love; and the Lord may delight to dwell in the Midſt of us.

II. That we ſhall in like Manner, without Reſpect of Perſons, endeavour the Extirpation of Popery, Prelacy, (that is, Church Government by Arch-biſhops, Biſhops, their Chancellors, and Commiſſaries, Deans, Deans and Chap-

Chapters, Arch-deacons, and all other Eccleſiaſtical Officers depending on that Hierarchy; Superſtition, Hereſy, Schiſm, Profaneneſs, and whatſoever ſhall be found to be contrary to ſound Doctrine, and the Power of Godlineſs; leſt we partake in other Men's Sins, and thereby be in Danger to receive of their Plagues And that the Lord may be One, and his Name One in the Three Kingdoms,

III. We ſhall with the ſame Sincerity, Reality, and Conſtancy, in our ſeveral Vocations, Endeavour, with our Eſtates and Lives, mutually to preſerve the Rights and Privileges of the Parliaments, and the Liberties of the Kingdoms; and to preſerve and defend the King's Majeſty's Perſon and Authority, in the Preſervation and Defence of the true Religion, and Liberties of the Kingdoms; that the World may bear Witneſs with our Conſciences of our Loyalty, and that we have no Thoughts or Intentions to diminiſh his Majeſty's juſt Power and Greatneſs,

IV. We ſhall alſo, with all Faithfulneſs, endeavour the Diſcovery of all ſuch as have been, or ſhall be Incendiaries, Malignants, or evil Inſtruments, by hindring the Reformation of Religion, dividing the King from his People, or one of the Kingdoms from another, or making any Faction or Parties amongſt the People, contrary to this League and Covenant, that they may be brought to publick Trial, and receive condign Puniſhment, as the Degree of their Offences ſhall require or deſerve, or the ſupreme Judicatories of both Kingdoms reſpectively, or others having power from them for that Effect, ſhall judge convenient.

V. And whereas the Happineſs of a bleſſed Peace between theſe Kingdoms, denied in former Times to our Progenitors, is by the good Providence of God granted unto us, and hath been lately concluded, and ſettled by both Parliaments; We ſhall each one of us, according to our Place and Intereſt, endeavour that they may remain conjoined in a firm Peace and Union to all Poſterity; and that Juſtice may be done upon the wilful Oppoſers thereof, in Manner expreſſed in the precedent Article.

VI. We ſhall alſo, according to our Places and Callings, in this common Cauſe of Religion, Liberty and Peace of the Kingdoms, aſſiſt and defend all thoſe that enter into this League and Covenant, in the maintaining and purſuing therof:

and ſhall not ſuffer our ſelves Directly or indirectly, by whatſoever Combination, Perſwation or Terror, to be divided and withdrawn from this bleſſed Union and Conjunction, whether to make Defection to the Contrary Part, or to give our ſelves to a deteſtable indifferency, or Neutrality in this Cauſe, which ſo much concerneth the Glory of GOD, the Good of the Kingdom, and honour of the King; but ſhall all the Days of our Lives zealouſly and conſtantly continue therein, againſt all Oppoſition, and promote the ſame, according to our Power, againſt all Lets and Impediments whatſoever; and, what we are not able our ſelves to ſuppreſs or overcome, we ſhall reveal and make known, that it may be timely prevented or removed: All which we ſhall do as in the Sight of God.

And, becauſe theſe Kingdoms are guilty of many Sins, and Provocations againſt God, and his Son Jeſus Chriſt, as is too manifeſt by our preſent Diſtreſſes and Dangers, the Fruits thereof; We profeſs and declare, before God and the World, our unfeigned Deſire to be humbled for our own Sins, & for the Sins of theſe Kingdoms; eſpecially that we have not as we ought, valued the ineſtimable Benefit of the Goſpel, that we have not laboured for the Purity and Power thereof, and that we have not endeavoured to receive Chriſt in our Hearts, nor to walk worthy of him in our Lives; which are the Cauſes of other Sins and Tranſgreſſions ſo much abounding amongſt us: And our true and unfeigned Purpoſe, Deſire, and Endeavour for our ſelves, and all others under our Power and Charge, both in Publick and in private, in all Duties we owe to God and Man, to amend our Lives and each one to go before another in the Example of a real Reformation; that the Lord may turn away his Wrath and heavy Indignation, and eſtabliſh theſe Churches and Kingdoms in Truth and Peace. And this Covenant we make in the Preſence of ALMIGHTY GOD, the Searcher of all Hearts, with a true Intention to perform the ſame, as we ſhall anſwer at that great Day, when the Secrets of all Hearts ſhall be diſcloſed; moſt humbly beſeeching the Lord, to ſtrengthen us by his Holy Spirit for this End; and to bleſs our Deſires and Proceedings with ſuch Succeſs, as may be Deliverance and Safety to his People, and Encouragement to other Chriſtian Churches, groaning under, or in Danger of the Yoke of Antichriſtian Tyranny, to join in the ſame, or like Aſſociation and Covenant, to the Glory of God, the Enlargement of the Kingdom of Jeſus Chriſt, and the Peace and Tranquillity of Chriſtian Kingdoms, and Commonwealths,

FINIS.

A

Solemn Acknowledgment

OF

Publick Sins,

AND

Breaches of the COVENANT;

AND A

Solemn Engagement

To all the

DUTIES contained therein,

NAMELY

Thoſe which do in a more ſpecial Way relate unto the Dangers of theſe Times.

Together with

The Act of the *Commiſſion* of the *General Aſſembly* 1648, and Act of *Parliament* 1649, for renewing the *League and Covenant*.

GLASGOW,

Printed by *John Robertſon* and *Mrs M'Lean*, and ſold at their Shops in the middle of the *Salt-Mercat*

M, DCC. XLVI.

The Act of the Commission of the General Assembly for Renewing the Solemn League and Covenant.

Edinburgh, October 6. 1648.

THE Commission of the General Assembly considering, that a great Part of this Land have involved themselves in many and gross Breaches of the *Solemn League and Covenant*; and that the Hands of many are grown slack in following and pursuing the Duties contained therein; and that many, who not being come to sufficient Age when it was first sworn and subscribed, have not hitherto been received into the same: Do, upon these, and other grave and important Considerations, appoint and ordain the *Solemn League and Covenant* to be renewed throughout all the Congregations of this Kingdom, and, because it is a Duty of great Weight and Consequence, Ministers, after the Sight hereof would be careful to take Pains, in their Doctrine and otherwise, that their People may be made sensible of these Things wherein they have broken the Covenant, and be prepared for the renewing thereof, with suitable Affections and Dispositions: And, that these Things may be the better performed, we have thought it necessary to condescend upon a solemn Acknowledgment of publick Sins and Breaches of the Covenant, and a solemn Engagement to all the Duties contained therein, namely, those which do in a more special Way relate unto the Dangers of these Times; and this *Solemn Acknowledgment* and *Engagement*, sent herewith shall be made Use of, and the *League and Covenant* shall be renewed in such Manner as follows. *First*, There shall be intimation of a solemn publick Humiliation and Fast the second Sabbath of *December*, to be kept upon the next *Thursday*, and the Lord's Day thereafter, at which Intimation, the *League and Covenant*, and the publick *Acknowledgment of Sins, and Engagement unto Duties*, are to be publickly read by the Minister, in the Audience of all the People; and they are to be exhorted to get Copies thereof, that they may be made acquainted therewith; and the Humiliation and Fast is to be kept the next *Thursday* thereafter, in reference to the Breaches of the *Covenant*, contained in the *Solemn Publick Acknowledgment*, as the Causes thereof; and the next Lord's Day thereafter, which is also to be spent in publick Humiliation and Fasting immediately after the Sermon, which is to be applied to the Business of that Day, the *Publick Acknowledgment and Engagement* is again to be publickly read; and thereafter Prayer is to be made, containing the Confession of the Breaches mentioned therein, and begging Mercy for these Sins, and Strength of God for renewing the *Covenant* in Sincerity and Truth; after which Prayer, the *Solemn League and Covenant* is to be read by the Minister, and then to be sworn by him and all the People, who are to engage themselves for Performance of all the Duties contained therein, namely these which are mentioned in the *Publick Acknowledgment* and *Engagement*, and are opposite unto the Sins therein confessed: And the Action is to be closed with Prayer to God, that his People may be enabled, in the Power of his Strength, to do their Duty, according to their Oath, now renewed in so solemn a Way: It is also hereby provided, That all those, who renew the *League and Covenant*, shall again subscribe the same; and that none be admitted to the renewing or Subscribing thereof, who are excluded by the other Act and Direction sent herewith.

A. KER.

The Act of the Committee of Estates of Parliament, for Renewing the *Solemn League and Covenant*.

EDINBURGH, October 14. 1648.

THE *Committee of* Estates, *being very sensible of the grievous Backslidings of this Land, in the Manifold Breaches of the* Solemn League and Covenant, *made and sworn to the most high God; do therefore unaniously and heartily approve the seasonable and Pious Resolution of the Commission of the General Assembly, for a solemn Acknowledgment of publick Sins and Provocations, especially the Breaches of the* Covenant, *and a* Solemn Engagement *to a more conscionable Performance of the Duties therein contained, and for renewing the* Solemn League and Covenant; *and do require and ordain, That the Directions of the said Commission of Assembly, in their Act of the Sixth of this Month, for a publick Acknowledgment of Sins and Engagement to Duties, be carefully followed; that the Fast and Humiliation, appointed by them, be religiously observed; and that the* Solemn League and Covenant *be sincerly and cordially renewed and subscribed, in the Manner they have prescribed in their said Act.* Extractum.

Mr, Tho. Henderson.

A Solemn ACKNOWLEDGMENT *of Publick* Sins, *and* Breaches of the COVENANT; *And a Solemn* ENGAGEMENT *to all the* DUTIES *contained therein, namely thoſe which do in a more ſpecial Way relate unto the* Dangers *of theſe Times.*

WE Noblemen, Barrons, Gentlemen, Burgeſſes, Miniſters of the Goſpel, and Commons of all Sorts within this Kingdom, by the good Hand of God upon us, taking into ſerious Conſideration the many ſad Afflictions, and deep diſtreſſes wherewith we have been exerciſed for a long Time paſt; and that the Land, after it hath been ſore waſted with the Sword and the Peſtilence, and threatned with Famine; and that Shame and Contempt hath been poured out from the Lord againſt many Thouſands of our Nation, who did in a ſinful Way make War upon the Kingdom of *England*, contrary to the Teſtimony of his Servants, and deſires of his People; and that the Remnants of that Army, returning to this Land, hath ſpoiled and oppreſſed many of our Brethren; and that the Malignant Party is ſtill numerous, and, retaining their former principles, wait for an Opportunity to raiſe a new and dangerous War, not only unto the rending of the Bowels of this Kingdom, but unto the dividing us from *England*, and overturning of the Work of God in all the Three Kingdoms: And conſidering alſo, That a Cloud of Calamities doth ſtill hang over our Heads, and threaten us with ſad Things to come, we cannot but look upon theſe Things as from the Lord, who is righteous in all his Ways, feeding us with the Bread of Tears, and making us to drink the Waters of Affliction, until we be taught to know how evil and bitter a Thing it is to depart away from him, by breaking the Oath and Covenant which we have made with him: and

and that we may be humbled before him, by confeſſing our Sin, and forſaking the Evil of our Way.

Therefore being preſſed with ſo great Neceſſitie and Straits, and warranted by the Word of God, and having the Example of God's People of Old, who in the Time of their Troubles, and when they were to ſeek delivery and a right Way for themſelves, that the Lord might be with them to proſper them, did humble themſelves before him, and make a free and particular Confeſſion of the Sins of their Princes, their Rulers, their Captains, their Prieſts and their People, and did engage themſelves to do no more ſo, but to reform their Ways, and be ſtedfaſt in his Covenant: And remembring the Practice of our Predeceſſors in the Year 1596, wherein the general Aſſembly, and all the Kirk-judicatories, with the Concurrence of many of the Nobility, Gentry and Burgeſſes, did, with many Tears, acknowledge before God the Breach of the National Covenant, and engaged themſelves to a Reformation; even as our Predeceſſors and theirs had before done, in the General Aſſembly and Convention of Eſtates, in the Year 1567. And perceiving that this Duty, when gone about out of Conſcience and in Sincerity, hath always been attended with a Reviving out of Troubles, and with a bleſſing and ſucceſs from Heaven; We do humbly and ſincerely, as in his ſight, who is the Searcher of Hearts, acknowledge the many Sins and great Tranſgreſſions of the Land; we have done wickedly, our Kings, our Princes, our Nobles, our Judges, our Officers, our Teachers, and our People. Albeit the Lord hath long and clearly ſpoken unto us, we have not hearkned to his Voice; albeit he hath followed us with tender Mercies, we have not been allured to wait upon him, and walk in his Way; and tho' he hath ſtricken us, yet we have not grieved: Nay, tho' he hath conſumed us, we have refuſed to receive Correction: we have not remembred to render unto the Lord according to his Goodneſs, and according to our own Vows and Promiſes, but have gone away backward, by a continued Courſe of Backſliding and have broken all the Articles of that Solemn League and Covenant, which we ſwore before God, Angels and Men.

Albeit there be in the Land many of all Ranks, who be for a Teſtimony unto the Truth, and for a Name of Joy and

and Praiſe unto the Lord, by living godly, ſtudying to keep their Garments pure, and being ſtedfaſt in the Covenant and Cauſe of God; yet we have Reaſon to acknowledge, that moſt of us have not endeavoured, with that Reality, Sincerity and Conſtancy that did become us, to preſerve the Work of Reformation in the Kirk of *Scotland*: Many have ſatisfied themſelves with the Purity of the Ordinances, neglecting the power thereof; yea, ſome have turned aſide to crooked Ways, deſtructive to both. The Profane, looſe and inſolent Carriage of many in our Armies, who went to the Aſſiſtance of our Brethren in *England*, and the Tamperings and unſtraight Dealings of ſome of our Commiſſioners, and others of our Nation, in *London*, the Iſle of *Wight*, and other Places of that Kingdom, have proved great Lets to the Work of Reformation, and ſettling of Kirk-Government there, whereby Error and Schiſm in that Land have been increaſed, and Sectaries hardned in their Way: We have been ſo far from endeavouring the Extirpation of Profaneneſs, and what is contrary to the Power of Godlineſs, that Profanity hath been much winked at, and profane Perſons much countenanced, and many Times employed until Iniquity and Ungodlineſs hath gone over the Face of the Land as a Flood; nay, ſufficient Care hath not been had to ſeparate betwixt the Precious and the Vile, by debarring from the Sacrament all Ignorant and ſcandalous Perſons, according to the Ordinances of this Kirk.

Neither have the Privileges of the Parliaments and Liberties of the Subject being duly tendred; but ſome amongſt our ſelves have laboured to put into the Hands of our King an arbitrary and unlimited Power, deſtructive to both, and many of us have been acceſſory of late to thoſe Means and Ways, whereby the Freedom and Privileges of Parliaments have been encroached upon, and the Subjects oppreſſed in their Conſciences, Perſons and Eſtates: Neither hath it been our Care to avoid theſe Things which might harden the King in his Evil Way; but upon the contrary he hath not only been permitted, but many of us have been inſtrumental, to make him exerciſe his Power, in many Things tending to the Prejudice of Religion, and of the Covenant, and of the Peace and Safety of theſe Kingdoms; which is ſo far from the right Way of preſerving his Majeſty's Perſon and Authority

rity, that it cannot but provoke the Lord againſt him, unto the Hazard of both: Nay, under a Pretence of Relieving and doing for the King, whilſt he refuſes to do what was neceſſary for the Houſe of God, ſome have ranverſed and violated moſt of all the Articles of the Covenant.

Our own Conſciences within, and God's Judgments upon us without, do convince us of the manifold wilful renewed Breaches of that Article, which concerneth the Diſcovery and Puniſhment of Malignants, whoſe Crimes have not only been connived at, but diſpenſed with and pardoned, and themſelves received into intimate Fellowſhip with our ſelves, and entruſted with our Counſels, admitted unto our Parliaments, and put in Places of Power and Authority, for managing the publick Affairs of the Kingdom; whereby in God's Juſtice they got at laſt into their Hands the whole Power and Strength of the Kingdom, both in Judicatories and Armies; and did employ the ſame unto the Enacting and Proſecuting an unlawful Engagement in War againſt the Kingdom of *England*, notwithſtanding of the Diſſent of many conſiderable Members of Parliament, who had given conſtant Proof of their Integrity in the Cauſe from the Beginning; of many faithful Teſtimonies and free Warnings of the Servants of God; of the Supplications of many Synods, Presbyteries and Shires, and of the Declarations of the General Aſſembly and their Commiſſioners to the contrary. Which Engagement, as it hath been the Cauſe of much Sin, ſo alſo of much Miſery and Calamity unto this Land; and holds forth to us the Grievouſneſs of our Sin, of complying with Malignants, in the greatneſs of our Judgments, that we may be taught never to ſplit again upon the ſame Rock, upon which the Lord hath ſet ſo remarkable a Beacon. And after all that is come to paſs unto us, becauſe of this our Treſpaſs; and after that Grace hath been ſhewed unto us from the Lord our God, by breaking theſe Mens Yoke from off our Necks, and putting us again into a Capacity to act for the Good of Religion, our own Safety, and the Peace and Safety of this Kingdom, ſhould we again break his Commandment and Covenant, by joining once more with the People of theſe Abominations, and taking into our Boſom thoſe Serpents, which had formerly ſtung us almoſt unto Death; this, as it would argue great Madneſs and Folly upon our Parts, ſo no doubt,

doubt, if it be not avoided, will provoke the Lord againſt us, to conſume us, until there be no Remnant nor Eſcaping in the Land.

And albeit the Peace and Union betwixt the Kingdoms be a great Bleſſing of God unto both, and a Bond which we are obliged to preſerve unviolated; and to endeavour, that Juſtice may be done upon the Oppoſers thereof: Yet ſome in this Land, who have come under the Bond of the Covenant, have made it their great Study how to diſſolve this Union, and few or no Endeavours have been uſed by any of us for puniſhing of ſuch

We have ſuffered many of our Brethren, in ſeveral Parts of the Land, to be oppreſſed by the common Enemy, without Compaſſion or Relief There hath been great Murmuring and repining, becauſe of Expence of Means, and Pains in doing of our Duty: Many, by Perſwaſion or Terror, have ſuffered themſelves to be divided and withdrawn, to make Defection to the contrary Part: Many have turned off to a deteſtable Indifferency and Neutrality in this Cauſe, which ſo much concerneth the Glory of God, and the Good of theſe Kingdoms; Nay, many have made it their Study to walk ſo, as they might comply with all Times, and all the Revolutions thereof. It hath not been our Care to countenance, encourage, intruſt and imploy ſuch only, as from their Hearts, did affect and mind God's Work; but the Hearts of ſuch many Times have been diſcouraged, and their Hands weakned, their ſufferings neglected, and themſelves ſlighted; and many, who were once open Enemies, and always ſecret Underminers, countenanced and employed: Nay, even thoſe who had been looked upon as Incendiaries, and upon whom the Lord had ſet Marks of deſperate Malignancy, Falſhood and Deceit, were brought in, as fit to manage publick Affairs Many have been the Lets and Impediments that have been caſt in the Way, to retard and obſtruct the Lord's Work; and ſome have kept ſecret, what of themſelves they were not able to ſuppreſs and overcome.

Beſides theſe, and many other Breaches of the Articles of the Covenant in the Matter thereof, which it concerneth every one of us to ſearch out and acknowledge before the Lord, as we would wiſh his Wrath to be turned away from us; ſo have many of us failed exceedingly in the Manner of

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our following and purſuing the Duties contained therein; not only ſeeking great Things for our ſelves, and mixing of our private Intereſts and Ends concerning our ſelves, and Friends, and Followers, with thoſe Things which concern the publick Good; but many Times preferring ſuch to the honour of God, and Good of his Cauſe, and retarding God's Work, until we might carry along with us our own Intereſts and Deſigns. It hath been our Way to truſt in the Means, and to rely upon the Arm of Fleſh for Succeſs, albeit the Lord hath many Times made us meet with Diſſapointment therein and ſtained the Pride of all our Glory, by blaſting every carnal Confidence unto us: We have followed for the moſt Part the Counſels of Fleſh and Blood, and walked more by the rules of Policy than Piety, and have hearkned more unto Men than unto God.

Albeit we made ſolemn publick Profeſſion before the World, of our unfeigned Deſires to be humbled before the Lord for our own Sins, and the Sins of theſe Kingdoms, eſpecially for our undervaluing of the ineſtimable Benefit of the Goſpel, and that we have not laboured for the power thereof, and received Chriſt into our Hearts, and walked worthy of him in our Lives; and of our true and unfeigned purpoſe, Deſire and Endeavour for our ſelves, and all others under our Power and Charge, both in Publick and Private, in all the Duties which we owe to God and Man, to amend our Lives, and each one to go before another in the Example of a real reformation, that the Lord might turn away his Wrath and heavy Indignation, and eſtabliſh theſe Kirks and Kingdoms in Truth and Peace: Yet we have refuſed to be reformed, and have walked proudly and obſtinately againſt the Lord not valuing his Goſpel, nor ſubmitting our ſelves unto the obedience thereof; not ſeeking after Chriſt, nor ſtudying to honour him in the Excellency of his Perſon, nor employ him in the Vertue of his Offices; nor making Conſcience of publick Ordinances, nor private nor ſecret Duties, nor ſtudying to edify one another in Love. The Ignorance of God, and of his Son Jeſus Chriſt, prevails exceedingly in the Land; the greateſt part of Maſters of Families, amongſt Noblemen, Barons, Gentlemen, Burgeſſes and Commons, neglect to ſeek God in their Families, and to endeavour the Reformation thereof; and albeit it hath been much

much preſſed, yet few of our Nobles, and great Ones, ever to this Day, could be perſwaded to perform Family-duties themſelves, and in their own Perſons; which makes ſo neceſſary and uſeful a Duty to be miſregarded by others of inferior Rank; Nay, many of the Nobility, Gentry and Burrows, who ſhould have been Examples of Godlineſs and ſober Walking unto others, have been Ring-leaders of Exceſs and Rioting, Albeit we be the Lord's People, engaged to him in a ſolemn Way; yet, to this Day, we have not made it our Study, that Judicatories and Armies, ſhould conſiſt of, and Places of Power and Truſt be filled with, Men of a blameleſs and Chriſtian Converſation; and of known Integrity, and approven Fidelity, Affection and Zeal unto the Cauſe of God; but not only thoſe who have been neutral and indifferent, but diſaffected and Malignant, and others who have been profane and ſcandalous, have been intruſted. By which it hath come to paſs, that Judicatories have been the Seats of Injuſtice and Iniquity; and many in our Armies, by their Miſcarriages, have become our Plague, unto the great Prejudice of the Cauſe of God, the great Scandal of the Goſpel, and the great Increaſe of Looſneſs and Profanity throught all the Land. It were impoſſible to reckon up all the Abominations that are in the Land; But the Blaſpheming of the Name of God, Swearing by the Creatures, Profanation of the Lord's Day, Uncleanneſs, Drunkeneſs, Exceſs and Rioting, Vanity of Apparel, Lying and Deceit, Railing and Curſing, Arbitrary and Uncontrouled Oppreſſion, and Grinding of the Faces of the Poor by Landlords, and others in Place and Power, are become ordinary and common Sins: And, beſides all theſe Things, there be many other Tranſgreſſions, whereof the Lands wherein we live are guilty. All which we deſire to acknowledge and to be humbled for, that the World may bear witneſs with us, that Righteouſneſs belongeth unto God, and Shame and Confuſion of Face unto us, as appears this Day.

And Becauſe it is needful for thoſe who find Mercy, not only to confeſs, but alſo to forſake their Sin; therefore, that the Reality and Sincerity of our repentance may appear, we do reſolve and ſolemnly engage our ſelves, before the Lord, carefully to avoid for the Time to come all theſe Offences, whereof

whereof we have now made ſolemn publick Acknowledgment, and all the Snares and Tentations which tend thereunto; And to teſtify the Integrity of our Reſolution herein, and that we may be the better enabled in the power of the Lord's Strength to perform the ſame, We do again renew our Solemn League and Covenant, promiſing hereafter to make Conſcience of all the Duties, whereunto we are obliged, in all the Heads and Articles thereof, particularly of theſe which follow.

1 Becauſe Religion is of all Things the moſt excellent and precious, the Advancing and Promoving the Power thereof againſt all Ungodlineſs and Profanity, the Securing and Preſerving the Purity thereof againſt all Error, Hereſy and Schiſm; and namely, *Independency*, *Anabaptiſm*, *Antinomianiſm*, *Arminianiſm*, and *Socinianiſm*, *Famliſm*, *Libertiniſm*, *Scepticiſm*, and *Eraſtianiſm*, and the Carrying on the Work of Uniformity ſhall be ſtudied and endeavoured by us, before all worldly Intereſts, whether concerning the King, our ſelves, or any other whatſomever. 2. Becauſe many have of late laboured to ſupplant the Liberties of the Kirk, we ſhall maintain and defend the Kirk of *Scotland*, in all her Liberties and Privileges, againſt all who ſhall oppoſe or undermine the ſame, or encroach thereupon, under any Pretext whatſomever. 3. We ſhall vindicate and maintain the Liberties of the Subjects, in all theſe Things which concern their Conſciences, Perſons and Eſtates. 4 We ſhall carefully maintain and defend the Union betwixt the Kingdoms; and avoid every Thing that may weaken the ſame, or involve us in any Meaſure of Acceſſion unto the Guilt of thoſe, who have invaded the Kingdom of *England*. 5 As we have been always loyal to our King, ſo we ſhall ſtill endeavour to give unto God that which is God's, and to *Cæſar* the Things which are *Cæſar*'s. 6. We ſhall be ſo far from conniving at, complying with, or countenancing of Malignancy, Injuſtice, Iniquity, Profanity, and Impiety, that we ſhall not only avoid and Diſcountenance thoſe Things, and cheriſh and encourage theſe Perſons who are zealous for the Cauſe of God, and walk according to the Goſpel; but alſo ſhall take a more effectual Courſe than heretofore, in our reſpective Places and Callings, for puniſhing and ſuppreſſing theſe Evils; and faithfully endeavour that the beſt and fitteſt Remedies may

be applied for taking away the Cauſes thereof, and advancing the Knowledge of God, and Holineſs and Righteouſneſs in the Land. And therefore, in the laſt Place, as we ſhall earneſtly Pray unto God, that he would give us *able Men, fearing God, Men of Truth, and hating Covetouſneſs*, to judge and bear Charge among his People; ſo we ſhall, according to our Places and Callings, endeavour that Judicatories, and all Places of Power and Truſt both in Kirk and State, may conſiſt of, and be filled with, ſuch Men as are of known good Affection to the Cauſe of God, and of a blameleſs and Chriſtian Converſation.

And, becauſe there be many, who heretofore have not made Conſcience of the Oath of God, but ſome through Fear, others by Perſwaſion and upon baſe Ends and human Intereſts have entred thereinto, who have afterwards diſcovered themſelves to have dealt deceitfully with the Lord, in ſwearing falſly by his Name; Therefore we, who do now renew our Covenant, in Reference to theſe Duties, and all other Duties contained therein, do, in the Sight of him who is the Searcher of Hearts, ſolemnly profeſs, that it is not upon any politick Advantage, or private Intereſt or By-end, or becauſe of any Terror or Perſwaſion from Men, or hypocritically and deceitfully, that we do again take upon us the Oath of God, but honeſtly and ſincerely, and from the Senſe of our Duty; and that therefore, denying our ſelves and our own Things, and laying aſide all Self-intereſt and Ends, we ſhall above all Things ſeek the honour of God, the Good of his Cauſe, and the Wealth of his People, and that, forſaking the Counſels of Fleſh and Blood, and not leaning upon carnal Confidences, we ſhall depend upon the Lord, walk by the Rule of his Word, and hearken to the Voice of his Servants. In all which, profeſſing our own Weakneſs, we do earneſtly Pray to God, who is the Father of Mercies, through his Son *Jeſus Chriſt*, to be merciful unto us, and to enable us by the power of his Might, that we may do our Duty, unto the Praiſe of his Grace in the Churches. *Amen.*

FINIS.

THE

THE DIRECTORY FOR THE Publick Worſhip of GOD,

Agreed upon by the

Aſſembly of DIVINES

AT

WESTMINSTER,

With the Aſſiſtance of

COMMISSIONERS FROM THE

Church of *Scotland,*

AS

A Part of the Covenanted Uniformity in Religion betwixt the Churches of *Chriſt* in the Kingdoms of *Scotland*, *England*, and *Ireland*.

WITH

An Act of the General Aſſembly, and Act of Parliament, both *in Anno* 1645, Approving and Eſtabliſhing the ſaid DIRECTORY.

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1 Cor. xiv. 40. *Let all Things be done decently, and in Order*, Ver. 26. ..... *Let all Things be done to edifying.*

GLASGOW,
Printed by *John Robertſon* and *Mrs M'Lean*, and ſold at their Shops in the middle of the *Salt-Mercat*

M DCC. XLVI.

An Act of the Parliament of the Kingdom of Scotland, *Approving and Establishing the Directory for Publick Worship.*

At EDINBURGH, February 6. 1645.

THE Estates of Parliament now conveened, in the Second Session of this first Triennial Parliament, by vertue of the last Act of the last Parliament, holden by his Majesty and the three Estates, in *Anno* 1641; After publick reading, and serious Consideration of the Act under-written of the General Assembly, approving the following Directory for the publick Worship of God in the three Kingdoms, lately united by the *Solemn League and Covenant*, together with the Ordinance of the Parliament of *England* establishing the said Directory, and the Directory it self; do heartily and chearfully agree to the said Directory, according to the Act of the General Assembly approving the same. Which Act, together with the Directory itself, the Estates of Parliament do, without a contrary Voice, ratifie and approve in all the Heads and Articles thereof: and do interpone and add the Authority of Parliament to the said Act of the General Assembly. And do ordain the same to have the Strength and force of a Law and Act of Parliament, and Execution to pass thereupon, for observing the said Directory, according to the said Act of the General Assembly in all Points.

Alex. Gibson Cler. Registri.

Assembly at Edinburgh, February 3. 1645. Sess. 10.

Act of the General Assembly of the Kirk of Scotland, *for the Establishing and putting in Execution of the* Directory *for the Publick Worship of God.*

WHereas an happy Unity, and Uniformity in Religion amongst the Kirks of Christ, in these Three Kingdoms, united under one Soveraign, hath been long and earnestly wished for, by the Godly and Well-affected amongst us, was propounded as a main Article of the large Treaty, without which Band and Bulwark, no safe, well-grounded and lasting Peace could be expected, and afterward, with greater Strength and Maturity, revived in the *Solemn League and Covenant* of the Three Kingdoms; whereby they stand straitly obliged to endeavour the nearest Uniformity in one Form of Church-Government, *Directory of Worship*, *Confession of Faith*, and *Form of Catechising*: Which hath also before, and since our entring into that Covenant, been the Matter of many Supplications and Remonstrances, and sending Commissioners to the King's Majesty, of Declarations to the Honourable Houses of the Parliament of *England*, and of Letters to the Reverend

Assembly of Divines, and others of the Ministry of the Kirk of *England*; being also the End of our sending Commissioners, as was desired, from this Kirk, with Commission to treat of Uniformity in the Four Particulars afore-mentioned, with such Committees as should be appointed by both Houses of the Parliament of *England*. and by the Assembly of Divines sitting at *Westminster*: and beside all this, it being, in Point of Conscience, the chief Motive and End of our adventuring upon manifold and great Hazards, for quenching the devouring Flame of the present unnatural and bloody War in *England*, tho' to the Weakning of this Kingdom within it self, and the Advantage of the Enemy which hath invaded it, accounting nothing too dear to us, so that this our Joy be fulfilled. And now this great Work being so far advanced, that a *Directory* for the publick Worship of God in all the Three Kingdoms, being agreed upon by the Honourable Houses of the Parliament of *England*, after Consultation with the Divines of both Kingdoms there assembled, and sent to us for our Approbation, that being also agreed upon by this Kirk, and Kingdom of *Scotland*, it may be in the Name of both Kingdoms presented to the King, for his Royal Consent and Ratification; The General Assembly having most seriously considered, reviled, and examined the *Directory* afore-mentioned, after several publick Readings of it, after much Deliberation, both publickly, and in private Committees, after full Liberty given to all to object against it, and earnest Invitations of all who have any Scruples about it, to make known the same that they might be satisfied; Doth unanimously, and without a contrary Voice, agree to, and approve the following *Directory*, in all the Heads thereof, together with the *Preface* set before it: And doth Require, Decern, and Ordain; That according to the plain Tenor and Meaning thereof, and the Intent of the *Preface*, it be carefully and uniformly observed and practised by all the Ministers and others within this Kingdom, whom it doth Concern; which Practice shall be begun, upon Intimation given to the several Presbyteries, from the Commissioners of this General Assembly, who shall also take special Care for the timeous Printing of this *Directory*, that a printed Copy of it be provided and kept for the Use of every Kirk in this Kingdom; Also, that each Presbytery have a printed Copy thereof for their Use, and take special Notice of the Observation or Neglect thereof, in every Congregation within their Bounds, and make known the same to the Provincial or General Assembly, as there shall be Cause. Provided always, that the Clause in the *Directory*, of the Administration of the LORD's Supper, which mentioneth the Communicants sitting about the Table, or at it, be not interpreted, as if, in the Judgment of this Kirk, it were indifferent, and free for any of the Communicants, not to come to, and receive at the Table; or as if we did approve the Distributing of the Elements by the Minister to each Communicant, and not by the Communicants among themselves. It is also provided, That this shall be no Prejudice to the Order and Practice of this Kirk, in such Particulars as are appointed by the Books of Discipline, and Acts of General Assemblies, and are not otherwise ordered and appointed in the *Directory*;

Finally, The Assembly doth, with much Joy and Thankfulness, acknowledge the rich Blessing and invaluable Mercy of God, in bringing the so much wished for Uniformity in Religion to such a happy Period, that these Kingdoms, once at so great Distance in the Form of Worship,

ſhip, are now by the Bleſſing of God brought to a nearer Uniformity than any other reformed Kirks; which is unto us the return of our Prayers, and a Lightning of our Eyes, and Reviving of our Hearts, in the midſt of our many Sorrows and Sufferings; a taking away, in a great Meaſure, the Reproach of the People of God, to the ſtopping of the Mouths of Malignant and Diſaffected Perſons, and an opening unto us a Door of Hope, that God hath yet Thoughts of Peace towards us, and not of Evil, to give us an expected End: In the Expectation and Confidence whereof, we do rejoice, beſeeching the Lord to preſerve theſe Kingdoms from Hereſies, Schiſms, Offences, Profaneneſs, and whatſoever is contrary to ſound Doctrine, and the Power of Godlineſs; and to continue with us, and the Generations following, theſe his pure and purged Ordinances, together with an Increaſe of the Power and Life thereof, to the glory of his great Name, the Enlargement of the Kingdom of his Son, the Corroboration of Peace and Love between the Kingdoms, the Unity and Comfort of all his People, and our Edifying one another in Love.

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THE

THE DIRECTORY FOR THE Publick VVORSHIP of GOD,

Agreed upon by the Aſſembly of Divines at *Weſtminſter*; examined and approved, *Anno* 1645, by the GENERAL ASSEMBLY, of the CHURCH of *SCOTLAND*; and ratified by Act of Parliament the ſame Year.

The PREFACE:

IN the Beginning of the bleſſed Reformation, our wiſe and pious Anceſtors took Care to ſet forth an Order for Redreſs of many Things, which they then, by the Word Diſcovered to be Vain, Erroneous, Superſtitious, and Idolatrous, in the publick Worſhip of God. This occaſioned many Godly and Learned Men to rejoice much in the Book of Common-Prayer, at that Time ſet forth; becauſe the Maſs, and the reſt of the *Latine* Service being removed, the publick Worſhip was celebrated in our own Tongue: many of the common People alſo received Benefit by hearing the Scriptures read in their own Language, which formerly were unto them as a Book that is ſealed.

Howbeit, long and ſad Experience hath made it manifeſt, That the Liturgy uſed in the Church of *England* (notwithſtanding all the Pains and religious Intentions of the Compilers of it) hath proved an Offence, not only to many of the Godly at Home, but alſo to the Reformed Churches A-

broad. For, not to ſpeak of urging the Reading of all the Prayers, which very greatly increaſed the Burden of it; the many unprofitable and burdenſom Ceremonies contained in it, have occaſioned much Miſchief, as well by diſquieting the Conſciences of many Godly Miniſters and People, who could not yield unto them, as by depriving them of the Ordinances of God, which they might not enjoy without conforming or ſubſcribing to thoſe Ceremonies. Sundry good Chriſtians have been, by Means thereof, kept from the Lord's Table, and divers able and faithful Miniſters debarred from the Exerciſe of their Miniſtry (to the Endangering of many Thouſand Souls, in a Time of ſuch Scarcity of faithful Paſtors) and ſpoiled of their Livelyhood, to the Undoing of them and their Families. Prelates and their Faction have laboured to raiſe the Eſtimation of it to ſuch an Height as if there were no other Worſhip or Way of Worſhip of G O D, amongſt us, but only the Service-Book; to the great Hindrance of the Preaching of the Word, and (in ſome Places, eſpecially of late) to the juſtling of it out, as unneceſſary; or (at beſt) as far inferior to the Reading of Common-Prayer, which was made no better than an Idol by many Ignorant and Superſtitious People, who pleaſing themſelves in their Preſence at that Service, and their Lip-labour in bearing a Part in it, have thereby hardned themſelves in their Ignorance and Carleſneſs of ſaving Knowledge and true Piety.

In the Mean Time, Papiſts boaſted, that the Book was a Compliance with them in a great Part of their Service; and ſo were not a little confirmed in their Superſtition and Idolatry, expecting rather our Return to them, than endeavouring the Reformation of themſelves: In which Expectation they were of late very much encouraged, when, upon the pretended Warrantableneſs of impoſing of the former Ceremonies, new Ones were daily obtruded upon the Church.

Add hereunto (which was not foreſeen, but ſince hath come to paſs) that the Liturgy hath been a great Means, as on the one Hand to make and increaſe an idle and unedifying Miniſtry, which contented itſelf with ſet forms made to their Hands by others, without putting forth themſelves to exerciſe the Gift of Prayer, with which our Lord *Jeſus Chriſt*

Christ pleaſeth to furniſh all his Servants whom he calls to that Office: So, on the other Side, it hath been (and ever would be, if continued) a Matter of endleſs Strife and Contention in the Church, and a ſnare both to many godly and faithful Miniſters, who have been perſecuted and ſilenced upon that Occaſion; and to others of hopeful Parts, many of which have been, and more ſtill would be diverted from all Thoughts of the Miniſtry to other Studies; eſpecially in theſe later Times, wherein God vouchſafeth to his People more and better Means for the Diſcovery of Error and Superſtition, and for attaining of Knowledge in the Myſteries of Godlineſs, and Gifts in Preaching and Prayer.

Upon theſe, and many the like weighty Conſiderations, in Reference to the whole Book in general, and becauſe of divers Particulars contained in it; not from any Love to Novelty, or Intention to diſparage our firſt Reformers (of whom we are perſwaded, that, were they now alive, they would join with us in this Work, and whom we acknowledge as excellent Inſtruments, raiſed by God, to begin the Purging and Building of his Houſe, and deſire they may be had of us and Poſterity in everlaſting Remembrance, with Thankfulneſs and Honour;) But that we may, in ſome Meaſure, anſwer the gracious Providence of God, which at this Time calleth upon us for further Reformation, and may ſatisfy our own Conſciences, and anſwer the Expectation of other Reformed Churches, and the Deſires of many of the Godly among our ſelves, and withal give ſome publick Teſtimony of our Endeavours for Uniformity in Divine Worſhip which we have promiſed in our Solemn League and Covenant: We have, after earneſt and frequent calling upon the Name of God, and after much Conſultation, not with Fleſh and Blood, but with his holy Word, reſolved to lay aſide the former Liturgy, with the many Rites and Ceremonies formerly uſed in the Worſhip of God; and have agreed upon this following Directory for all the Parts of publick Worſhip, at ordinary and extraordinary Times.

Wherein our Care hath been, to hold forth ſuch Things as are of Divine Inſtitution in every Ordinance; and other Things we have endeavoured to ſet forth according to the Rules of Chriſtian Prudence, agreeable to the general Rules of the Word of God: Our Meaning therein being only, that

that the General Heads, the Senſe and Scope of the Prayers, and other Parts of publick Worſhip, being known to all, there may be a conſent of all the Churches, in thoſe Things that contain the Subſtance of the Service and Worſhip of God; and the Miniſters may be hereby directed in their Adminiſtrations, to keep like ſoundneſs in Doctrine and Prayer; and may, if need be, have ſome help and Furniture; and yet ſo, as they become not hereby ſlothful and negligent in ſtirring up the Gifts of Chriſt in them; but, that each one, by Meditation, by taking heed to himſelf and the Flock of God committed to him, and by wiſe Obſerving the Ways of Divine Providence, may be careful to furniſh his Heart and Tongue with further, or other Materials of Prayer and Exhortation, as ſhall be needful upon all Occaſions

Of the Aſſembling of the Congregation and their Behaviour in the publick Worſhip of God.

WHen the Congregation is to meet for publick Worſhip, (the People having before prepared their Hearts thereunto) ought all to come, and join therein; not abſenting themſelves from the Publick Ordinances through Negligence, or upon Pretence of private Meetings

Let all enter the Aſſembly, not irreverently, but in a grave and ſeemly Manner, taking their Seats or Places without adoration, or bowing themſelves towards one Place or other.

The Congregation being Aſſembled, the Miniſter, after ſolemn calling on them to the Worſhipping of the great Name of God, is to begin with Prayer,

" In all Reverence and Humility acknowledging the in-
" comprehenſible Greatneſs and Majeſty of the Lord, (in
" whoſe Preſence they do then in a ſpecial Manner appear)
" and their own Vileneſs and Unworthineſs to approach ſo
" nearhim, with their utter inability of themſelves to ſo
" great a Work; and humbly beſeeching him for Pardon,
" Aſſiſtance, and Acceptance in the whole Service then to
" be performed; and for a Bleſſing on that particular Por-

" tion

" tion of his Word then to be read: And all in the Name and " Mediation of the Lord Jeſus Chriſt."

The publick Worſhip being begun, the People are wholly to attend upon it, forbearing to read any Thing, except what the Miniſter is then reading or citing; and abſtaining much more from all private Whiſperings, Conferences, Salutations, or doing Reverence to any Perſon preſent, or coming in; as alſo from all Gazing, Sleeping, and other undecent Behaviour, which may diſturb the Miniſter or People, or hinder themſelves or others in the Service of God.

If any, through Neceſſity, be hindred from being preſent at the Beginning, they ought not, when they come into the Congregation, to betake themſelves to their private Devotions, but reverently to compoſe themſelves to join with the Aſſembly, in that Ordinance of God, which is then in Hand.

Of publick Reading of the holy Scriptures:

READING of the Word in the Congregation, being part of the publick Worſhip of God, (wherein we acknowledge our Dependence upon him, and Subjection to him) and one Means ſanctified by him for the Edifying of his People, is to be performed by the Paſtors and Teachers.

Howbeit, ſuch as intend the Miniſtry, may occaſionally both read the Word, and exerciſe their Gift in Preaching in the Congregation, if allowed by the Presbytery thereunto:

All the Canonical Books of the Old and New Teſtament (but none of theſe which are commonly called *Apocrypha*) ſhall be publickly read in the Vulgar Tongue, out of the beſt allowed Tranſlation, diſtinctly, that all may hear and underſtand.

How large a portion ſhall be read at once, is left to the Wiſdom of the Miniſter; but it is convenient, that ordinarily one Chapter of each Teſtament be read at every Meeting; and ſometimes more, where the Chapters be ſhort, or the Coherence of Matter requireth it.

It is requiſite that all the Canonical Books be read over in Order, that the People may be better acquainted with the whole Body of the Scriptures; and ordinarily, where the Reading in either Teſtament endeth on one Lord's Day, it is to begin the next.

We

We commend alſo the more frequent Reading of ſuch Scriptures, as he that readeth ſhall think beſt for Edification of his Hearers, as the Book of *Pſalms*, and ſuch like.

When the Miniſter, who readeth, ſhall judge it neceſſary to expound any Part of what is read, let it not be done until the whole Chapter or Pſalm be ended; and Regard is always to be had unto the Time, that neither Preaching, nor other Ordinance, be ſtraitned, or rendred tedious. Which Rule is to be obſerved in all other publick Performances.

Beſide publick Reading of the holy Scriptures, every perſon that can read, is to be exhorted to read the Scriptures privately, (and all others that cannot read, if not diſabled by Age, or otherwiſe, are likewiſe to be exhorted to learn to read) and to have a Bible.

Of Publick Prayer before the Sermon.

AFter Reading of the Word, (and Singing of the Pſalm) the Miniſter who is to preach, is to endeavour to get his own, and his Hearers Hearts to be rightly affected with their Sins, that they may all mourn in Senſe thereof before the Lord, and hunger and thirſt after the Grace of God in Jeſus Chriſt, by proceeding to a more full Confeſſion of Sin, with Shame and holy Confuſion of Face, and to call upon the Lord to this Effect;

" To Acknowledge our great Sinfulneſs, *Firſt*, by Reaſon " of Original Sin, which (beſide the Guilt that makes us li- " able to everlaſting Damnation) is the Seed of all other " Sins, hath depraved and poiſoned all the Faculties and " powers of Soul and Body, doth defile our beſt Actions, and " were it not reſtrained, or our Hearts renewed by Grace) " would break forth into innumerable Tranſgreſſions, and " greateſt Rebellions againſt the Lord, that ever were com- " mitted by the vileſt of the Sons of Men. And, *Next*, " by Reaſon of actual Sin, our own Sins, the Sins of Ma- " giſtrates, of Miniſters, and of the whole Nation, unto " which we are many Ways acceſſory: Which Sins of ours " receive many fearful Aggravations, we having broken all " the Commandments of the Holy, Juſt, and good Law of " God, doing that which is forbidden, and leaving undone " what is enjoined; and that not only out of Ignorance and

in-

" Infirmity; but alſo more preſumptuouſly, againſt the Light " of our Minds, Checks of our Conſciences, and Motions " of his own holy Spirit to the contrary, ſo that we have " no Cloke for our Sins; yea, not only deſpiſing the Riches " of God's Goodneſs, Forbearance, and Long-ſuffering, " but ſtanding out againſt many Invitations and Offers of " Grace in the Goſpel; not endeavouring as we ought, " to receive Chriſt into our Hearts by Faith, or to walk " worthy of him in our Lives.

" To bewail our Blindneſs of Mind, Hardneſs of Heart, " Unbelief, Impenitency, Security, Lukewarmneſs, Bar- " renneſs; our not endeavouring after Mortification and " Newneſs of Life; nor after the Exerciſe of Godlineſs in " the Power thereof: and that the beſt of us have not ſo " ſtedfaſtly walked with God, kept our Garments ſo un- " ſpotted, nor been ſo zealous of his Glory, and the Good " of others, as we ought: And to mourn over ſuch other " Sins, as the Congregation is particularly guilty of, not- " withſtanding the manifold and great Mercies of our God, " the Love of Chriſt, the Light of the Goſpel, and Re- " formation of Religion, our own Purpoſes, Promiſes, " Vows, ſolemn Covenant, and other ſpecial Obligations to " the contrary.

" To acknowledge and Confeſs, that, as we are convin- " ced of our Guilt, ſo, out of a deep Senſe thereof, we " judge ourſelves unworthy of the ſmalleſt Benefits, moſt " worthy of God's fierceſt Wrath, and of all the Curſes " of the Law, and heavieſt Judgments inflicted upon the " moſt rebellious Sinners; and that he might moſt juſtly " take his Kingdom and Goſpel from us, plague us with all " ſorts of ſpiritual and temporal Judgments in this Life, " and after caſt us into utter Darkneſs, in the Lake that " burneth with Fire and Brimſtone, where is Weeping and " Gnaſhing of Teeth for evermore.

" Notwithſtanding all which, To draw near to the " Throne of Grace, encouraging our ſelves with Hope of " a gracious Anſwer of our Prayers, in the Riches and " ſufficiency of that only one Oblation, the Satisfaction " and Interceſſion of the Lord Jeſus Chriſt, at the Right- " hand of his Father, and our Father; and, in Confidence " of t he exceeding great and precious Promiſes of Mercy

" and

" and Grace in the new Covenant, through the ſame Medi-
" ator thereof, to deprecate the heavy Wrath and Curſe of
" GOD, which we are not able to avoid, or bear; and
" humbly and earneſtly to ſupplicate for Mercy in the free
" and full Remiſſion of all our Sins, and that only for the
" bitter Sufferings and precious Merits of that our only Sa-
" viour Jeſus Chriſt.

" That the Lord would vouchſafe to ſhed abroad his Love
" in our Hearts by the Holy Ghoſt; ſeal unto us, by the
" ſame Spirit of Adoption, the full Aſſurance of our Pardon
" and Reconciliation; comfort all that mourn in *Zion*, ſpeak
" peace to the wounded and troubled Spirit, and bind up
" the Broken-hearted And as for ſecure and preſumptuous
" Sinners, that he would open their Eyes, convince their
" Conſciences, and turn them from Darkneſs unto Light,
" and from the power of Satan unto God, that they alſo
" may receive Forgiveneſs of Sin and an Inheritance among
" them that are ſanctified by Faith in Chriſt Jeſus,

" With Remiſſion of Sins through the Blood of Chriſt,
" to pray for Sanctification by his Spirit; the Mortification
" of Sin dwelling in, and many Times Tyrannizing over us;
" the Quickning of our dead Spirits, with the Life of God
" in Chriſt; Grace to fit and enable us for all Duties of Con-
" verſation and Callings towards God and Men; Strength
" againſt Temptations, the ſanctified Uſe of Bleſſings and
" Croſſes, and Perſeverance in Faith and Obedience unto the
" End,

" To Pray for the Propagation of the Goſpel and King-
" dom of Chriſt to all Nations; for the Converſion of the
" *Jews*, the Fulneſs of the *Gentiles*, the Fall of *Antichriſt*,
" and the haſtning of the Second Coming of our Lord;
" for the deliverance of the diſtreſſed Churches Abroad
" from the Tyranny of the *Antichriſtian Faction*, and from
" the cruel Oppreſſions and Blaſphemies of the *Turk*; For
" the Bleſſing of God upon all the reformed Churches, eſ-
" pecially upon the Churches and Kingdoms of *Scotland*,
" *England*, and *Ireland*, now more ſtrictly and religiouſly
" united in the *Solemn National League* and *Covenant*; and
" for our Plantations in the remote Parts of the World:
" more particularly for that Church and Kingdom where-
" of we are Members, that therein God would eſtabliſh Peace

" and

" and Truth, the Purity of all his Ordinances, and the " Power of Godlineſs; prevent and remove Hereſy, Schiſm, " Profaneneſs, Superſtition, Security, and Unfruitfulneſs un- " der the Means of Grace; heal all our Rents and Diviſi- " ons, and preſerve us from Breach of our *Solemn Cove* " *nant.*

" To Pray for all in Authority, eſpecially for the King's " Majeſty, that God would make him rich in Bleſſings, both " in his Perſon and Government; eſtabliſh his Throne in " Religion and Righteouſneſs, ſave him from evil Counſel, " and make him a bleſſed and glorious Inſtrument, for the " Conſervation and Propagation of the Goſpel, for the " Encouragement and Protection of them that do Well, " the Terror of all that do Evil, and the great good of the " whole Church, and of all his Kingdoms; for the Con- " verſion of the Queen, the religious Education of the " Prince, and the reſt of the Royal Seed; For the Comfor- " ting the Afflicted Queen of *Bohemia*, Siſter to our Sove- " reign; and for the Reſtitution and Eſtabliſhment of the " illuſtrious Prince *Charles*, Elector *Palatine* of the *Rhine*, " to all his Dominions and Dignities; For a Bleſſing upon " the high Court of Parliament (when ſitting in any of " theſe Kingdoms reſpectively) the Nobility, the ſubordinate " Judges and Magiſtrates, the Gentry, and all the Com- " monality; For all Paſtors and Teachers, that God would " fill them with his Spirit, make them Exemplarily Holy, " Sober, Juſt, Peaceable, and gracious in their Lives; " Sound, Faithful, and Powerful in their Miniſtry; and " follow all their Labours with Abundance of Succeſs and " Bleſſing; and give unto all his People, Paſtors according " to his own Heart; for the Univerſities, and all Schools " and Religious Seminaries of Church and Common-wealth, " that they may flouriſh more and more in Learning and " Piety; For the Particular City or Congregation, that " God would pour out a Bleſſing upon the Miniſtry of the " Word, Sacraments and Diſcipline, upon the Civil Go- " vernment, and all the ſeveral Families and Perſons therein; " for Mercy to the Afflicted, under any inward or out- " ward Diſtreſs; For ſeaſonable Weather and fruitful Sea- " ſons, as the Time may require; For Averting the Judg-

" ment

" ment that we either feel, or fear, or are liable unto, as Fa-
" mine, Peſtilence, the Sword and ſuch like.

" And with Confidence of his Mercy to his whole
" Church, and the Acceptance of our Perſons, through the
" Merits and Mediation of our High Prieſt the Lord Jeſus,
" to profeſs that it is the Deſire of our Souls to have Fel-
" lowſhip with God, in the reverend and conſcionable Uſe
" of his Holy Ordinances; and, to that Purpoſe, to Pray
" earneſtly for his Grace, and effectual Aſſiſtance to the
" Sanctification of his holy Sabbath, the Lord's Day, in
" all the Duties thereof, publick and private, both to our
" ſelves, and to all other Congregations of his People, ac-
" cording to the Riches and Excellency of the Goſpel, this
" Day celebrated and enjoyed.

" And, becauſe we have been unprofitable Hearers in
" Times paſt, and now cannot of our ſelves receive, as we
" ſhould, the Deep Things of God, the Myſteries of Jeſus
" Chriſt, which require a ſpiritual Diſcerning. To Pray,
" that the Lord, who teacheth to profit, would graciouſly
" pleaſe to pour out the Spirit of Grace, together with the
" outward Means thereof, cauſing us to attain ſuch a Mea-
" ſure of the excellency of the Knowledge of Chriſt Jeſus
" our Lord, and, in him, of the Things which belong to
" our Peace, that we may account all Things but as Droſs
" in Compariſon of him: and that we, taſting the firſt
" Fruits of the Glory that is to be revealed, may long for
" a more full and perfect Communion with him, that where
" he is, we may be alſo, and enjoy the fulneſs of thoſe
" Joys and Pleaſures, which are at his Right-hand for
" evermore.

" More particularly, that God would in a ſpecial Manner
" furniſh his Servant (now called to diſpenſe the Bread of
" Life unto his Houſhold) with Wiſdom, Fidelity, Zeal,
" and Utterance, that he may divide the Word of God
" aright, to every one his Portion, in evidence and De-
" monſtration of the Spirit and Power; and the Lord
" would circumciſe the Ears and Hearts of the Hearers, to
" hear, love, and receive with Meekneſs the ingrafted
" Word, which is able to ſave their Souls; make them as
" good Ground to receive in the good Seed of the Word,
" and ſtrengthen them againſt the Temptations of Satan,

" the

" the Cares of the World, the Hardneſs of their own Hearts,
" and whatſoever elſe may hinder their Profitable and ſa-
" ving Hearing; that ſo Chriſt may be ſo formed in them,
" and live in them, that all their Thoughts may be brought
" into Captivity to the Obedience of Chriſt, and their
" Hearts eſtabliſhed in every good Word and Work for e-
" ver."

We Judge this to be a convenient Order, in the ordinary publick Prayers; yet ſo, as the Miniſter may defer (as in Prudence he ſhall think meet) Some Part of theſe Petitions, till after his Sermon, or offer up to God ſome of the Thankſgiving, hereafter appointed, in his Prayer before his Sermon.

Of the Preaching of the Word.

PREACHING of the Word, being the Power of God unto Salvation, and one of the greateſt and moſt excellent Works belonging to the Miniſtry of the Goſpel, ſhould be ſo performed, that the Workman need not be aſhamed, but may ſave himſelf, and thoſe that hear him.

It is preſuppoſed (according to the Rules for Ordination) that the Miniſter of Chriſt is in ſome good Meaſure gifted for ſo weighty a Service, by his Skill in the Original Languages, and in ſuch Arts and Sciences as are Handmaids unto Divinty; by his Knowledge in the whole Body of Theology, but moſt of all in the holy Scriptures, having his Senſes and Heart exerciſed in them above the common Sort of Believers; and by the Illumination of God's Spirit, and other Gifts of Edification, which (together with Reading and Studying the Word) he ought ſtill to ſeek by Prayer, and an humble Heart, reſolving to admit and receive any Truth not yet attained, whenever God ſhall make it known unto him. All which he is to make Uſe of, and improve, in his private Preparations, before he deliver in Publick what he hath provided.

Ordinarily, the Subject of his Sermon is to be ſome Text of Scripture, holding forth ſome Principle or Head of Religion, or ſuitable to ſome ſpecial Occaſion emergent; or he may go on in ſome Chapter, Pſalm, or Book of the Holy Scripture, as he ſhall ſee fit.

Let the Introduction to his Text be brief and perſpicuous,

drawn from the Text itself, or Context, or some parallel Place, or general Sentence of Scripture.

If the Text be long, (as in Histories and Parables it sometimes must be) let him give a brief Sum of it; if short, a Paraphrase thereof, if need be: In both, looking diligently to the Scope of the Text, and pointing at the chief Heads and Grounds of Doctrine, which he is to raise from it.

In analysing and dividing his Text, he is to regard more the Order of Matter, than of Words; and neither to burden the Memory of the Hearers in the Beginning with too many Members of Division, nor to trouble their Minds with obscure Terms of Art.

In raising Doctrines from the Text, his Care ought to be, *First*, That the Matter be the Truth of God. *Secondly*, That it be a Truth contained in, or grounded on that Text, that the Hearers may discern how God teacheth it from thence. *Thirdly*, That he chiefly insist upon those Doctrines which are principally intended, and make most for the Edification of the Hearers.

The Doctrine is to be expressed in plain Terms; or, if any Thing in it need Explication, is to be opened, and the Consequence also from the Text cleared. The Parallel Places of Scipture confirming the Doctrine are rather to be plain and pertinent, than many, and, (if need be) somewhat insisted upon, and applied to the purpose in Hand.

The Arguments or Reasons are to be solid, and, as much as may be, convincing. The Illustrations, of what kind soever, ought to be full of Light, and such as may convey the Truth into the Hearer's Heart with Spiritual Delight.

If any Doubt, obvious from Scripture, Reason, or Prejudice of the Hearers, seem to arise, it is very requisite to remove it, by reconciling the seeming Differences, answering the Reasons, and discovering and taking away the Causes of Prejudice and Mistake. Otherwise, it is not fit to detain the Hearers with propounding or answering vain or wicked Cavils, which, as they are endless, so the propounding and answering of them doth more hinder than promote Edification.

He is not to rest in general Doctrine, although never so much cleared and confirmed, but to bring it home to special Use, by Application to his Hearers: Which albeit it prove a Work of great Difficulty to himself, requiring much Pru-

dence,

dence, Zeal, and Meditation, and to the natural and Corrupt Man will be very unpleaſant; yet he is to endeavour to perform it in ſuch a Manner, that his Auditors may feel the Word of God to be quick and powerful, and a Diſcerner of the Thoughts and Intents of the Heart; and that, if any Unbeliever or ignorant Perſon be preſent, he may have the Secrets of his Heart made manifeſt, and give Glory to God.

In the Uſe of Inſtruction or Information in the Knowledge of ſome Truth, which is a Conſequence from his Doctrine, he may (when convenient) confirm it by a few firm Arguments from the Text in Hand, and other Places of Scripture, or from the Nature of that Common place in Divinity, whereof that Truth is a Branch.

In Confutation of falſe Doctrines, he is neither to raiſe an old Hereſy from the Grave, nor to mention a blaſphemous Opinion unneceſſarily: But, if the People be in Danger of an Error, he is to confute it ſoundly, and endeavour to ſatisfy their Judgments and Conſciences againſt all Objections.

In Exhorting to Duties, he is, as he ſeeth Cauſe, to teach alſo the Means that Help to the Performance of them.

In Dehortation, Reprehenſion, and publick Admonition (which require ſpecial Wiſdom) let him, as there ſhall be Cauſe, not only diſcover the Nature and Greatneſs of the Sin, with the Miſery attending it, but alſo ſhew the Danger his Hearers are in to be overtaken and ſurprized by it, together with the Remedies and beſt Way to avoid it.

In applying Comfort, whether general againſt all Tentations, or particular againſt ſome ſpecial Troubles or Terrors, he is carefully to anſwer ſuch Objections, as a troubled Heart and afflicted Spirit may ſuggeſt to the contrary.

It is alſo ſometimes requiſite to give ſome Notes of Trial (which is very profitable, eſpecially when performed by able and experienced Miniſters, with Circumſpection and Prudence, and the Signs clearly grounded on the holy Scripture) whereby the Hearers may be able to examine themſelves, whether they have attained thoſe Graces, and performed thoſe Duties to which he exhorteth, or be guilty of the Sin reprehended, and in Danger of the Judgments threatned, or are ſuch to whom the Conſolations propounded do belong; that accordingly they may be quickned and excited to

Duty, humbled for their Wants and Sins, affected with their Danger, and ſtrengthned with Comfort, as their Condition upon Examination ſhall require.

And, as he needeth not always to proſecute every Doctrine which lies in his Text, ſo is he wiſely to make Choice of ſuch Uſes, as, by his Reſidence and Converſing with his Flock, he findeth moſt needful and ſeaſonable: And amongſt theſe, ſuch as may moſt draw their Souls to Chriſt, the Fountain of Light, Holineſs and Comfort.

This Method is not Preſcribed as neceſſary for every Man, or upon every Text; but only recommended, as being found by Experience to be very much Bleſſed of God, and very helpful for the Peoples Underſtandings and Memories.

But the Servant of Chriſt, whatever his Method be, is to perform his whole Miniſtry,

1. Painfully, not doing the Work of the Lord negligently.

2. Plainly, that the meaneſt may underſtand; delivering the Truth, not in the enticing Words of Man's Wiſdom, but in Demonſtration of the Spirit and of Power, leſt the Croſs of Chriſt ſhould be made of none Effect; abſtaining alſo from an unprofitable Uſe of unknown Tongues, ſtrange Phraſes, and Cadences of Sounds and Words, ſparingly citing Sentences of Eccleſiaſtical or other Human Writers, ancient or modern, be they never ſo elegant,

3. Faithfully, looking at the Honour of Chriſt, the Converſion, Edification and Salvation of the People, not at his own Gain, or Glory; keeping nothing back which may promote thoſe holy Ends, giving to every one his own Portion, and bearing indifferent Reſpect unto all, without neglecting the Meaneſt, or ſparing the greateſt in their Sins.

4. Wiſely, framing all his Doctrines, Exhortations, and eſpecially his Reproofs, in ſuch a Manner as may be moſt likely to prevail, ſhewing all due Reſpect to each Mans Perſon and Place, and not mixing his own Paſſion or Bitterneſs.

5. Gravely, as becometh the Word of God, ſhunning all ſuch Geſture, Voice and Expreſſions, as may Occaſion the Corruptions of Men to deſpiſe him and his Miniſtry.

6. With loving Affection, that the People may ſee all coming from his godly Zeal, and hearty Deſire to do them good. And,

7. As

7. As taught of God, and perſwaded in his own Heart; that all, that he teacheth, is the Truth of Chriſt; and walking before his Flock, as an Example to them in it; earneſtly, both in in Private and Publick, recommending his Labours to the Bleſſing of God, and watchfully looking to himſelf, and the Flock whereof the Lord hath made him Overſeer: So ſhall the Doctrine of Truth be preſerved uncorrupt, many Souls converted and built up, and himſelf receive manifold Comforts of his Labours even in this Life, and afterward the Crown of Glory laid up for him in the World to come.

Where there are more Miniſters in a Congregation than one, and they of Different Gifts, each may more eſpecially apply himſelf to Doctrine or Exhortation, according to the Gift wherein he moſt excelleth, and as they ſhall agree between themſelves.

Of Prayer after Sermon.

THE Sermon being ended, the Miniſter is "To give "Thanks for the great Love of God, in ſending his "Son Jeſus Chriſt unto us; for the Communication of his "holy Spirit; for the Light and Liberty of the glorious "Goſpel, and the rich and heavenly Bleſſings revealed there-"in; as namely, Election, Vocation, Adoption, Juſtifica-"tion, Sanctification, and Hope of Glory; for the admi-"rable Goodneſs of God, in freeing the Land from Antichri-"ſtian Darkneſs and Tyranny, and for all other National "Deliverances; for the Reformation of Religion; for the "Covenant. and for many temporal Bleſſings.

"To Pray for the Continuance of the Goſpel, and all "Ordinances thereof, in their Purity, Power and Liberty; "To turn the chief and moſt uſeful Heads of the Sermon "into ſome few Petitions; and to pray that it may abide in "the Heart, and bring forth Fruit.

"To pray for Preparation for Death and Judgment, and "a Watching for the Coming of our Lord Jeſus Chriſt; "to intreat of God the forgiveneſs of the Iniquities of our "holy Things, and the Acceptation of our ſpiritual Sacri-"fice, through the Merit and Mediation of our great High "Prieſt and Saviour the Lord Jeſus Chriſt.

And becauſe the Prayer, which Chriſt taught his Diſcipies, is not only a pattern of Prayer, but itſelf a moſt comprehenſive Prayer, we recommend it alſo to be uſed in the Prayers of the Church.

And whereas, at the Adminiſtration of the Sacraments, the holding publick Faſts and Days of Thanksgiving, and other ſpecial Occaſions, which may afford Matter of ſpecial Petitions and Thanksgivings; it is requiſite to expreſs ſomewhat in our publick Prayers (as at this Time it is our Duty to pray for a Bleſſing upon the Aſſembly of Divines, the Armies by Sea and Land, for the Defence of the King, Parliament, and Kingdom) Every Miniſter is herein to apply himſelf in his Prayer, before or after Sermon, to thoſe Occaſions; but for the Manner, he is left to his Liberty, as God ſhall direct and enable him, in Piety and Wiſdom to diſcharge his Duty.

The Prayer ended, let a Pſalm be ſung, if with Conveniency it may be done After which (unleſs ſome other Ordinance of Chriſt, that concerneth the Congregation at that Time be to follow) let the Miniſter diſmiſs the Congregation with a ſolemn Bleſſing.

The Adminiſtration of the Sacraments.

And firſt, Of Baptiſm.

BAptiſm, as it is not unneceſſarily, to be delayed, ſo it is not to be adminiſtred in any Caſe by any Private Perſon, but by a Miniſter of Chriſt, called to be the Steward of the Myſteries of God.

Nor is it to be adminiſtred in private Places, or Privately, but in the Place of Publick Worſhip, and in the Face of the Congregation, where the People may moſt conveniently ſee and hear; and not in the Places where Fonts, in the Time of Popery, were unfitly and ſuperſtitiouſly placed.

The Child to be baptized, after notice given to the Miniſter the Day before, is to be preſented by the Father, or (in caſe of his neceſſary Abſence) by ſome Chriſtian Friend

in

in his Place, professing his earnest Desire that the Child may be baptized.

Before Baptism, the Minister is to use some Words of Instruction, touching the Institution, Nature, Use, and Ends of this Sacrament: Shewing,

"That it is instituted by our Lord Jesus Christ; That "it is a Seal of the Covenant of Grace, of our Ingrafting "into Christ, and of our Union with him, of Remission "of Sins, Regeneration, Adoption, and Life eternal: That "the Water in Baptism, representeth and signifieth, both "the Blood of Christ, which taketh away all Guilt of Sin, "original and actual; and the sanctifying Vertue of the "Spirit of Christ against the Dominion of Sin, and the "Corruption of our sinful Nature: That Baptizing, or "Sprinkling and Washing with Water, signifieth the Clean-"sing from Sin by the Blood, and for the Merit of Christ, "together with the Mortification of Sin, and Rising from "Sin to newness of Life, by vertue of the Death and Re-"surrection of Christ: That the promise is made to Belie-"vers and their Seed; and that the Seed and Posterity of the "Faithful, born within the Church, have, by their Birth, "Interest in the Covenant, and right to the Seal of it, and "to the outward Privileges of the Church, under the Gos-"pel, no less than the Children of *Abraham* in the Time "of the Old Testament; the Covenant of Grace, for sub-"stance, being the same; and the Grace of God, and the "Consolation of Believers, more plentiful than before: "That the Son of God admitted little Children into his "Presence, embracing and blessing them, saying, *For of "such is the Kingdom of God*: That Children, by Baptism, "are solemnly received into the Bosom of the visible Church, "distinguished from the World, and them that are without, "and united with Believers; and that all who are bapti-"zed in the Name of Christ, do renounce, and, by their "Baptism, are bound to fight against the Devil, the World, "and the Flesh: That they are Christians, and fœderally "holy before Baptism, and therefore are they baptized: That "the inward Grace and Vertue of Baptism is not tied to that "very moment of Time wherein it is administred, and that "the Fruit and Power thereof reacheth to the whole Course "of our Life; and that outward Baptism is not so necessary,

" that through the Want thereof, the Infant is in Danger " of Damnation, or the Parents guilty, if they do not con- " temn or neglect the Ordinance of Chriſt, when and where " it may be had."

in theſe or the like Inſtructions, the Miniſter is to uſe his own Liberty and godly Wiſdom, as the Ignorance or Errors in the Doctrine of Baptiſm, and the Edification of the People ſhall require.

He is alſo to admoniſh all that are Preſent,

" To look back to their Baptiſm; to repent of their Sins " againſt their Covenant with God? to ſtir up their Faith; " to improve and make the right Uſe of their Baptiſm, and " of the Covenant ſealed thereby, betwixt God and their " Souls."

He is to exhort the Parent.

" To conſider the great Mercy of God to him and his " Child; to bring up the Child in the Knowledge of the " Grounds of the Chriſtian Religion, and in the Nurture " and Admonition of the Lord; and to let him know the " Danger of God's Wrath to himſelf and Child, if he be " negligent: requiring his ſolemn Promiſe for the Perfor- " mance of his Duty."

This being done, Prayer is alſo to be joined with the Word of Inſtitution, for ſanctifying the Water to this ſpiritual Uſe; and the Miniſter is to pray to this or the like Effect.

" That the Lord, who hath not left us as Strangers with- " out the Covenant of Promiſe, but called us to the Privi- " leges of his Ordinances, would graciouſly vouchſafe to " ſanctify and bleſs his own Ordinance of Baptiſm at this " Time, that he would join the inward Baptiſm of his " Spirit with the outward Baptiſm of Water; make this " Baptiſm to the Infant a Seal of Adoption, Remiſſion of " Sin, Regeneration and eternal Life, and all other Promiſes " of the Covenant of Grace. That the Child may be plan- " ted into the likeneſs of the Death and Reſurrection of " Chriſt and that the Body of Sin being deſtroyed in him, " he may ſerve God in newneſs of Life all his Days."

Then the Miniſter is to demand the Name of the Child, which being told him, he is to ſay, (calling the Child by his Name)

I

I Baptize thee in the Name of the Father, and of the Son, and o the Holy Ghoſt.

As he pronounceth theſe Words, he is to baptize the Child with Water: Which, for the Manner of doing it, is not only lawful, but ſufficient and moſt expedient to be, by pouring or ſprinkling of the Water on the Face of the Child, without adding any other Ceremony.

This done, he is to give Thanks and Pray, to this or the like Purpoſe;

" Acknowledging with all Thankfulneſs, that the Lord " is True and Faithful in keeping Covenant and Mercy; " That he is Good and Gracious, not only in that he num- " bereth us among his Saints, but is pleaſed alſo to beſtow " upon our Children this ſingular Token and Badge of his " Love in Chriſt: That, in his Truth and ſpecial Provi- " dence, he daily bringeth ſome into the Boſom of his " Church, to be Partakers of his ineſtimable Benefits, pur- " chaſed by the Blood of his dear Son, for the Continuance " and Increaſe of his Church.

" And praying, That the Lord would ſtill continue, and " daily confirm more and more this his unſpeakable Favour: " That he would receive the Infant, now baptized, and " ſolemnly entred into the Houſhold of Faith, into his Fa- " therly Tuition and Defence, and remember him with the " Favour that he ſheweth to his People: That, if he ſhall be " taken out of this Life in his Infancy the Lord, who is " rich in Mercy, would be pleaſed to receive him up into " Glory; and if he live, and attain the Years of Diſcretion, " that the Lord would ſo teach him by his Word and Spi- " rit, and make his Baptiſm effectual to him, and ſo uphold " him by his Divine Power and Grace, that by Faith he " may prevail againſt the Devil, the World, and the Fleſh, " till in the End he obtain a full and final Victory, and ſo " be kept by the Power of God, through Faith unto Salva- " tion, through Jeſus Chriſt our Lord "

Of the Celebration of the Communion, or Sacrament of the Lord's Supper.

THE Communion, or Supper of the Lord, is frequently to be celebrated: But how often, may be conſidered, and

and determined by the Miniſters, and other Church-Governnors of each Congregation, as they ſhall find moſt convenient for the Comfort and Edification of the People comitted to their Charge. And when it ſhall be Adminiſtred, we judge it convenient to be done after the Morning Sermon.

The Ignorant and the Scandalous are not fit to receive this Sacrament of the Lord's Supper.

Where this Sacrament cannot with Convenience be frequently Adminiſtred, it is requiſite that publick Warning be given the Sabbath-day before the Adminiſtration thereof: And that either then, or on ſome Day of that Week, ſomething concerning that Ordinance, and the due Preparation thereunto, and Participation thereof, be taught; that, by the diligent Uſe of all Means ſanctified of God to that End, both in Publick and Private, all may come better prepared to that heavenly Feaſt.

When the Day is come for Adminiſtration, the Miniſter, having ended his Sermon and Prayer, ſhall make a ſhort exhortation,

"Expreſſing the ineſtimable Benefit we have by this Sa-
"crament, together with the Ends and Uſe thereof: Set-
"ting forth the great Neceſſity of having our Comforts and
"Strength renewed thereby, in this our Pilgrimage and War-
"fare: How neceſſary it is, that we come unto it with
"Knowledge, Faith, Repentance, Love, and with hungring
"and thirſting Souls after Chriſt and his Benefits: How
"great the Danger, to eat and drink unworthily.

"Next, he is, in the Name of Chriſt, on the one Part,
"to warn all ſuch as are Ignorant, Scandalous, Profane,
"or that live in any Sin or Offence againſt their Knowledge
"or Conſcience, that they preſume not to come to that
"holy Table; ſhewing them, That he that Eateth and
"drinketh Unworthily, Eateth and Drinketh Judgment
"unto himſelf: And on the other Part, he is in eſpecial
"Manner to invite and encourage all that labour under the
"Senſe of the Burden of their Sins, and fear of Wrath,
"and deſire to reach out unto a greater Progreſs in Grace
"than yet they can attain unto, to come to the Lord's
"Table; aſſuring them, in the ſame Name, of Eaſe, Re-
"freſhing and Strength to their weak and wearied Souls"

After

After this Exhortation, Warning, and Invitation, the Table being before decently covered, and ſo conveniently placed, that the Communicants may orderly ſit about it, or at it, The Miniſter is to begin the Action, with ſanctifying and bleſſing the Elements of Bread and Wine ſet before him (the Bread in comely and convenient Veſſels, ſo prepared, that being broken by him, and given, it may be diſtributed amongſt the Communicants The Wine alſo in large Cups;) having firſt in a few Words ſhewed, That thoſe Elements, otherwiſe common, are now ſet apart and ſanctified to this holy Uſe, by the Word of Inſtitution and Prayer.

Let the Words of Inſtitution be read out of the Evangeliſts, or out of the firſt Epiſtle of the Apoſtle *Paul* to the *Corinthians*, Chap. xi Verſe 23. *I have received of the Lord*, &c. to the 27. Verſe. which the Miniſter may, when he ſeeth requiſite, explain and apply:

Let the Prayer, Thanksgiving, or bleſſing of the Bread and Wine, be to this Effect.

" WITH humble and hearty Acknowledgment of the " Greatneſs of our Miſery, from which neither Man " nor Angel was able to deliver us, and of our great Un- " worthineſs of the leaſt of all God's Mercies? To give " Thanks to God for all his Benefits, and eſpecially for " that great Benefit of our Redemption, the Love of God " the Father, the Sufferings and Merits of the Lord Jeſus " Chriſt the Son of God, by which we are delivered; and " for all Means of Grace, the Word and Sacraments; and " for this Sacrament in particular, by which Chriſt, and " all his Benefits, are applied and ſealed up unto us, which, " notwithſtanding the Denial of them unto others, are in " great Mercy continued unto us, after ſo much and long " Abuſe of them all.

" To profeſs, that there is no other Name under Heaven, " by which we can be ſaved, but the Name of Jeſus Chriſt, " by whom alone we receive Liberty and Life, have Acceſs " to the Throne of Grace, are admitted to eat and drink " at his own Table, and are ſealed up by his Spirit to an " Aſſurance of Happineſs and everlaſting Life.

" Earneſtly to Pray to God, the Father of all Mercies, " and God of all Conſolation, to vouchſafe his gracious Pre-

" ſence,

" ſence, and the effectual Working of his Spirit in us, and " ſo to ſanctify theſe Elements, both of Bread and Wine, " and to bleſs his own Ordinance, that we may receive, by " Faith, the Body and Blood of Jeſus Chriſt crucified for " us, and ſo to feed upon him, that he may be one with us, " and we with him; that he may live in us, and we in him, " and to him, who hath loved us, and given himſelf for " us"

All which he is to endeavour to perform with ſuitable Affections, anſwerable to ſuch an holy Action, and to ſtir up the like in the People.

The Elements being now ſanctified by the Word and Prayer, the Miniſter being at the Table, is to take the Bread in his Hand, and ſay, in theſe Expreſſions (or other the like, uſed by Chriſt, or his Apoſtle upon this Occaſion)

" According to the holy Inſtitution, Command, and " Example of our bleſſed Saviour Jeſus Chriſt, I take this " Bread, and, having given Thanks, I break it, and give " it unto you (There the Miniſter, who is alſo himſelf to " communicate, is to break the Bread, and give it to the " Communicants) *Take ye, eat ye; This is the Body of* " *Chriſt which is broken for you; Do this in Remembrance of* " *him.*"

In like manner the Miniſter is to take the Cup, and ſay in theſe Expreſſions (or other the like, uſed by Chriſt, or the Apoſtle upon the ſame Occaſion)

" According to the Inſtitution, Command, and Example " of our Lord Jeſus Chriſt, I take this Cup, and give it " unto you (Here he giveth it to the Communicants) *This* " *Cup is the New Teſtament in the Blood of Chriſt, which* " *is ſhed for the Remiſſion of the Sins of many: Drink ye* " *all of it*"

After all have communicated, the Miniſter may, in a few Words, put them in mind

" Of the Grace of God, in Jeſus Chriſt, held forth in " this Sacrament; and exhort them to walk worthy of it."

The Miniſter is to give ſolemn Thanks to God,

" For his rich Mercy, and invaluable Goodneſs vouch- " ſafed to them in that Sacrament; and to intreat for Par- " don for the Defects of the whole Service, and for the " gracious Aſſiſtance of his good Spirit, whereby they may

" be

" be enabled to walk in the Strength of that Grace, as be-
" cometh thoſe who have received ſo great Pledges of Sal-
" vation."

The Collection for the Poor is ſo to be ordered, that no Part of the publick Worſhip be thereby hindred.

Of the Sanctification of the Lord's Day.

THE Lord's Day ought to be ſo remembred before-hand, as that all worldly Buſineſs of our ordinary Callings may be ſo ordered, and ſo timely and ſeaſonably laid aſide, as they may not be impediments to the due ſanctifying of the Day when it comes,

The whole Day is to be celebrated as holy to the Lord, both in Publick and private, as being the Chriſtian Sabbath, To which End, it is requiſite, that there be a Holy Ceſſation, or reſting all the Day, from all unneceſſary Labours; and an abſtaining, not only from all Sports and Paſtimes, but alſo from all worldly Words and Thoughts.

That the Diet on that Day be ſo ordered, as that neither Servants be unneceſſarily detained from the publick Worſhip of God, nor any other Perſon hindred from the ſanctifying that Day.

That there be private Preparation of every Perſon and Family, by Prayer for themſelves, and for God's Aſſiſtance of the Miniſter, and for a Bleſſing upon his Miniſtry; and by ſuch other holy Exerciſes, as may further diſpoſe them to a more comfortable Communion with God in his publick Ordinances.

That all the People meet ſo timely for publick Worſhip, that the whole Congregation may be preſent at the Beginning, and with one Heart ſolemnly join together in all Parts of the publick Worſhip, and not depart till after the Bleſſing.

That what Time is vacant, between, or after the ſolemn Meetings of the Congregation in Publick, be ſpent in Reading, Meditation, Repitition of Sermons; (eſpecially by calling their Families to an Account of what they have heard,) and Catechizing of them, holy Conferences, Prayer for a Bleſſing upon the publick Ordinances, Singing of Pſalms, Viſiting the Sick, Relieving the Poor, and ſuch like Duties

of

of Piety, Charity and Mercy, accounting the Sabbath a Delight.

The Solemnization of Marriage.

ALthough Marriage be no Sacrament, nor peculiar to the Church of God, but common to Mankind, and of publick Intereſt in every Common-wealth; yet, becauſe ſuch as marry are to marry in the Lord, and have ſpecial Need of Inſtruction, Direction and Exhortation, from the Word of God, at their Entring into ſuch a new Condition; and of the Bleſſing of God upon them therein: we judge it expedient, that Marriage be ſolemnized by a lawful Miniſter of the Word, that he may accordingly counſel them, and pray for a Bleſſing upon them.

Marriage is to be betwixt one Man and one Woman only; and they, ſuch as are not within the Degrees of Conſanguinity or Affinity prohibited by the Word of God; and the Parties are to be of Years of Diſcretion, fit to make their own Choice, or, upon good Grounds, to give their mutual Conſent.

Before the Solemnizing of Marriage between any Perſons, their Purpoſe of Marriage ſhall be publiſhed by the Miniſter, three ſeveral Sabbath days, in the Congregation at the Place or Places of their moſt uſual and conſtant Abode reſpectively. And of this Publication, the Miniſter who is to to join them in Marriage, ſhall have ſufficient Teſtimony, before he proceed to ſolemnize the Marriage.

Before that Publication of ſuch their purpoſe (if the Parties be under Age) the Conſent of the Parents, or others under whoſe Power they are (in caſe the Parents be dead) is to be made known to the Church-Officers of that Congregation, to be recorded.

The like is to be obſerved in the Proceedings of all others, although of Age, whoſe Parents are living, for their firſt Marriage. And in after Marriages of either of thoſe Parties, they ſhall be exhorted not to Contract Marriage without firſt acquainting their Parents with it, (if with Conveniency it may be done) endeavouring to obtain their conſent.

Parents ought not to force their Children to marry without their free Conſent, nor deny their own Conſent without juſt Cauſe.

After-

After the Purpoſe or Contract of Marriage hath been thus publiſhed, the Marriage is not to be long deferred. Therefore the Miniſter, having had convenient Warning, and nothing been objected to hinder it, is publickly to ſolemnize it in the Place appointed by Authority for publick Worſhip, before a competent Number of credible Witneſſes, at ſome convenient Hour of the Day, at any Time of the Year, except on a Day of publick Humiliation. And we adviſe that it be not on the Lord's Day.

And, becauſe all Relations are ſanctified by the Word and Prayer the Miniſter is to Pray for a bleſſing upon them, to this Effect:

"Acknowledging our Sins, whereby we have made our "ſelves leſs than the leaſt of all the Mercies of God, and pro- "voked him to imbitter all our Comforts, earneſtly, in the "Name of Chriſt, to entreat the Lord (whoſe Preſence and "Favour is the Happineſs of every Condition, and ſweetens "every Relation) to be their portion, and to own and ac- "cept them in Chriſt, who are now to be joined in the Ho- "nourable Eſtate of Marriage, the Covenant of their God: "And that, as he hath brought them together by his Provi- "dence, he would ſanctify them by his Spirit, giving them "a new Frame of Heart, fit for their new Eſtate; enrich- "ing them with all Graces, whereby they may perform the "Duties, enjoy the Comforts, undergo the Cares, and re- "ſiſt the Temptations which accompany that Condition, as "becometh Chriſtians."

The Prayer being ended, it is convenient that the Miniſter do briefly declare unto them, out of the Scripture.

"The Inſtitution, Uſe, and Ends of Marriage, with the "Conjugal Duties, which, in all Faithfulneſs, they are to "perform each to other; exhorting them to ſtudy the holy "Word of God, that they may learn to live by Faith, and "to be content in the Midſt of all Marriage Care and "Troubles, ſanctifying God's Name, in a thankful, ſober, "and holy Uſe of all conjugal Comforts; praying much "with, and for one another; watching over, and provok- "ing each other to Love and good Works; and to live to- "gether as the Heirs of the Grace of Life."

After ſolemn Charging of the Perſons to be married, before the great God, who ſearcheth all Hearts, and to whom they

muſt give a ſtrict Account at the laſt Day, that if either of them know any Cauſe, by Precontract or otherwiſe, why they may not lawfully proceed to Marriage, that they now diſcover it: The Miniſter (if no impediment be acknowledged) ſhall cauſe firſt the Man take the Woman by the right Hand, ſaying theſe Words,

I N. *Do take thee* N. *to be my married Wife, and do, in the Preſence of God, and before this Congregation, promiſe and Covenant to be a loving and faithful Husband unto thee, until God ſhall ſeparate us by Death.*

Then the Woman ſhall take the Man by his right Hand, and ſay theſe Words,

I N. *Do take thee* N. *to be my married Husband, and I do, in the Preſence of God, and before this Congregation, promiſe and covenant to be a loving, faithful, and obedient Wife unto thee, until God ſhall ſeparate us by Death.*

Then, without any further Ceremony, the Miniſter ſhall, in the Face of the Congregation, pronounce them to be Husband and Wife, according to God's Ordinance; and ſo conclude the Action with Prayer to this Effect;

" That the Lord would be pleaſed to accompany his own " Ordinance with his Bleſſing, beſeeching him to enrich the " Perſons now married, as with other Pledges of his Love, " ſo particularly with the Comforts and Fruits of Marriage, " to the Praiſe of his abundant Mercy, in and through Chriſt " Jeſus "

A Regiſter is to be carefully kept, wherein the Names of the Parties ſo married, with the Time of their Marriage, are forthwith to be fairly recorded in a Book, provided for that Purpoſe, for the Peruſal of all whom it may concern.

Concerning Viſitation of the Sick.

IT is the Duty of the Miniſter not only to teach the People committed to his Charge, in Publick; but privately and particularly to admoniſh, exhort, reprove, and comfort them, upon all ſeaſonable Occaſions, ſo far as his Time, Strength, and perſonal ſafety will permit.

He is to admoniſh them, in Time of Health, to prepare for Death; and for that Purpoſe, they are often to confer with their Miniſter about the Eſtate of the Souls; and in Times

Times of Sickness, to desire his Advice and Help, timely and seasonably, before their Strength and Understanding fail them;

Times of Sickness and Affliction are special Opportunities put into his Hand by God, to minister a Word in Season to weary Souls. Because then the Consciences of Men are, or should be more awakned to bethink themselves of their spiritual Estate for Eternity; and Satan also takes Advantage then, to load them more with sore and heavy Temptations: Therefore the Minister, being sent for, and repairing to the Sick, is to apply himself with all Tenderness and Love, to administer some spiritual Good to his Soul, to this Effect.

He may, from the Consideration of the present Sickness, instruct him out of Scripture, that Diseases come not by Chance, or by Distempers of Body only, but by the wise and orderly Guidance of the good Hand of God, to every particular Person smitten by them. And that, whether it be laid upon him out of Displeasure for Sin, for his Correction and Amendment, or for Trial and Exercise of his Graces, or for other special and excellent Ends, all his Sufferings shall turn to his Profit, and work together for his Good, if he sincerely labour to make a sanctified Use of God's Visitation, neither despising his Chastning, nor waxing weary of his Correction.

If he suspect him of Ignorance, he shall examine him in the Principles of Religion, especially touching Repentance and Faith; and, as he seeth Cause, instruct him in the Nature, Use, Excellency and Necessity of those Graces; as also touching the Covenant of Grace, and Christ the Son of God, the Mediator of it, and concerning Remission of Sins by Faith in him.

He shall exhort the sick Person to examine himself, to search and try his former Ways, and his Estate towards God.

And if the Sick Person shall declare any Scruple, Doubt or Temptation that are upon him, Instructions and Resolutions shall be given to satisfy and settle him.

If it appear that he hath not a due Sense of his Sins, Endeavours ought to be used to convince him of his Sins, of the Guilt and Desert of them; of the Filth and Pollution, which the Soul contracts by them; and of the Curse of the Law, and Wrath of God, due to them; that he may be truly affected with, and humbled for them: And withal to

make known the Danger of deferring Repentance, and of neglecting Salvation at any Time offered; to awaken his Conſcience, and rouze him up out of a ſtupid and ſecure Condition, to apprehend the Juſtice and Wrath of God, before whom none can ſtand, but he that, being loſt in himſelf, layeth hold upon Chriſt by Faith.

If he have endeavoured to walk in the Ways of Holineſs, and to ſerve God in Uprightneſs, altho' not without many Failings and Infirmities; or if his Spirit be broken with the Senſe of Sin, or caſt down through Want of the Senſe of God's Favour; then it will be fit to raiſe him up, by ſetting before him the Freeneſs and Fulneſs of God's Grace, the Sufficiency of Righteouſneſs in Chriſt, the gracious Offers in the Goſpel, that all who repent, and believe with all their Heart in God's Mercy through Chriſt, renouncing their own Righteouſneſs, ſhall have Life and Salvation in him: It may be alſo uſeful to ſhew him, that Death hath in it no ſpiritual Evil to be feared by thoſe that are in Chriſt, becauſe Sin the Sting of Death is taken away by Chriſt, who hath delivered all, that are his, from the Bondage of the Fear of Death, triumphed over the Grave, given us Victory, is himſelf entred into Glory, to prepare a Place for his People: So that neither Life nor Death ſhall be able to ſeparate them from God's Love in Chriſt, in whom ſuch are ſure, though now they muſt be laid in the Duſt, to obtain a joyful and glorious Reſurrection to eternal Life.

Advice alſo may be given, as to beware of an ill-grounded Perſwaſion on Mercy, or on the Goodneſs of his Condition for Heaven, ſo to diſclaim all Merit in himſelf, and to caſt himſelf wholly upon God for Mercy, in the ſole Merits and Mediation of Jeſus Chriſt, who hath engaged himſelf never to caſt off them, who in Truth and Sincerity come unto him. Care alſo muſt be taken, that the ſick Perſon be not caſt down into Deſpair, by ſuch a ſevere Repreſentation of the Wrath of God due to him for his Sins, as is not mollified by a ſenſible Propounding of Chriſt and his Merit, for a Door of Hope to every Penitent Believer.

When the ſick Perſon is beſt compoſed, may be leaſt diſturbed, and other neceſſary Offices about him leaſt hindred, the Miniſter, if deſired, ſhall pray with him, and for him, to this Effect;

"Con-

" Confeſſing and bewailing of Sin original and actual, the " miſerable Condition of all by Nature, as being Children " of Wrath, and under the Curſe; acknowledging that all " Diſeaſes Sickneſſes, Death and Hell itſelf, are the pro- " per Iſſues and Effects thereof: Imploring God's Mercy " for the ſick Perſon, through the Blood of Chriſt; beſeech- " ing that God would open his Eyes, diſcover unto him his " Sins, cauſe him to ſee himſelf loſt in himſelf, make " known to him the cauſe why God ſmiteth him, reveal Jeſus " Chriſt to his Soul for Righteouſneſs and Life, give unto " him his Holy Spirit to create and ſtrengthen Faith, to " lay hold upon Chriſt, to work in him comfortable Evi- " dences of his Love, to arm him againſt Temptations, to " take off his Heart from the World, to ſanctify his pre- " ſent Viſitation, to furniſh him with Patience and Strength " to bear it, and to give him perſeverance in Faith to the " End.

" That, if God ſhall pleaſe to add to his Days, he would " vouchſafe to bleſs and ſanctify all Means of his Recovery, " to remove the Diſeaſe, renew his Strength, and enable " him to walk worthy of God, by a faithful Remembrance, " and diligent Obſerving of ſuch Vows and Promiſes of Ho- " lineſs and Obedience, as Men are apt to Make in Times " of Sickneſs, that he may glorify God in the remaining " Part of his Life.

" And, if God have determined to finiſh his Days by the " preſent Viſitation, he may find ſuch Evidence of the Par- " don of all his Sins, of his Intereſt in Chriſt, and Eternal " Life by Chriſt, as may cauſe his inward Man to be renew- " ed, while his outward Man decayeth; that he may be- " hold Death without Fear, caſt himſelf wholly upon Chriſt " without doubting, deſire to be diſſolved and to be with " Chriſt, and ſo receive the End of his Faith, the Salvation " of his Soul, through the only Merits and Interceſſion of " the Lord Jeſus Chriſt, our alone Saviour and All-ſufficient " Redeemer."

The Miniſter ſhall admoniſh him alſo (as there ſhall be Cauſe) to ſet his Houſe in order, thereby to prevent In- conveniencies: to take care for the Payment of his Debts, and to make Reſtitution or Satisfaction where he hath done any Wrong; to be reconciled to thoſe with whom he hath

been at Variance, and fully to forgive all Men their Treſpaſſes againſt him, as he expects Forgiveneſs at the Hand of God.

Laſtly, the Miniſter may improve the preſent Occaſion to exhort thoſe about the ſick Perſon, to conſider their own Mortality, to return to the Lord, and make Peace with him; in Health to prepare for Sickneſs, Death, and Judgment; and all the Days of their appointed Time ſo to wait until their Change come, that when Chriſt, who is our Life, ſhall appear, they may appear with him in Glory.

Concerning Burial of the Dead.

WHEN any Perſon departeth this Life, let the dead Body, upon the Day of Burial, be decently attended from the Houſe to the Place appointed for publick Burial, and there immediately interred, without any Ceremony.

And becauſe the Cuſtoms of Kneeling down, and Praying by, or towards the dead Corps, and other ſuch Uſages, in the Place where it lies, before it be carried to Burial, are ſuperſtitious; and for that, Praying, Reading, and Singing both in going to, and at the Grave, have been groſly abuſed, are no way beneficial to the Dead, and have proved many Ways hurtful to the Living, therefore let all ſuch Things be laid aſide.

Howbeit, we judge it very convenient, that the Chriſtian Friends, which accompany the dead Body to the Place appointed for publick Burial, do apply themſelves to Meditations, and Conferences ſuitable to the Occaſion: And that the Miniſter, as upon other Occaſions, ſo at this Time, if he be preſent, may put them in Remembrance of their Duty.

That this ſhall not extend to deny any civil Reſpects or Deferences at the Burial, ſuitable to the Rank and Condition of the Party deceaſed, whiles he was living.

Concerning publick ſolemn Faſting.

WHEN ſome great and notable Judgments are either inflicted upon a People, or apparently imminent, or by ſome extraordinary Provocations notoriouſly deſerved; as alſo when ſome ſpecial Bleſſing is to be ſought and obtained,

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publick ſolemn Faſting (which is to continue the whole Day) is a Duty that God expecteth from that Nation, or People.

A Religious Faſt requires total Abſtinence, not only from all Food (unleſs bodily Weakneſs do manifeſtly diſable from holding out till the Faſt be ended, in which Caſe, ſomewhat may be taken, yet very ſparingly, to ſupport Nature, when ready to faint) but alſo from all worldly Labour, Diſcourſes and Thoughts, and from all bodily Delights, (although at other Times lawful) rich Apparel, Ornaments, and ſuch like, during the Faſt; and much more, from whatever is in the Nature, or Uſe, ſcandalous and Offenſive, as gaudiſh Attire, laſcivious Habits, and Geſtures, and other Vanities of either Sex; which we recommend to all Miniſters, in their Places, diligently and zealouſly to reprove, as at other Times, ſo eſpecially at a Faſt, without reſpect of Perſons, as there ſhall be Occaſion.

Before the publick Meeting, each Family and Perſon apart are privately to Uſe all religious Care to prepare their Hearts to ſuch a ſolemn Work, and to be early at the Congregation.

So large a Portion of the Day, as conveniently may be, is to be ſpent in publick Reading and Preaching of the Word, with ſinging of Pſalms, fit to quicken Affections ſuitable to ſuch a Duty, but eſpecially in Prayer, to this or the like Effect:

"Giving Glory to the great Majeſty of God, the Cre-
" ator, Preſerver, and ſupreme Ruler of all the World, the
" better to affect us thereby with an holy Reverence and
" Awe of him. Acknowledging his Manifold, great and
" tender Mercies, eſpecially to the Church and Nation, the
" more effectually to ſoften and abaſe our Hearts before him.
" Humbly Confeſſing of Sins of all Sorts, with their ſeveral
" Aggravations, juſtifying God's righteous Judgments, as
" being far leſs than our Sins do deſerve; yet humbly and
" earneſtly imploring his Mercy and Grace for our ſelves,
" the Church and Nation, for our King, and all in Au-
" thority, and for all others for whom we are bound to
" pray (according as the preſent Exigent requireth) with
" more ſpecial Importunity and Enlargement than at other
" Times: Applying by Faith, the Promiſes and Goodneſs

" of God, for Pardon, Help, and Deliverance from the E-
" vils felt, feared, or deſerved; and for obtaining the Bleſ-
" ſings which we need and expect, together with a giving
" up of ourſelves wholly and for ever unto the Lord."

In all theſe, the Miniſters, who are the Mouths of the People unto God, ought ſo to ſpeak from their Hearts, upon ſerious and thorow Premeditation of them, that both themſelves and their People may be much Affected, and even melted thereby, eſpecially with Sorrow for their Sins, that it may be indeed a Day of deep Humiliation and Afflicting of the Soul.

Special Choice is to be made of ſuch Scriptures to be read, and of ſuch Texts for Preaching, as may beſt work the Heart of the Hearers to the ſpecial Buſineſs of the Day, and moſt diſpoſe them to Humiliation and Repentance; inſiſting moſt on thoſe Particulars, which each Miniſter's Obſervation and Experience tells him are moſt conducing to the Edification and Reformation of that Congregation to which he preacheth.

Before the Cloſe of the publick Duties, the Miniſter is, in his own and the Peoples Names, to engage his and their Hearts to be the Lords, with profeſſed Purpoſe and Reſolution to reform whatever is amiſs among them, and more particularly ſuch Sins as they have been more remarkably guilty of; and to draw near unto God, and to walk more cloſely and faithfully with him in new Obedience, than ever before.

He is alſo to admoniſh the People with all Importunity, that the Work of that Day doth not End with the publick Duties of it, but that they are ſo to improve the Remainder of the Day, and of their whole Life, in reinforcing upon themſelves and their Families in private, all thoſe godly Affections and Reſolutions which they profeſſed in publick, as that they may be ſettled in their Hearts for ever, and themſelves may more ſenſibly find that God hath ſmelt a ſweet Saviour in Chriſt from their Performances, and is pacified towards them, by anſwers of Grace, in pardoning of Sin, in removing of Judgments, in averting or preventing of Plagues, and in conferring of Bleſſings ſuitable to the Conditions and Prayers of his People, by Jeſus Chriſt.

Be-

Beſides ſolemn and general Faſts injoined by Authority, we judge that at other Times, Congregations may keep Days of Faſting, as Divine Providence ſhall Adminiſter unto them ſpecial Occaſion; and alſo that Families may do the ſame, ſo it be not on Days wherein the Congregation to which they do belong is to meet for faſting, or other publick Duties of Worſhip.

Concerning the Obſervation of Days of Publick Thanksgiving.

WHEN any ſuch Day is to be kept, let notice be given of it, and of the Occaſion thereof, ſome convenient Time before, that the People may the better prepare themſelves thereunto.

The Day being come, and the Congregation (after private Preparations) being aſſembled, the Miniſter is to begin with a Word of Exhortation, to ſtir up the People to the Duty for which they are met, and with a ſhort Prayer for God's Aſſiſtance and Bleſſing (as at other Conventions for publick Worſhip), according to the particular Occaſion of their Meeting.

Let him then make ſome pithy Narration of the Deliverance obtained, or Mercy received, or of whatever have Occaſioned that Aſſembling of the Congregation, that all may better underſtand it, or be minded of it, and more affected with it.

And becauſe Singing of Pſalms is of all other the moſt proper Ordinance for expreſſing of Joy and Thankſgiving, let ſome pertinent Pſalm or Pſalms be ſung for that Purpoſe, before or after the Reading of ſome Portion of the Word, ſuitable to the preſent Buſineſs.

Then let the Miniſter, who is to preach, proceed to further Exhortation and Prayer before his Sermon, with ſpecial Reference to the preſent Work: After which, let him preach upon ſome Text of Scripture pertinent to the Occaſion.

The Sermon ended, let him not only Pray, as at other Times after Preaching is directed, with Remembrance of the Neceſſities of the Church, King, and State (if before the Sermon they were omitted) but inlarge himſelf in due

and ſolemn Thanksgiving for former Mercies and Deliverances, but more eſpecially for that which at the preſent calls them together to give thanks With humble etition for the Continuance and Renewing of God's wonted Mercies, as Need ſhall be, and for ſanctifying Grace to make a right Uſe thereof. And ſo, having ſung another Pſalm ſuitable to the Mercy, let him diſmiſs the Congregation with a Bleſſing, that they may have ſome convenient Time for their Repaſt and Refreſhing

But the Miniſter (before their Diſmiſſion) is ſolemnly to admoniſh them, to beware of all Exceſs and Riot, tending to Gluttony or Drunkenneſs, and much more of theſe Sins themſelves, in their Eating and Refreſhing; and to take Care that their Mirth and Rejoicing be not Carnal, but Spiritual, which may make God's Praiſe to be glorious, and themſelves humble and ſober; and that both their feeding and Rejoicing may render them more cheerful and Inlarged, further to celebrate his Praiſes in the midſt of the Congregation, when they return unto it, in the remaining part of that Day.

When the Congregation ſhall be again aſſembled, the like Courſe in praying, Reading, Preaching, Singing of Pſalms, and offering up of more Praiſe and Thanksgiving, that is before directed for the Morning, is to be renewed and continued ſo far as the Time will give Leave,

At one, or both of the publick Meetings that Day, a Collection is to be made for the Poor (and in the like Manner, upon the Day of publick Humiliation) that their Loins may bleſs us, and rejoice the more with us. And the People are to be exhorted, at the end of the latter Meeting, to ſpend the Reſidue of that Day in holy Duties, and Teſtifications of Chriſtian Love and Charity one towards another, and of Rejoicing more and more in the Lord; as becometh thoſe who make the Joy of the Lord their Strength,

Of Singing of Pſalms.

IT is the Duty of Chriſtians to praiſe God publickly, by ſinging of Pſalms together in the Congregation, and alſo privately in the Family.

In Singing of Pſalms, the voice is to be tunably and gravely ordered, but the chief Care muſt be, to ſing with Underſtand

ſtanding and with Grace in the Heart, making Melody unto the Lord.

That the whole Congregation may join herein, every one that can read is to have a Pſalm-book; and all others, not-diſabled by Age, or otherwiſe, are to be exhorted to learn to read. But for the preſent, where many in the Congregation cannot read, it is convenient that the Miniſter, or ſome other fit perſon, appointed by him and the other Ruling Officers, do read the Pſalm, Line by Line, before the Singing thereof.

An Appendix touching the Days and Places for Publick VVorſhip.

THere is no Day commanded in Scripture to be kept holy under the Goſpel, but the Lord's Day, which is the Chriſtian Sabbath.

Feſtival days, vulgarly called Holy-days, having no Warrant in the Word of God, are not to be continued.

Nevertheleſs, it is lawful and neceſſary, upon ſpecial emergent Occaſions, to ſeparate a Day or Days for publick Faſting or Thanksgiving, as the ſeveral eminent and extraordinary Diſpenſations of God's Providence ſhall adminiſter Cauſe and Opportunity to his People.

As no Place is capable of any holineſs, under Pretence of whatſoever Dedication or Conſecration, ſo neither is it ſubject to ſuch Pollution by any Superſtition formerly uſed, and now laid aſide, as may render it unlawful or inconvenient for Chriſtians to meet together therein for the publick Worſhip of God. And therefore we hold it requiſite, that the Places of publick Aſſembling for Worſhip among us, ſhould be continued, and imployed to that Uſe.

FINIS.

THE

FORM

Of PRESBYTERIAL

Church-Government.

AND OF

Ordination of Miniſters;

Agreed upon by the

Aſſembly of DIVINES

AT

WESTMINSTER,

With the Aſſiſtance of

COMMISSIONERS

FROM THE

Church of *Scotland,*

AS

A Part of the Covenanted Uniformity in Religion betwixt the Churches of *Chriſt* in the Kingdoms of *Scotland*, *England*, and *Ireland*.

WITH

An Act of the General Aſſembly, *Anno* 1645. Approving the ſame

---

Ezek. xliii. 11. *And if they be Aſhamed of all that they have done, ſhew them the Form of the Houſe, and the Faſhion thereof, and the goings out thereof, and the Comings in thereof, and all the Forms thereof, and all the Laws thereof; and write it in their Sight, that they may keep the whole Form thereof, and all the Ordinances thereof, and do them.*

GLASGOW,

Printed by *John Robertſon* and *Mrs M'Lean*, and ſold at their Shops in the middle of the *Salt-Mercat*

M. DCC. XLVI.

THE FORM

OF

Church-Government.

AND OF

Ordination of Ministers;

As Practised by the

Assembly of DIVINES

AT

Westminster,

And Approved by the

Commissioners

FROM

Scotland.

Assembly at *Edinburgh*, February 10. 1645. Sess. 16.

Act of the General Assembly of the Kirk of *Scotland*, approving the Propositions concerning Kirk-Government, & Ordination of Ministers.

THE General Assembly, being most desirous and solicitous, not only of the Establishment and Preservation of the Form of Kirk-government in this Kingdom, according to the Word of God, Books of Discipline, Acts of General Assemblies, and National Covenant; but also of an Uniformity in Kirk-government betwixt these Kingdoms, now more straitly and strongly united by the late solemn League and Covenant: And considering, That as in former Times there did, so hereafter there may arise, through the Nearness of Contagion, manifold Mischiefs to this Kirk, from a corrupt Form of Government in the Kirk of *England*: Likeas the present Opportunity of bringing the Kirks of Christ in all the three Kingdoms to an Uniformity in Kirk-government, being the Happiness of the present Times above the former; which may also, by the blessing of God, prove an effectual Mean, and a good Foundation to prepare for a safe and well-grounded Pacification, by removing the Cause from which the present Pressures and bloody Wars did originally proceed: And now the Assembly having thrice read, and diligently examined the Propositions (hereunto annexed) concerning the Officers, Assemblies, and Government of the Kirk; and concerning the Ordination of Ministers, brought unto us, as the Results of the long and learned debates of the Assembly of Divines sitting at *Westminster*, and of the Treaty of Uniformity with the Commissioners of this Kirk there residing; after mature Deliberation, and after timeous Calling upon and Warning of all, who have any Exceptions against the same, to make them known, that they might receive Satisfaction; doth agree to and approve the Propositions afore-mentioned, touching Kirk-government and Ordination; and doth hereby authorize the Commissioners of this Assembly, who are to meet at *Edinburgh*, to agree to, and conclude, in the Name of this Assembly, an Uniformity betwixt the Kirks in both Kingdoms, in the aforementioned Particulars, as soon as the same shall be ratified, without any substantial Alteration, by an Ordinance of the Honourable Houses of the Parliament of *England*: Which Ratification shall be timely Intimate and made known by the Commissioners of this Kirk residing at *London*. Provided always, That this Act be noways Prejudicial to the further Discussion and Examination of that Article, which holds forth, that the Doctor or Teacher hath Power of the Administration of the Sacraments, as well as the Pastor; as also of the distinct Rights and Interests of Presbyteries and people, in the calling of Ministers: But that it shall be free to debate and discuss these Points, as God shall be pleased to give further Light.

THE

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THE

THE FORM OF Presbyterial Church-Government.

Agreed upon by the Aſſembly of Divines at *Weſtminſter*; examined and approved, *Anno* 1645, by the GENERAL ASSEMBLY, of the CHURCH of *SCOTLAND*. &c.

The PREFACE

JESUS CHRIST, upon whoſe Shoulders the Government is, whoſe Name is called Wonderful, Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace a, *of the Increaſe of whoſe Government and Peace there ſhall be no End, who ſits upon the Throne of* David, *and upon his Kingdom, to order it, and to eſtabliſh it with Judgment and Juſtice, from henceforth even for ever, having all Power given unto him in Heaven and in Earth by the Father, who raiſed him from the Dead, and ſet him at his own Right-hand, far above all Principalities and Power, and might and Dominion, and every Name that is named, not only in this World, but alſo in that which is to come, and put all Things under his Feet, and gave him to be the Head over all Things to the Church, which is his Body, the Fulneſs of him that filleth all in all; He being aſcended up far above all Heavens, that he might fill all Things, received Gifts for his Church, and gave offices neceſſary for the Edification of his Church, and Perfecting of his Saints* b.

Of

a Iſa. ix. 6, 7. b Mat. xxviii. 18, 19, 20. Eph. i, 20, 21, 22, 23. *compared with* Eph. iv, 8, 11. *and* Pſal. lxviii. 18.

Of the Church.

THERE is one General Church visible held forth in the New Testament, 1 *Cor.* xii. 12, 13, 28. together with the rest of the Chapter.

The Ministry, Oracles, and Ordinances of the New Testament, are given by Jesus Christ to the General Church visible, for the gathering and perfecting of it in this Life, until his second Coming, 1 *Cor.* xii. 28. *Eph.* iv. 4, 5. Compared with *Vers.* 10, 11, 12, 3, 5, 16, of the same Chapter.

Particular visible Churches, Members of the General Church, are also held forth in the New Testament, *Gal.* i. 21, 22. *Rev.* i. 4, 20 and *Rev.* ii. 1. Particular Churches, in the primitive Times, were made up of visible Saints, *viz.* Of such as, being of Age, professed Faith in Christ, and Obedience unto Christ, according to the Rules of Faith and Life, taught by Christ and his Apostles; and of their Children, *Acts.* ii. 38. 41. *Acts.* ii. *verse* last, compared with *Acts* v. 14. 1 *Cor.* i. 2. compared with 2 *Cor.* ix. 13. *Acts.* ii. 39. 1 *Cor.* vii. 14. *Rom.* xi. 16. and so forward. *Mark.* x. 14. compared with *Matth.* xix. 13. 14. *Luke.* xviii. 15. 16.

Of the Officers of the Church.

THE Officers which Christ hath appointed for the Edification of his Church, and the Perfecting of the Saints, are,

Some extraordinary, as Apostles; Evangelists, and Prophets which are ceased.

Others ordinary and perpetual, as Pastors, Teachers, and other Church-governors, and Deacons.

Pastors.

THE Pastor is an ordinary and perpetual Officer in the Church, *Jer.* iii. 15, 16, 17. propheſying of the Time of the Gospel. 1 *et*, v. 2, 3, 4. *Eph.* iv. 11, 12, 13.

First, it belongs to his Office.

To Pray for and with his Flock, as the Mouth of the People unto God, *Act*, vi 2, 3, 4. *Acts*, xx, 36. Where

Preach-

Preaching and Prayer are joined as ſeveral Parts of the ſame Office, *James* v 14. 15. The Office of the Elder, that is the Paſtor, is to Pray for the Sick, even in private, to which a Bleſſing is eſpecially promiſed; much more therefore ought he to perform this in the publick Execution of his Office, as a Part thereof, 1 *Cor.* xiv, *v* 15, 16.

To read the Scriptures publickly; for the Proof of which,

1. That the Prieſts and Levites, in the *Jewiſh* Church, were truſted with the publick Reading of the Word, as is proved, *Deut* xxxi. 9, 10, 11. *Neh.* viii. 1, 2, and 13.

2. That the Miniſters of the Goſpel have as ample a Charge and Commiſſion to diſpenſe the Word, as well as other Ordinances, as the Prieſts and Levites had under the Law, proved, *Iſa.* lxvi. 21. *Mat.* xxiii. 34. Where our Saviour intituleth the Officers of the New Teſtament, whom he will ſend forth, by the ſame Names of the Teachers of the Old:

Which Propoſitions prove, that therefore (the Dutys being of a moral Nature) it followeth by juſt conſequence, that the publick Reading of the Scriptures belongeth to the Paſtors Office.

To feed the Flock, by Preaching of the Word, according to which he is to teach, convince, reprove, exhort, and comfort, 1 *Tim.* iii. 2. 2 *Tim.* iv. *v.* 16, 17. *Tit.* i. 9.

To Catechize, which is a plain laying down the firſt Principles of the Oracles of God, *Heb.* v 12. or of the Doctrine of Chriſt, and is a part of Preaching.

To diſpenſe other Divine Myſteries, 1 *Cor.* iv. 1, 2.

To Adminiſter the Sacraments, *Matth.* xxviii. 19. 20. *Mark.* xvi. 15, 16. 1 *Cor.* xi. 23, 24, 25. compared with 1 *Cor.* x. 16.

To Bleſs the People from God, *Numb.* vi. 23, 24, 25, 26, compared with *Rev.* xiv. 5. (where the ſame Bleſſings, and Perſons from whom they come, are expreſly mentioned) *Iſa.* lxvi. 21. where, under the Names of Prieſts and Levites to be continued under the Goſpel, are meant Evangelical Paſtors, who therefore are by Office to bleſs the People, *Deut.* x. 8. 2 *Cor.* xiii. 14. *Eph.* i. 2.

To take care of the Poor, *Acts* xi. 30. *Acts.* iv. 34. 35. 36, 37. *Acts* vi. 2, 3, 4. 1 *Cor.* xvi. 1, 2, 3, 4. 1 *Tim.* v. 9, 10.

And he hath alſo a Ruling Power over the Flock, as a Paſtor

ſtor, 1 *Tim.* v 17. *Acts*, xx. 17, and 28. 1 *Theſſ.* v 12. *Heb.* xiii. 7, 17.

Teacher or Doctor.

THE Scripture doth hold out the Name and Title of Teacher, as well as of the Paſtor, 1 *Cor.* xii. 28. *Eph.* iv. 11.

Who is alſo a Miniſter of the Word as well as the Paſtor, and hath Power of Adminiſtration of the Sacraments.

The Lord having given different Gifts, and diverſe Exerciſes according to theſe Gifts, in the Miniſtry of the Word, *Rom.* xii. 6, 7, 8. 1 *Cor.* xii. 1, 4, 5, 6, 7. Though theſe different Gifts may meet in, and accordingly be exerciſed by one and the ſame Miniſter, 1 *Cor.* xiv. 3. 2 *Tim.* iv, 2. *Tit.* i, 9. yet, where be ſeveral Miniſters in the ſame Congregation, they may be deſigned to ſeveral Imployments, according to the different Gifts in which each of them doth moſt excel, *Rom.* xii. 6, 7, 8. 1 *Pet.* iv. 10. 11. And he that doth more excel in Expoſition of Scriptures, in teaching ſound Doctrine, and in convincing Gainſayers, than he doth in Application, and is accordingly imployed therein, may be called a Teacher or Doctor (the Places alledged by the Notation of the Word doth prove the Propoſition.) Nevertheleſs, where is but one Miniſter in a particular Congregation, he is to perform ſo far as he is able the whole Work of the Miniſtry, as appeareth in the 2 *Tim* iv. 2. *Tit*, i. 9. before alledged, 1 *Tim*, vi. 2.

A Teacher or Doctor is of moſt excellent Uſe in Schools and Univerſities; as of old in the Schools of the Prophets, and at *Jeruſalem*, where *Gamaliel* and others taught as Doctors.

Other Church-Governors.

AS there were in the *Jewiſh* Church, Elders of the People joined with the Prieſts and Levites in the Government of the Church (as appeareth in the 2 *Chr.* xix. 8, 9, 10.) So Chriſt, who hath inſtituted a Government, and Governors Eccleſiaſtical in the Church, hath furniſhed ſome in his Church, beſide the Miniſters of the Word, with Gifts for Govern-

Government, and with Commission to execute the same when called thereunto, who are to join with the Minister in the Government of the Church, *Rom.* xii. 7, 8. 1 *Cor.* xii. 28. Which Officers, Reformed Churches commonly call Elders.

Deacons.

THE Scripture doth hold out Deacons, as distinct Officers in the Church, *Phil.* i. 1. 1 *Tim.* iii. 8.

Whose Office is perpetual, 1 *Tim.* iii. 8. to *verse* 15. *Acts* vi. 1, 2, 3, 4. To whose Office it belongs not to Preach the Word or Administer the Sacraments, but to take special Care in distributing to the Necessities of the Poor, *Acts*, vi. 1, 2, 3, 4. and the Verses following.

Of particular Congregations.

IT is lawful and expedient that there be fixed Congregations, that is, a certain Company of Christians to meet in one Assembly ordinarily for publick Worship. When Believers multiply to such a Number, that they cannot conveniently meet in one Place, it is lawful and expedient that they should be divided into distinct and fixed Congregations, for the better Administration of such Ordinances as belongs unto them, and the Discharge of mutual Duties, 1 *Cor.* xiv. *v* 26. *Let all Things be done unto Edifying*; and *verses* 33 and 40.

The ordinary Way of dividing Christians into distinct Congregations, and most expedient for Edification, is by the respective Bounds of their dwellings;

First. Because they who dwell together, being bound to all kind of moral Duties one to another, have the better Opportunity thereby to discharge them; which moral Tye is perpetual, for Christ came not to destroy the Law, but to fulfil it. *Deut.* xv. 7, 11. *Mat.* xxii. 39. *Mat.* v. 17.

Secondly, The Communion of Saints must be so ordered, as may stand with the most convenient Use of the Ordinances, and Discharge of moral Duties, without Respect of Persons, 1 *Cor.* xiv. 26. *Let all Things be done unto Edifying*. *Heb.* x. 24, 25. *Jam.* ii. 1. 2.

Thirdly, The Pastor and People must so nearly cohabite

together, as that they may mutuallyperform theirDuties each to other with moſt Conveniency.

In this Company ſome muſt be ſet apart to bear Office.

Of the Officers of a particular Congregation.

FOR Officers in a ſingle Congregation, there ought to be one at the leaſt, both to labour in the Word and Doctrine, and to Rule, *Prov.* xxix. 18. 1 *Tim*, v 17. *Heb.* xiii. 7, It is alſo requiſite that there ſhould be others to join in Government, 1 *Cor.* xii. 28.

And likewiſe it is requiſite that there be others to take ſpecial Care for the Relief of the Poor, *Acts* vi. 2, 3.

The Number of each of which is to be proportioned according to the Condition of the Congregation.

Theſe Officers are to meet together at convenient and ſet Times, for the well-ordering of the Affairs of that Congregation, each according to his Office

It is moſt expedient that, in theſe Meetings, One whoſe Office is to labour in the Word and Doctrine, do Moderate in their Proceedings, 1 *Tim*, v 17.

Of the Ordinances in a particular Congregation.

THE Ordinances in a ſingle Congregation are Prayer, Thanksgiving, and Singing of Pſalms, 1 *Tim* ii. 1. 1 *Cor* xiv 15. 16. The Word read (although there follow no immediate Explication of what is read) the Word expounded and applied, Catechizing, the Sacraments Adminiſtred, Collection made for the Poor, Diſmiſſing the People with a Bleſſing.

Of Church-Government, and the ſeveral Sorts of Aſſemblies for the ſame.

CHRIST hath inſtituted a Government, and Governors Eccleſiaſtical in the Church: To that Purpoſe, the Apoſtles did immediately receive the Keys from the Hand of Jeſus Chriſt, and did uſe and exerciſe them in all the Churches of the World upon all Occaſions.

And Chriſt hath ſince continually furniſhed ſome in his Church

Church with Gifts of Government, and with Commission to execute the same, when called thereunto.

It is lawful, and agreeable to the Word of God, that the Church be governed by several Sorts of Assemblies, which are Congregational, Classical, and Synodical.

Of the Power in common of all these Assemblies.

IT is lawful, and agreeable to the Word of God, that the several Assemblies before mentioned have power to convent, and call before them any Person within their several Bounds, whom the Ecclesiastical Business which is before them doth concern, proved by *Mat* Chap. xviii.

They have Power to hear and determines such Causes and Differences as do orderly come before them.

It is lawful, and agreeable to the Word of God, that all the said Assemblies have some Power to dispense Church-censures.

Of Congregational Assemblies, that is, the Meeting of the Ruling Officers of a particular Congregation for the Government thereof.

THE Ruling Officers of a particular Congregation have power, authoritatively, to call before them any Member of the Congregation, as they shall see just Occasion.

To enquire into the Knowledge and spiritual Estate of the several Members of the Congregation.

To admonish and Rebuke.

Which three Branches are proved by *Heb* xiii 17. 1 *Thess.* v 12, 13. *Ezek.* xxxiv. 4.

Authoritative Suspension from the Lord's Table of a Person not yet cast out of the Church, is agreeable to the Scripture,

First, Because the Ordinance itself must not be profaned.

Secondly, Because we are charged to withdraw from these that walk disorderly

Thirdly, Because of the great Sin and Danger, both to him that comes unworthily, and also to the whole Church, *Mat*, vii 6. 2 *Thess* iii. 6, 14, 15. 1 *Cor* xi, 27. to the End of the *Chap*. compared with *Jude* verse 23. 1 *Tim*, v 22. And

And there was Power and Authority, under the Old Teſtament, to keep unclean Perſons from holy Things, *Lev.* xiii. 5. *Numb.* ix. 7. 2 *Chron.* xxiii. 19.

The like Power and Authority, by way of Analogy, continues under the New Teſtament.

The Ruling Officers of a particular Congregation have Power authoritatively to ſuſpend from the Lord's Table a Perſon not yet caſt out of the Church.

Firſt, Becauſe thoſe who have Authority to judge of, and admit ſuch as are fit to receive the Sacrament, have Authority to keep back ſuch as ſhall be found unworthy.

Secondly, Becauſe it is an Eccleſiaſtical Buſineſs of ordinary Practice belonging to that Congregation.

When Congregations are divided and fixed, they need all mutual Help one from another, both in regard of their intrinſecal Weakneſſes and mutual Dependence, as alſo in regard of Enemies from without.

Of Claſſical Aſſemblies.

THE Scripture doth hold out a Presbytery in a Church, both in the firſt Epiſtle to *Timothy*, Chap. iv. verſe 14. and in *Acts*, xv verſes 2, 4, 6.

A Presbytery conſiſteth of Miniſters of the Word, and ſuch other publick Officers as are agreeable to, and warranted by the Word of God, to be Church-Governors, to join with the Miniſters in the Government of the Church; as appeareth, *Rom*, xii. 7, 8. 1 *Cor*, xii. 28.

The Scripture doth hold forth, that many particular Congregations may be under one Presbyterial Government.

This Propoſition is proved by Inſtances.

1. *Firſt*, Of the Church of *Jeruſalem*, which conſiſted of more Congregations than one, and all theſe Congregations were under one Presbyterial Government.

This appeareth thus:

1 *Firſt*. The Church of *Jeruſalem* conſiſted of more Congregations than one, as is manifeſt.

Firſt, By the multitude of Believers mentioned in divers. Both before the Diſperſion of the Believers there, by means of the Perſecution (mentioned in the *Acts* of the Apoſtles, *Chap.* viii. in the beginning thereof) Witneſs, *Chap*, i. *verſe* 11.

11. *Chap.* ii. *verſes* 41. 46, and 47. *Chap.* iv. 4. *Chap.* v. 14. *Chap.* vi. of the ſame Book of the *Acts*, Verſes 1, 7. And alſo after the Diſperſion, *Acts.* ix. 31. *Chap.* xii. 24 Chap. xxi. ver. 20. of the ſame Book.

Secondly, by the many Apoſtles and other Preachers in the Church of *Jeruſalem*: And if there were but one Congregation there, then each Apoſtle preached but ſeldom; which will not conſiſt with *Chap.* vi. *verſe*, 2, of the ſame Book of the *Acts* of the Apoſtles.

Thirdly, The Diverſity of Languages amongſt the Believers, mentioned both in the Second and Sixth *Chapters* of the *Acts*, doth argue more Congregations than one in that Church.

2. *Secondly*, all thoſe Congregations were under one Presbyterial Government. Becauſe, *Firſt*, They were one Church, *Acts.* viii. 1. and *Chap.* ii. 47. compared with *Chap* v. 11. *Chap.* xii. 5. and *Chap.* xv. 4. of the ſame Book.

Secondly, The Elders of the Church are mentioned, *Acts*, xi. 30. *Chap.* xv. 4, 6, 22. and *Chap.* xxi. 17. 18. of the ſame Book.

Thirdly, The Apoſtles did the ordinary Acts of Presbyters, as Presbyters in that Kirk; which proveth a Presbyterial Church before the Diſperſion, *Acts.* vi.

Fourthly, The ſeveral Congregations in *Jeruſalem* being one Church, the Elders of that Church are mentioned as meeting together for Acts of Government, *Acts.* xi. 30. *Acts.* xv. 4, 6, 22. and *Chap.* xxi. 17. 18. and ſo forward: which proves that thoſe ſeveral Congregations were under one Presbyterial Government.

And whether theſe Congregations were fixed, or not fixed, in regard of Officers or Members, it is all one as to the Truth of the Propoſition.

Nor doth there appear any material Difference betwixt the ſeveral Congregations in *Jeruſalem*, and the many Congregations now in the ordinary Condition of the Church, as to the Point of Fixedneſs required of Officers or Members.

3 *Thirdly*, Therefore the Scripture doth hold forth, that many Congregations may be under one Presbyterial Government.

II. *Secondly*, By the Inſtance of the Church of *Epheſus*; for,

1. That they were more Congregations than one in the Church of *Epheſus*, appears by *Acts* xx. 31. where is Mention of *Paul*'s Continuance at *Epheſus* in Preaching for the Space of three Years, and *Acts* xix. 18, 19, 20. where the ſpecial Effect of the Word is mentioned; and *verſe* 10, and 17. of the ſame *Chapter*, where is a diſtinction of *Jews* and *Greeks*; and 1 *Cor.* xvi. 8, and 9. where is a Reaſon of *Paul's* Stay at *Epheſus* until *Pentecoſt*. and *verſe* 19. where is mention of a particular Church in the Houſe of *Aquila* and *Priſcilla* then at *Epheſus*: as appears, *Acts* xviii. 19. 24, 26. All which laid together doth prove, that the Multitudes of Believers did make more Congregations than one in the Church of *Epheſus*.

2. That there were many Elders over theſe many Congregations, as one Flock, appeareth, *Acts*. xx. 17, 25, 28. 30, 36, 37.

3. That theſe many Congregations were one Church, and that they were under one Presbyterial Government, appeareth, *Rev.* ii. the firſt ſix *verſes*, joined with *Acts* xx. *verſe*. 17, 18.

Of Synodical Aſſemblies.

THE Scripture doth hold out another Sort of Aſſemblies, for the Government of the Church, beſide Claſſical and Congregational, all which we call Synodical, *Acts* xv. Paſtors and Teachers, and other Church-Governors (as alſo other fit Perſons, when it ſhall be deemed expedient) are Members of thoſe Aſſemblies which we call Synodical, where they have a lawful Calling thereunto.

Synodical Aſſemblies may lawfully be of ſeveral Sorts, as Provincial, National and Oecumenical.

It is lawful, and agreeable to the Word of God, that there be a Subordination of Congregational, Claſſical, Provincial, and National Aſſemblies, for the Government of the Church.

Of Ordination *of* Miniſters.

UNDER the Head of Ordination of Miniſters is to be conſidered, either the Doctrine of Ordination, or the Power of it.

Touch-

Touching the Doctrine of Ordination.

NO Man ought to take upon him the Office of a Miniſter of the Word, without a lawful Calling, *John*, iii. 27. *Rom.* x. 14, 15. *Jer.* xiv, 14. *Heb*, 5. 4.

Ordination is always to be continued in the Church, *Tit.* i. 5. 1 *Tim.* v 21. 22.

Ordination is the ſolemn Setting apart of a Perſon to ſome publick Church-office, *Numb.* viii. 10, 11, 14, 19, 22. *Acts.* vi. 3. 5, 6.

Every Miniſter of the Word is to be ordained by Impoſition of Hands, and Prayer with Faſting, by thoſe Preaching Presbyters, to whom it doth belong, 1 *Tim.* v. 22. *Acts.* xiv. 23. and *Acts* xiii. 3.

It is agreeable to the Word of God, and very expedient, that ſuch as are to be ordained Miniſters, be deſigned to ſome particular Church, or other Miniſterial Charge, *Acts.* xiv. 23. *Tit.* 1. 5. *Acts.*xx. 17, and 28.

He that is to be ordained Miniſter, muſt be duly qualified both for Life and Miniſterial Abilities, according to the Rules of the Apoſtle, 1 *Tim.* iii. 2, 3, 4, 5, 6. and *Tit.* 1.5. 6, 7, 8, 9.

He is to be examined and approved by thoſe by whom he is to be ordained, 1 *Tim.* iii. *v* 7, and 10. and *Chap.* v. *v* 22.

No Man is to be ordained a Miniſter for a particular Congregation, if they of that Congregation can ſhew juſt Cauſe of Exception againſt him, 1 *Tim.* iii. 2. *Tit.* i. 7.

Touching the Power of Ordination.

ORdination is the Act of a Presbytery, 1 *Timothy.* iv. 14.

The Power of ordering the whole Work of Ordination, is in the whole Presbytery, which when it is over more Congregations than one, whether thoſe Congregations be fixed or not fixed, in regard of Officers or Members, it is indifferent, as to the Point of Ordination, 1 *Tim.* iv. 14.

It is very requiſite that no ſingle Congregation, that can conveniently aſſociate, do aſſume to itſelf all and ſole Power in Ordination: 1 Be-

1. Becauſe there is no Example in Scripture, that any ſingle Congregation, which might conveniently aſſociate, did aſſume to itſelf all and ſole Power in Ordination; neither is there any Rule which may warrant ſuch a Practice.

2. Becauſe there is in Scripture Example of an Ordination in a Presbytery over divers Congregations; as in the Church of *Jeruſalem*, where were many Congregations, theſe many Congregations were under one Presbytery, and this Presbytery did ordain.

The Preaching Presbyters orderly aſſociated, either in Cities or Neighbouring Villages, are thoſe to whom the Impoſition of Hands doth appertain, for thoſe Congregations within their Bounds reſpectively.

concerning the Doctrinal Part of Ordination of *MINISTERS.*

1 NO Man ought to take upon him the Office of a Miniſter of the Word, without a lawful Calling, *John.* iii. 27. *Rom.* x. 14, 15. *Jer.* xiv. 14. *Heb.* v. 4.

2. Ordination is always to be continued in the Church, *Tit.* i, 5. 1 *Tim.* v 21, 22.

3. Ordination is the ſolemn ſetting apart of a Perſon to ſome publick Church-office, *Numb*, viii. 10, 11, 14, 19, 22. *Acts.* vi. 3, 5, 6.

4. Every Miniſter of the Word is to be ordained by Impoſition of Hands and Prayer, with faſting, by theſe Preaching Presbyters to whom it doth belong, 1 *Tim.* v. 22. *Acts.* xiv. 23. *Acts.* xiii. 3.

5. The Power of ordering the whole Work of Ordination, is in the whole Presbytery, which when it is over more Congregations than one, whether thoſe Congregations be fixed, or not fixed, in regard of Officers or Members, it is indifferent as to the point of Ordination, 1 *Tim.* iv. 14.

6. It is agreeable to the Word, and very expedient, that ſuch as are to be ordained Miniſters, be deſigned to ſome particular Church, or other Miniſterial Charge, *Acts.* xiv. 23. *Tit.* i. 5. *Acts.* 17, and 28.

7. He

7. He that is to be ordained Miniſter, muſt be duly qualified, both for Life and Miniſterial Abilities according to the Rules of the Apoſtle, 1 *Tim.* iii. 2, 3, 4, 5, 6. *Tit.* i. 5. 6, 7, 8, 9.

8. He is to be examined and approved of by thoſe by whom he is to be ordained, 1 *Tim.* iii. 7, 10. 1 *Tim.* v. 22.

9. No Man is to be ordained a Miniſter for a particular Congregation, if they of that Congregation can ſhew juſt Cauſe of Exception againſt him, 1 *Tim.* iii. 2. *Tit.* i. 7.

10. Preaching Presbyters orderly aſſociated, either in Cities, or Neighbouring Villages, are thoſe to whom the Impoſition of Hands doth appertain, for theſe Congregations within their Bounds reſpectively, 1 *Tim.* iv. 14.

11. In extraordinary Caſes, ſomething extraordinary may be done, until a ſettled Order may be had, yet keeping as near as poſſibly may be to the Rule, 2 *Chron.* xxix. 34. 35. 36. 2 *Chron.* xxx. 2, 3, 4, 5.

12. There is at this Time (as we humbly conceive) an extraordinary Occaſion for a Way of Ordination for the preſent Supply of Miniſters.

The Directory for the Ordination of Miniſters.

IT being manifeſt by the Word of God, that no Man ought to take upon him the Office of a Miniſter, of the Goſpel, until he be lawfully called and ordained thereunto, and that the Work of Ordination is to be performed with all due Care, Wiſdom, Gravity, and Solemnity: We humbly tender theſe Directions, as requiſite to be obſerved.

Firſt He that is to be ordained, being either nominated by the People, or otherwiſe commended to the Presbytery for any Place, muſt addreſs himſelf to the Presbytery, and bring with him a Teſtimonial of his taking the Covenant of the Three Kingdoms, of his Diligence and Proficiency in his Studies, What Degrees he hath taken in the Univerſity, and what hath been the Time of his abode there; and withal of his Age, which is to be Twenty-four-years; but eſpecially of his Life and Converſation.

2. Which being conſidered by the Presbytery, they are to proceed, to enquire touching the Grace of God in him, and whether he be of ſuch Holineſs of Life, as is requiſite in a Mini-

Minister of the Gospel; and to examine him touching his Learning and Sufficiency, and touching the Evidences of his Calling to the holy Ministry, and in particular, his fair and direct calling to that Place.

The Rules for Examination are these;

1. *That the Party Examined be dealt withall in a Brotherly Way, with Mildness of Spirit, and with special Respect to the Gravity, Modesty, and Quality of every One.*

2. *He shall be examined touching his Skill in the Original Tongues, and his Trial to be made by Reading, the* Hebrew *and* Greek *Testaments, and rendering some portion of some into* Latine; *and if he be defective in them, Enquiry shall be made more strictly after his other Learning, and whether he hath Skill in* Logick *and* Philosophy.

3. *What Authors in* Divinity *he hath read, and is best acquainted with; And Trial shall be made in his Knowledge of the Grounds of Religion, and of his Ability to defend the Orthodox Doctrine, contained in them, against all unsound and erroneous Opinions, especially these of the present Age; Of his Skill in the Sense and Meaning of such Places of* Scripture *as shall be proposed unto him, in Cases of Conscience, and in the Chronology of the Scripture, and the Ecclesiastical History.*

4. *If he hath not before preached in publick with Approbation of such as are able to judge, he shall at a competent Time assigned him, expound before the Presbytery such a Place of Scripture as shall be given him.*

5. *He shall also, within a competent Time, frame a Discourse in* Latine, *upon such a Common-place or Controversy in* Divinity *as shall be assigned to him, and exhibite to the Presbytery such* Theses *as express the sum thereof, and maintain a Dispute upon them.*

6. *He shall Preach before the People, the Presbytery, or some of the Ministers of the Word appointed by them, being present.*

7. *The Proportion of his Gifts in Relation to the Place unto which he is called shall be considered.*

8. *Beside the trial of his Gifts in Preaching, he shall undergo an Examination in the Premisses two several Days, and more if the Presbytery shall judge it necessary.*

9. *And*

3. And as for him that hath formerly been ordained a Minister, and is to be removed to another Charge, he shall bring a Testimonial of his Ordination, and of his abilities and Conversation, whereupon his Fitness for that Place shall be tried by his Preaching, there and (if it shall be judged necessary) by a further Examination of him.

In all which he being approved, he is to be sent to the Church where he is to serve, there to preach, Three several Days, and to converse with the People, that they may have Trial of his Gifts for their Edification, and may have Time and Occasion to enquire into, and the better to know his Life and Conversation.

4 In the last of these Three Days, appointed for the Trial of his Gifts in Preaching, there shall be sent from the Presbytery to the Congregation, a publick Intimation in Writing, which shall be publickly read before the People, and after affixed to the Church-Door, to signify that such a Day, a competent Number of the Members of that Congregation, nominated by themselves, shall appear before the Presbytery, to give their Consent and Approbation to such a Man to be their Minister; or otherwise, to put in, with all Christian Discretion and Meekness, what Exceptions they have against him; and if, upon the Day appointed, there be no just Exception against him, but the People give their Consent, then the Presbytery shall proceed to Ordination.

5. Upon the Day appointed for Ordination, which is to be performed in that Church, where he that is to be ordained is to serve, a solemn Fast shall be kept by the Congregation, that they may the more earnestly join in Prayer for a Blessing upon the Ordinance of Christ, and the Labours of his Servant for their Good. The Presbytery shall come to the Place, or at least Three or four Ministers of the Word shall be sent thither from the Presbytery: of which one, appointed by the Presbytery, shall preach to the People, concerning the Office and Duty of Ministers of Christ, and how the People ought to receive them for their Work's sake.

6. After the Sermon, the Minister who hath preached, shall, in the Face of the Congregation, demand of him who is now to be ordained, concerning his Faith in Christ Jesus, and his Perswasion of the Truth of the Reformed Religion ac-

according to the Scripture; his ſincere Intentions and Ends, in deſiring to enter into this Calling; his diligence in Praying, Reading, Meditation, Preaching, Miniſtring the Sacraments, Diſcipline, and doing all Miniſterial Duties towards his Charge; his Zeal and Faithfulneſs in maintaining the Truth of the Goſpel, and Unity of the Church, againſt Error and Schiſm; his Care that himſelf and his Family may be unblameable, and Examples to the Flock; his Willingneſs and Humility, in Meekneſs of Spirit, to ſubmit unto the Admonitions of his Brethren, and Diſcipline of the Church; and his Reſolution to continue in his Duty againſt all Trouble and Perſecution.

7. In all which having declared himſelf, profeſſed his Willingneſs, and promiſed his Endeavours, by the Help of God; the Miniſter likewiſe ſhall demand of the People, concerning their willingneſs to receive and acknowledge him, as the Miniſter of Chriſt, and to obey, and ſubmit unto him, as having Rule over them in the Lord; and to maintain, encourage and aſſiſt him in all the Parts of his Office.

8. Which being mutually promiſed by the People, the Presbytery, or the Miniſters ſent from them for Ordination, ſhall ſolemnly ſet him apart to the Office and Work of the Miniſtry, by laying their Hands on him, which is to be accompanied with a ſhort Prayer or Bleſſing, to this Effect;

"Thankfully acknowledging the great Mercy of God, in "ſending Jeſus Chriſt for the Redemption of his People; "and for his Aſcenſion to the Right-hand of God the Fa- "ther, and thence pouring out his Spirit, and giving Gifts "to Men, Apoſtles, Evangeliſts, Prophets, Paſtors, and "Teachers, for the gathering and building up of his Church; "and for fitting and inclining this Man to this great Work†: "To entreat Him to fit him with his holy Spirit, to give him "(who in his Name we thus ſet apart to his Holy Service) "to fulfil the Work of his Miniſtry in all Things that he may "both ſave himſelf, & his People committed to his Charge."

9. This, or the like Form of Prayer and Bleſſing being ended, let the Miniſter who preached, briefly exhort him to conſider of the greatneſs of his Office and Work, the Danger of Negligence both to himſelf and his People, the Bleſ-

† *Here let them impoſe Hands on his Head.*

Bleſſing which will accompany his Faithfulneſs in this Life, and that to come; and withal exhort the People to carry themſelves to him, as to their Miniſter in the Lord, according to their ſolemn Promiſe made before; and ſo by Prayer commending both him and his Flock to the Grace of God, after ſinging of a Pſalm, let the Aſſembly be diſmiſſed with a Bleſſing.

10. If a Miniſter be deſigned to a Congregation, who hath been formerly ordained Presbyter according to the Form of Ordination which hath been in the Church of *England*, which we hold for Subſtance to be valid, and not to be diſclaimed by any who have received it; then there being a cautious Proceeding in Matters of Examination, let him be admitted without any new Ordination.

11. And in caſe any Perſon already ordained Miniſter in *Scotland*, or in any other Reformed Church, be deſigned to another Congregation in *England*, he is to bring from that Church to the Presbytery here, within which that Congregation is, a ſufficient Teſtimonial of his Ordination, of his Life and Converſation while he lived with them, and of the Cauſes of his Removal; and to undergo ſuch a Trial of his Fitneſs and Sufficiency, and to have the ſame Courſe held with him in other Particulars, as is ſet down in the Rule immediately going before, touching Examination and Admiſſion.

12. That Records be carefully kept in the ſeveral Presbyteries, of the Names of the Perſons ordained, with their Teſtimonials, the Time and Place of their Ordination, of the Presbyters who did impoſe Hands upon them, and of the Charge to which they are appointed.

13. That no Money or Gift of what kind ſoever ſhall be received from the Perſon to be ordained, or from any on his Behalf, for Ordination, or ought elſe belonging to it, by any of the Presbytery, or any appertaining to any of them, upon what Pretence ſoever.

Thus far of ordinary Rules and Courſe of Ordination, in the ordinary Way; That which concerns the extraordinary Way, requiſite to be now practiſed, followeth,

1, In

1. In these present Exigences, while we cannot have any Presbyteries formed up to their whole power and Work, and that many Ministers are to be ordained for the Service of the Armies and Navy, and to many Congregations where there is no Minister at all; and where (by Reason of the publick Troubles) the People cannot either themselves enquire, and find out One who may be a faithful Minister for them, or have any with Safety sent unto them, for such a solemn Trial as was before mentioned in the ordinary Rules; especially when there can be no Presbytery near unto them, to whom they may address themselves, or which may come or send to them a fit Man to be ordained in that Congregation, and for that people And yet notwithstanding, it is requisite that Ministers be ordained for them, by some, who, being set apart themselves for the Work of the Ministry, have power to join in the setting apart others, who are found fit and worthy. In those Cases, until, by God's Blessing, the aforesaid Difficulties may be in some good Measure removed, let some godly Ministers in or about the City of *London* be designed by publick Authority, who being associated, may ordain Ministers for the City and the Vicinity, keeping as near to the ordinary Rules forementioned, as possibly they may; And let this Association be for no other Intent or purpose, but only for the Work of Ordination.

2. Let the like Association be made by the same Authority in great Towns, and the neighbouring parishes in the several Counties, which are at the present quiet and undisturbed, to do the like for the parts adjacent.

3. Let such as are chosen, or appointed for the Service of the Armies or Navy, be ordained, as aforesaid, by the Associated Ministers of *London*, or some others in the Country.

4. Let them do the like, when any Man shall duly and lawfully be recommended to them for the Ministry of any Congregation, who cannot enjoy Liberty to have a Trial of his parts and Abilities, and desire the help of such Ministers so associated, for the better furnishing of them with such a person, as by them shall be judged fit for the service of that Church and people.

FINIS,

THE

THE DIRECTORY FOR *Family-Worſhip*,

Approved by the

GENERAL ASSEMBLY

OF THE

Church of *Scotland*,

FOR

PIETY and UNIFORMITY in Secret and Private VVORSHIP, and mutual EDIFICATION.

WITH

An Act of the General Aſſembly, *Anno* 1647, for Obſerving the ſame.

GLASGOW,
Printed by *John Robertſon* and *Mrs M'Lean*, and ſold at their Shops in the middle of the *Salt-Mercat*

M. DCC. XLVI.

ACT for obſerving the *Directions* of the General Aſſembly, for ſecret and private VVorſhip, and mutual Edification, and cenſuring ſuch as neglect Family-VVorſhip.

THE General Aſſembly, after mature Deliberation, doth approve the following Rules and Directions, for cheriſhing Piety, and preventing Diviſion and Schiſm; and doth appoint Miniſters and ruling Elders, in each Congregation, to take ſpecial Care that theſe Directions be obſerved and followed; as likewiſe, that Presbyteries and Provincial Synods enquire and make Trial, whether the ſaid Directions be duly obſerved in their Bounds; and to reprove or Cenſure (according to the quality of the Offence) ſuch as ſhall be found to be reprovable or cenſurable therein. And, to the End that theſe Directions may not be rendered ineffectual and unprofitable among ſome, through the uſual Neglect of the very Subſtance of the Duty of Family-Worſhip; The Aſſembly doth further, require and appoint Miniſters and ruling Elders to make diligent Search and Enquiry, in the Congregations committed to their Charge reſpectively, whether there be among them any Family or Families, which uſe to neglect this neceſſary Duty; and if any ſuch Family be found, the Head of the Family is to be firſt admoniſhed privately to amend this Fault; and in caſe of his continuing therein, he is to be gravely and ſadly reproved by the Seſſion. After which Reproof, if he be found ſtill to neglect Family-Worſhip, let him be, for his Obſtinacy in ſuch an Offence, ſuſpended and debarred from the Lord's Supper, as being juſtly eſteemed unworthy to communicate therein, till he amend.

DI-

DIRECTIONS of the GENERAL ASSEMBLY, concerning Secret and Private *Worſhip*, and mutual *Edification*; for cherishing Piety, for maintaining Unity, and avoiding Schiſm, and Diviſion.

BESIDES the publick Worſhip in Congregations, mercifully eſtabliſhed in this Land, in great Purity: it is expedient and neceſſary, that ſecret Worſhip of each Perſon alone, and private Worſhip of Families, be preſſed and ſet up: That, with National Reformation, the Profeſſion and Power of Godlineſs, both perſonal and Domeſtick, be advanced.

I. And *Firſt*, for ſecret Worſhip, it is moſt neceſſary, that every one apart, and by themſelves, be given to prayer and Meditation, the unſpeakable Benefit whereof is beſt known to them who are moſt exerciſed therein; this being the Mean whereby, in a ſpecial Way, Communion with God is entertained, and right Preparation for all other Duties obtained; And therefore it becometh not only Paſtors, within their ſeveral Charges, to preſs perſons of all Sorts to perform this Duty, Morning and Evening, and at other Occaſions; but alſo it is incumbent to the Head of every Family, to have a care that both themſelves, & all within their Charge, be daily diligent herein,

II. The ordinary Duties comprehended under the Exerciſe of piety, which ſhould be in Families, when they are conveened to that Effect, are theſe: *Firſt*, prayer, and praiſes performed, with a ſpecial Reference, as well to the publick Condition of the Kirk of God, and this Kingdom, as to the preſent Caſe of the Family, and every Member thereof. *Next*, Reading of the Scripture, with Catechiſing in a plain Way, that the Underſtandings of the Simpler

pler may be the better enabled to profit under the publick Ordinances, and they made more capable to understand the Scriptures, when they are read: together with godly Conferences tending to the Edification of all the Members in the most holy Faith: As also, Admonition and Rebuke, upon just Reasons, from those who have Authority in the Family.

III. As the Charge and Office of Interpreting the holy Scriptures, is a part of the Ministerial Calling, which none (howsoever otherwise qualified) should take uponhim in any place, but he that is duly called thereunto by God, and his Kirk; so in every Family, where there is any that can read, the holy Scriptures should be read ordinarily to the Family; and it is commendable, that thereafter they confer, and by Way of Conference make some good Use of what hath been read and heard: As for example, if any Sin be reproved in the Word Read, Use may be made thereof, to make all the Family circumspect and watchful against the same; Or if any judgment be threatned, or mentioned to have been inflicted in that portion of Scripture which is read, Use may be made to make all the Family fear, lest the same, or a worse judgment befal them, unless they beware of the Sin that procured it. And finally, if any Duty be required, or Comfort held forth in a promise, Use may be made to stir up themselves to imploy Christ for Strength to enable them for doing the commanded Duty, and to apply the offered Comfort, in all which, the Master of the Family is to have the chief Hand; and any Member of the Family may propone a Question or doubt for Resolution.

IV. The Head of the Family is to take care that none of the Family withdraw himself from any part of Family-Worship: And, seeing the ordinary performance of all the parts of Family-worship belongeth properly to the Head of the Family, the Minister is to stir up such as are lazy, and train up such as are weak, to a fitness for these Exercises; It being always free to persons of Quality, to entertain One approved by the Presbytery for performing Family-Exercise: And in other Families where the Head of the Family is unfit, that another constantly residing in the Family, approved by the Minister and Session, may be imployed in that Service; wherein the Minister and Session are to be countable to the Presbytery. And if a Minister by Divine Providence

vidence be brought to any Family, it is requiſite, that at no Time he conveen a Part of the Family for Worſhip, ſecluding the reſt, except in ſingular Caſes, eſpecially concerning theſe Parties, (which in Chriſtian Prudence) need not, or ought not, to be imparted to others.

V. Let no Idler who hath no particular Calling, or vagrant Perſon under pretence of a Calling, be ſuffered to perform Worſhip in Families, to, or for the ſame; Seeing Perſons tainted with Errors, or aiming at Diviſion, may be ready (after that Manner) to creep into Houſes, and lead captive ſilly and unſtable Souls.

VI. At Family-Worſhip, a ſpecial Care is to be had, that each Family keep by themſelves: Neither requiring, inviting, nor admitting Perſons from diverſe Families; unleſs it be thoſe who are lodged with them, or at Meal, or otherwiſe with them upon ſome lawful Occaſion.

VII. Whatſoever have been the Effects and Fruits of Meetings of Perſons of divers Families, in the Times of Corruption or Trouble (in which Caſes many Things are commendable, which otherwiſe are not tolerable) Yet, when God hath bleſſed us with Peace and Purity of the Goſpel, ſuch Meetings of Perſons of divers Families (except in Caſes mentioned in theſe Directions) are to be diſapproved, as tending to the hindrance of the Religious Exerciſe of each Family by itſelf, to the prejudice of the publick Miniſtry, to the Renting of the Families of particular Congregations, and (in Progreſs of Time) of the whole Kirk. Beſides many Offences which may come thereby, to the Hardning of the Hearts of carnal Men, and grief of the Godly.

VIII. On the Lord's Day, after every one of the Family apart, and the whole Family together, have ſought the Lord (in whoſe Hands the Preparation of Mens Hearts are) to fit them for the publick Worſhip, and to bleſs to them the publick Ordinances; the Maſter of the Family ought to take Care, that all within his Charge repair to the publick Worſhip, that he and they may join with the reſt of the Congregation; and the publick Worſhip being finiſhed, after Prayer, he ſhould take an account what they have heard: And thereafter, to ſpend the reſt of the Time, which they may ſpare, in Catechiſing, and in ſpiritual Conferences upon the Word of God: Or elſe (going apart) they ought

to apply themſelves to Reading, Meditation, and ſecret Prayer, that they may confirm and increaſe their Communion with God. That ſo the Profit which they found in the publick Ordinances may be cheriſhed and promoved, and they more edified unto eternal Life.

IX. So many as can conceive Prayer, ought to make Uſe of that Gift of God; albeit thoſe who are Rude and Weaker may begin at a Set form of Prayer, but ſo as they be not ſluggiſh in ſtirring up in themſelves (according to their daily Neceſſities) the Spirit of Prayer, which is given to all the Children of God in ſome Meaſure: To which Effect, they ought to be more fervent and frequent in ſecret Prayer to God, for enabling of their Hearts to conceive, and their Tongues to expreſs convenient Deſires to God for their Family. And in the mean Time, for their greater Encouragement, let theſe Materials of Prayer be meditated upon, and made Uſe of, as followeth.

" Let them confeſs to God how unworthy they are to " come in His Preſence, and how unfit to Worſhip His Maje- " ſty; and therefore earneſtly ask of God the Spirit of Prayer:

" They are to confeſs their Sins, and the Sins of the Fa- " mily; accuſing, judging and condemning themſelves for " them, till they bring their Souls to ſome Meaſure of true " Humiliation.

" They are to pour out their Souls to God, in the Name " of Chriſt, by the Spirit, for Forgiveneſs of Sins; for " Grace to repent, to believe, and to live ſoberly, righ- " teouſly, and godly; and that they may ſerve God with " Joy and Delight, walking before Him.

" They are to give Thanks to God for his many Mercies " to his People and to themſelves, and eſpecially for his " Love in Chriſt, and for the Light of the Goſpel.

" They are to Pray for ſuch particular Benefits, ſpiritual " and Temporal, as they ſtand in need of for the Time " (whether it be Morning, or Evening) as anent Health or " Sickneſs, Proſperity or Adverſity.

" They ought to Pray for the Kirk of Chriſt in general, " for all the Reformed Kirks, and for this Kirk in particular, " and for all that ſuffer for the Name of Chriſt; for all our " Superiors, the King's Majeſty, the Queen, and their " Children; for the Magiſtrates, Miniſters, and whole Body

of

" of the Congregation whereof they are Members, as well " for their Neighbours abſent in their lawful Affairs, as for " thoſe that are at Home.

" The Prayer may be cloſed with an earneſt Deſire that " God may be glorified in the Coming of the Kingdom of " his Son, and in doing of his Will, and with Aſſurance " that themſelves are accepted, and what they have asked " according to his Will ſhall be done."

X. Theſe Exerciſes ought to be performed in great Sincerity without Delay, laying aſide all Exerciſes of Worldly Buſineſs or Hinderances, notwithſtanding the Mockings of Atheiſts, and profane Men; in reſpect of the great Mercies of God to this Land, and of his ſevere Corrections wherewith lately he hath exerciſed us. And, to this Effect, perſons of Eminency (and all Elders of the Kirk) not only ought to ſtir up themſelves and Families to Diligence herein; but alſo to concur effectually, that in all other Families, where they have Power and Charge, the ſaid Exerciſes be conſcionably performed.

XI. Beſides the ordinary Duties in Families, which are above-mentioned, extraordinary Duties, both of Humiliation and Thanksgiving, are to be carefully performed in Families, when the Lord by extraordinary Occaſions (private or Publick) calleth for them.

XII. Seeing the Word of God requireth, that we ſhould conſider one another to provoke unto Love and good Works; therefore, at all Times and eſpecially in this Time, wherein Profanity abounds, and Mockers, walking after their own Luſts, think it ſtrange that others run not with them to the ſame Exceſs of Riot; every Member of this Kirk ought to ſtir up themſelves, and one another, to the Duties of mutual Edification, by Inſtruction, Admonition, Rebuke; exhorting one another to manifeſt the Grace of God, in denying Ungodlineſs and Worldly Luſts, and in living godly, ſoberly, and righteouſly in this preſent World; by comforting the Feeble-minded, and praying with, or for another; Which Duties reſpectively are to be performed upon ſpecial Occaſions offered by Divine Providence; as namely, when under any Calamity, Croſs, or great Difficulty, Counſel or Comfort is ſought, or when an Offender is to be reclaimed by private Admonition, and if that be not effectual, by

joining one or two more in the Admonition, according to the Rule of Christ That in the Mouth of two or three Witnesses every Word may be established.

XIII. And, because it is not given to every one to speak a Word in Season to a wearied or distressed Conscience, It is expedient, that a Person (in that Case) finding no ease after the Use of all ordinary Means, private and publick, have their Address to their own Pastor, or some experienced Christian: But if the Person troubled in Conscience, be of that Condition, or of that Sex, that Discretion, Modesty, or Fear of Scandal, requireth a godly, grave and secret Friend to be present with them in their said Address, it is expedient that such a Friend be present.

XIV. When Persons of diverse Families are brought together by Divine Providence, being abroad upon their particular Vocations, or any necessary Occasions; as they would have the Lord their God with them whithersoever they go, they ought to walk with God, and not neglect the Duties of Prayer and Thanksgiving, but take Care that the same be performed by such as the Company shall judge fittest. And that they likewise take heed that no corrupt Communication proceed out of their Mouths, but that which is good, to the Use of Edifying, that it may minister Grace to the Hearers.

The Drift and Scope of all these Directions is no other, but that, upon the one Part, the Power and Practice of Godliness amongst all the Ministers and Members of this Kirk, according to their several places and Vocations, may be cherished and advanced, and all Impiety and Mocking of Religious exercises suppressed: And upon the other part, that, under the Name and pretext of Religious Exercises, no such Meetings or practices be allowed, as are apt to breed Error, Scandal, Schism, Contempt, or Misregard of the publick Ordinances and Ministers, or Neglect of the Duties of particular Callings, or such other Evils as are the Works, not of the Spirit, but of the Flesh, and are contrary to Truth and peace.

A: KER,

FINIS.

A

TABLE

Of the Chief Matters contained in the

Confeſſion of Faith,

AND

Larger Catechiſm.

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mance of them, *Ibid.* This no Plea for Negligence, *Ibid.* Supererogation, impoſſible, *Con.* 16. 4. We cannot by our beſt Works merit pardon of Sin or eternal Life at the Hand of God, and why *Con.* 16. 5. Yet the good works of Believers are accepted by God in Chriſt, and rewarded, *Con.* 16. 6. The Works of unregenerate Men cannot pleaſe God, and why, *Con.* 16. 7. But to neglect to do what God commands, is more ſinful, *Ibid.* All perſons ſhall in the Day of Judgment, receive according to what they have done in the Body, whether Good or Evil, *Con.* 33 1.

WORSHIP. To God is due from his Creatures, whatever Worſhip he is pleaſed to require. *Con.* 22. The light of Nature ſheweth that God is to be worſhipped, *Con.* 21. 1. But the Acceptable way of worſhipping God is inſtituted by himſelf in the Scriptures, *Ibid.* He may not be Worſhipped according to the Imaginations and Devices of Men. *Con.* 21, 1. *Cat.*, 109. Falſe Worſhip is to be oppoſed, *Cat.* 108. As alſo any Worſhip not inſtituted by God himſelf, *Cat.* 109. But there are ſome Circumſtances concerning the Worſhip of God, which are to be ordered by the Light of Nature and Chriſtian prudence, according to the general Rules of the Word, *Con.* 1. 6. Religious Worſhip is to be given to God the Father, Son, and holy Ghoſt, and to him alone; and that only in the Mediation of Chriſt, *Con.* 21. 2. *Cat.* 179. 181. The parts of religious Worſhip, *Con.* 21. 3. 5. Religious Worſhip not ty'd to any place, but God is to be Worſhipped every where in Spirit and Truth, as in private Families daily, and in ſecret, each one by himſelf; ſo more Solemnly in the publick Aſſemblies, which are not to be neglected, *Con.* 21. 6.

WRATH, See *Curſe.*

Z

ZEAL for God, a Duty, *Cat.* 104. Corrupt, blind, and indiſcreet Zeal, ſinful, *Cat:* 105.

FINIS.